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www.TheMennonite.org

Nov. 12, 2014

Colleen McFarland,
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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, JANUARY 7, 1932 No. 1

EDITORIAL

One of the striking evidences of the great costliness of preparing for war in times of peace is the determination by the British Government to scrap the once proud giant of the air, the dirigible R.100, because of the great expense involved in keeping her in condition. The rare and costly metal of which she is constructed is to be broken to pieces and made into ash trays and other trinkets. True, such a measure does not change a horrible instrument of destructive warfare into plough shares or pruning hooks, but, even converting something dangerous to the peace of the world into things as useless as ash trays something is gained in the interest of peace consciousness. England seems to feel safe and secure without even the R.100. Then, eliminating the ugly implement, somewhat eases the strain on the British pocketbook which is in danger of going to pieces from shrinkage.

Perhaps the United States will be looking about for something more to scrap that it too is suffering from an acute shrinkage of its much bragged about inexhaustable resources. We have forts, bulit as a defense against the Indians in the pioneer days, which are still maintained as military posts even though there are no Indians within a day's journey by train from them. Their only value today is to keep busy a useless host of men and their officers and to make little communities feel that they are important enough to need military establishments in their midst—O, yes. Something must be done to keep busy the many expensively trained officers who draw pay from the U. S. Treasury. What could be done with them if we had no forts in the interior? They could not be sent to our borders to protect us from our neighbors because we get along well enough with them and have been doing so for a long while and they, the neighbors, might get peeved at our having cannon pointed in their direction.

The collection of American Folk Gallery on display at the Downtown Gallery, New York, includes an interesting painting from the brush of the Quaker Edward Hicks, bearing the date of 1833. As a work of art it is lacking in many things that the connoiseur might prescribe, it being without good technique, proper proportions, or exact portraiture. Yet, it is a striking picture and has been deemed worthy of preservation and exhibition. The painting seems to have had its inspiration in several things that have had an important bearing on the Christian doctrine of peace and draws upon the Bible, West's celebrated painting of Penn's Treaty with the Indians and the creed of the artist. Maybe it was the desire of the painter to visualize the consummation of Penn's ideal. At least the center of the picture is a portrayal of Isaiah 11:6-8. The child is there with the wolf, the leopard, the kid, the lamb, the calf, the lion, the cow and the bear, while in the background we see William Penn under the great elm tree, in the Kensington District of Philadelphia, making his famous treaty with the Indians which some one has described the only treaty that was never sworn to and never broken. It is well that, in this time of greatest uncertainty, the mind of the Christian should dwell upon the Bible ideal of World Peace and the practical way in which the great Quaker, William Penn, undertook to seek its attainment. Nearly one hundred years have passed since the painting was executed and during that time there have been many wars that have plunged the world in misery. The world had not yet recovered fram those waged by Napoleon which looked puny aside of our recent World War, but the voices for peace went unheeded although there were many. We wonder if humanity has, by this time, sufficiently acquired sense enough to avoid future armed conflicts and to foster the establishment of Peace by reason instead of by violence.

The beginning of a new year always makes one look in two directions like the ancient god who was represented with a face fore and aft and after whom we name the first month of our year, January. We have the past with its satisfactions and regrets and the future with its limitless possibilities. The past has been made and it is for God to pass judgment upon it, the future is to be made and remains for us to keep it unsoiled with anything that will rise up in judgment against us. God is good in that he opens a fresh page for us to write upon after the miserable mess we have made of so many opportunities He has opened to us. How long He will continue to thus show His patience no can tell and it behooves us all so to live as though this were our last opportunity for getting right and keeping right with Him. There is this always to be said of the Christian religion—It always has better things ahead for us if we will but make use of the opportunities it offers. Historically there are many golden ages to look back upon for many kinds of things, but what is the use of a golden age in the past, if there are no prospects for a more glorious golden age in the future? Materially we are not now thinking of this age of depression and confusion as something particularly golden and gloom is everywhere manifest. The reason is that we have given too much emphasis to material things and too little to the things of the Spirit. In the darkest storm we may be comforted by the thought that the sun will soon again shine in all glory. It is not necessary for us to be happy in the anticipation of a return of the time when everybody has money to squander in all kinds of extravagances that degenerate rather than elevate. The Christian finds joy in something more substantial and more to the glory of God and the return of this time is something to which he may make a most substantial contribution. It lies within his power to come nearer to God and to give his time, efforts and very life to Him in the most glorious service and to anticipate a consummation of it all in that realm where the wicked cease from troubling and the weary are at rest.

This coming year certainly should be a time when the child of God can show that his faith is grounded on more than just what money represents. It should be one when his happiness is dependent upon that which God blesses and his greatest joy should consist in minstering to the souls of those who are depressed and look for something that the world cannot give. Sad to say, the house of God has been neglected, spiritual things have been ignored and those who need them most must be brought to realize that a return is the only solution of the problems of the age. It is right that those in better circumstances should concern themselves about the dire physical needs of their less fortunate fellows just now, but, let every Christian come also to a serious realization that there is, as never before in our land, a soul hunger that must be ministered to. If in this day, with millions desiring something they do not have, the Church and its members fail they will have missed the greatest opportunity that God has set before them in this generation.

CONFERENCE BOARD BUDGETS FOR 1932

Again the Boards of the General Conference are entering a new year of activity in the Lord's vineyard, and as the congregations and individuals furnish the means voluntarily and even liberally, considering the hard times, there is much reason to be grateful. If occasionally there has been a note of discouragement, this time of testing should knit us together more closely, should cause us to harbor all of our resources—spiritual as well as material—and, trusting wholly in God, to support the arms of our Boards as did Aaron and Hur those of Moses. This is no time to divert our means into foreign channels and let the work the Lord has entrusted to us lie waste. Let every member of every church make it his sacred duty to be constant in prayer. There is not one who cannot make this great contribution; and no one can claim full loyalty to the Master who neglects this.

The following brief budgets have thus far been submitted, and you will see that the Boards are striving for economy in all directions.

1. Foreign Missions, Estimates for 1932

Budgets (including native helpers' salaries)	$38,900.00
Missionaries' salaries	37,050.00
Repairs	1,500.00
Traveling expenses of missionaries	2,000.00
Children allowances	3,412.00
Auto allowances	3,838.33

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Board expenses	882.00
Mission Number of Church Papers	225.00
Interest	990.00
School debts	900.00
Rents, Insurance, etc.	1,000.00
Sundries	500.00
Unforeseen expenses	1,000.00
Total	$92,197.33

The Secretary of the Board, Bro. P. H. Richert, writes: "Basing our estimates on this year's income, we are planning to cut the Budget about 10% if possible, making it about $83,000.00.

2. Home Mission Budget for 1932

Salaries	$18,400.00
Rents, Insurance, Interest, Repairs, etc.	1,800.00
Debt	10,500.00
Total	$30,700.00

The Secretary of this Board, Bro. W. S. Gottshall, writes: 'These figures are taken from the present needs and may vary a little during the year, but not very much. They seem very little to our people, and they will help the Board very little unless the Conference makes apportionments."—Those who will compare the above figures with last year's estimate, will see that this Board has reduced its figures even more than 10%. Will not someone by liberal bequest help remove the debt?

3. Emergency Relief. This Board has again not submitted a budget because this, in the nature of the case is not practical, since no one can foretell the needs even approximately. But an urgent call for support has just been issued by the Board. Large sums are being sent to Russia for food and clothing, and if the Harbin refugees can be moved, thousands of dollars will be required.

4. The General Conference Treasury will require some funds this year, as this is a session year, but if each church will take a free-will offering before next August this should suffice.

5. The Board of Education has thus far not submitted a budget, and in any case would likely not ask for more than 3c per member.

6. The Board of Publication with its important work is feeling the depression very keenly and has just recently felt obligated to issue a call for a free-will collection from every Conference church. Where this has not been done as yet, may it not be done soon? Also, if ministers will remind their members of the importance of the publication work and of subscribing to the church papers and buying what is needed for Sunday school and church from the Mennonite Book Concern, Berne, Indiana, all this will make for a stronger church.

Since but a small portion of the deficit ($2765.23) for the year which closes on September 1, was met by the offerings called for in November, and as it is likely, on account of the depression and the duty and higher postage on books and papers to Canada, that there will be a similar deficit in the new year, the Board of Publication asks for $4500.00 for 1932. This is about 20c per member of the Conference churches.—H. J. Krehbiel, chairman of the Board.

In times like these it behooves every one of us to dedicate ourselves anew to the cause of Christ and His church. If we will but supply the loaves and fishes He will amply bless them.

C. E. Krehbiel, Conf. Secy.

A STORMY VOYAGE

Canadian Pacific, S. S. Empress of Russia.
Dec. 3, 1931

Dear Friends:—

We wish you dear friends in the Homeland a Merry Christmas and a Happy New Year, though it may be after New Year before this reaches you.

As I am penning these words our steamer The Empress of Russia is standing in port in Yokohama, Japan. We left Vancouver, Nov. 21. Had good weather the first two days and then the storm broke loose. Thanksgiving morning the billows towered up like small hills, the steamer bobbed to the crest of the billows and then plunged headlong or sideways into the great valleys. I had never thought it possible that the ocean could produce valleys of water which looked as though they must be 200 feet deep.

It looker like the great ocean was laughing at the audacity of man, attempting to push this tiny speck of a thing—a steamer of nearly 590 feet long and having only 25,200 tons displacement. Yet slowly crawling forward as it pitched and rolled and quivered the steamer asserted its determination to bring us safely into Yokohama's haven, though 12 hours late.

At one time during the ferocious storm a tremendous wave stopped the steamer on the

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THE MENNONITE

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side so that one of the life boats—45 feet above the waterline was torn out of its moorings, its cables burst asunder and pitched out into the deep, never to be recovered. Even in our cabin our wardrobe trunk toppled over and endangered our safety by its lively movements, so that I roped it to the bed post.

Mrs. Voth was in bed for five days, but at that she was not severely seasick and was up again after the worst of it was over.

The baby was an excellent sailor, though she and Leland had a slight touch of seasickness while the storm was at its worst. Stanley and I fared very well.

At times the thoughts came to us, will the strain be too great for the ship, but again and again the assurance came to us: "Underneath are the Everlasting Arms." We had abundant reason to whole-heartedly praise God from whom all blessings flow.

On arriving at Yokohama, Japan, at 8:00 P. M., Dec. 3, we received a cable from Tamingfu, reading: "Instruct Voth family now aboard Empress of Russia, continue journey to Shanghai." Conditions in Tientsin seem to be too uncertain, so we are thus changing our route and go on to Shanghai.

Will Rogers, the noted humorist and writer, was our traveling companion. Gave us a talk last Monday, which made everybody forget about the rough sea and just roll with laughter. He is traveling to Manchuria, China, and then on to Europe.

With sincerest greetings,

W. C. Voth.

AN URGENT APPEAL FOR HELP

Addressed to the Churches of the General Conference and All Who are Willing To Aid the Suffering.

The distress of our brethren in Russia, China, and other places is becoming increasingly great. According to reports coming from Russia the plight of the Mennonites and, in fact, of all Christians is constantly growing worse. Many have already lost their lives as a result of the almost unbearable conditions under which they are forced to live, and it seems to be the intention of the Soviet government to slowly torture to death all of those who adhere to their Christian faith. At present there is no opportunity for them to get out of Russia, but through the leading of God, as we believe, a way has been found so that packages of food and clothing can be sent to them. These pacakges are made up in Germany and are sent from there to Russia with the guarantee that they will be delivered to those to whom they are addressed. Whoever, therefore, wishes to aid anyone in Russia in this way can do so.

But not less in need of help are the poor stranded refugees in China. Without exception they are bereft of all means, and their opportunities for earning a livelihood in China are very meagre. As a result of insufficient food and poor housing conditions sickness is prevalent, and about ten per cent of their number have died within the last year. In addition to this they are in constant danger of being deported to Russia which in all probability would mean death to them. According to latest reports the Chinese government has given them until March first, to leave, and they are in great fear of what may happen if they can not be moved before then.

Through the efforts of the various Mennonite relief committees in the U. S. and Canada, particularly the Mennonite Central Committee, it has been possible to make arrangements so that these refugees can be taken to Paraguay in South America. Also, through the unceasing efforts of Prof. B. H. Unruh in Germany, it appears that it will be possible to bring them without trouble through the war zone and probably also obtain considerably reduced transportation rates for them. Consequently, at a meeting of representatives of the various relief committees held in Newton, Kansas, on December 11th, it was definitely decided to settle these refugees in Paraguay.

To accomplish this immigration to Paraguay, however, considerable funds will be needed. Efforts are being made to obtain transportation on credit, but even if this can be done, the immigrants will have to be equipped and supported until they can raise a crop. It is estimated that this will require about $50,000, and at least another $50,000 will be necessary if the transportation can not be obtained on the credit basis. Here is a real challenge for our Mennonite churches and for Christians generally. Shall we meet this challenge and save our brethren from destruction, or will we be found wanting and allow them to perish without our aid?!! Some of us may feel that we have helped and given until we can help and give no more. But let us remember that when Peter asked Jesus how often he was to forgive his brother and said, is it enough seven times? Jesus said to him, not seven times, but seventy times seven. And what Jesus meant by these words was that we should be willing to forgive as often as there is need for us to forgive. And this applies also to our giving. We should not count the occasions when we have given and think that we have done our duty when we have given a certain number of times, but we should be willing to give, of that which God has given us, as often as there is need for giving. "Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (I John 3:17). Times are hard, and money is scarce, but are there not some things for which we pay out money now, without which we could get along? And if we would use this money for relief, and perhaps add a little to it, how much it would help to raise the funds necessary to bring the long looked for relief to our brethren in their dire distress? Individual gifts as well as gifts from organizations, such as churches, mission societies, S. S. classes, C. E. societies, and others are urgently requested. Some churches have adopted the very commendable plan of taking a monthly offering for relief work. And it is hoped that other churches and church organizations will adopt this plan. But every church and every Christian organization should arrange for at least one offering in the near future to add their share to the large amount needed for this work. At best it will take several months to bring these refugees to Paraguay, but contributions should be sent in for this purpose as soon as possible in order that the movement may be started and accomplished without any unnecessary delay.

We also wish to call attention to the suffering in China caused by the receint great floods. The need for help here is perhaps greater than most of us realize. The Federal Council of Churches of Christ in America, The Foreign Mission Conference of North America, and the China Famine Relief of the U. S. A. are cooperating in trying to help these sufferers, and they are appealing to all Christians, regardless of denominational lines, to render such aid as is possible for them. Gifts for this cause may be sent to the treasurer of our conference relief commission and they will be forwarded by him either to our missionaries in China or to the organizations mentioned above and will be distributed as needed. At the same time let us not forget the Mennonite immigrants in Canada and the detained sick who are still being cared for in Germany under the direction of Prof. B. H. Unruh. Many of the immigrants in Canada had an almost total crop failure this last year and are in dire need of further aid. Both money and clothing are needed and will be much appreciated.

Christmas will again be celebrated in a few days.* It will remind us as ever before of the inestimable love of God manifested in the gift of his Son Jesus Christ for our redemption. And as the Wise Men of old opened up their treasure chests and presented gifts to Him, so let us at this time open our purses and give gifts to Him to be used in relieving the suffering of man, particularly of our brethren, remembering that He has said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." All gifts, for whatever cause, should be sent to our treasurer, Bro. C. F. Claassen, Newton, Kansas.

The Emergency Relief Commission,
J. C. Miller, Secretary.

*This communication did not arrive in time for our last issue.—Editor.

RELIEF NOTES

By Levi Mumaw.

An important meeting was held Dec. 11, 1931, at Newton, Kans., in the interest of Russian Mennonite relief. The minutes of this meeting are herewith published in full and will be of general interest.

Minutes of Executive Committee Meeting of the Mennonite Central Committee Dec. 11, 1931.

A meeting of the Executive Committee of the Mennonite Central Committee was held at Newton, Kans., Dec. 11, 1931. The purpose of the meeting was to receive Bro. Orie Miller's report on his trip to South America, and to consider further action for the relief of the Russian Mennonite refugees at Harbin, China.

Invitations to attend this meeting were sent to the Executive Committees of the following organizations: Mennonite Board of Colonization, Emergency Relief Board, Commission for Colonization and Relief, and Bro. David Toews of Canadian Mennonite Board of Colonization.

The following were present: P. C. Hiebert, M. H. Kratz, O. O. Miller, H. S. Bender, J. M. Sudermann, I. E. Burkhart, H. E. Sudermann, J. W. Wiens, C. C. Wedel, C. E. Krehbiel, John Liechti, C. F. Claassen, Levi Mumaw.

The meeting was opened by prayer, led by P. C. Hiebert.

The minutes of a meeting held at Chicago, Ill., Oct. 17, 1931, were read and approved.

Bro. J. M. Sudermann gave a brief report of the present status of the effort to secure land in Mexico for colonization for the Harbin refugees. A 30-day option had been secured on land considered suitable for this purpose but this option has now expired and the owner has refused to renew it without a considerable cash payment. Reports from the refugees at Harbin indicate that they are willing to accept the Mexican proposition or any other that may be suggested by our Relief organizations. Bro. Sudermann also reported that the special transportation rates from Harbin to Mexico have been withdrawn.

Bro. H. S. Bender reported on his effort to secure special consideration for these refugees from the Nansen Relief Organization through the assistance of Bro. Unruh in Germany. This effort has failed, but the Nansen Relief Organization stands ready to give any aid possible in transporting the refugees to any country selected by us for colonization. Their assistance will be given in an effort to secure credit for transportation or reduced rates. It had been hoped that a loan of at least $75,000.00 could be secured, but this effort has failed. Negotiations are being continued and further reports will be given on these efforts.

Bro. O. O. Miller gave a verbal report of his trip to Brazil and Paraguay. While he did not minimize the many serious problems attending movements of this kind, his report had in it a considerable degree of hope and courage mingled with a sincere faith for the future. The outstanding note of his message was the confident attitude of the Colony leaders in each group for their prospects of the future. He pointed out that each country held certain prospects and with this held many hardships that would need to be surmounted. Owing to the mountainous condition of the territory occupied in Brazil, it is not possible to keep the colonists as closely located in a general group as in Parguay, but there are further possibilities for colonization in sections not far distant from the present two groups. In Paraguay there is ample space for additional families in close proximity to the present villages and it will be an easy matter to locate additional incoming families. Both the Brazil and Paraguay groups have shown an earnest desire to assist any further immigration and will welcome such as may be permitted to reach their sections.

The Mennonite Central Committee has been working more directly for the success of the Paraguay colonists and has assumed direct responsibility for them. Considerable time was given to answering questions that arose in the meeting relative to activities of the colonists. Through further assistance secured from the Casado Company at Puerto Casado, each family has been provided with a team of oxen. Some of these replaced old oxen formerly provided and found useless, and others to replace those that had died or were slaughtered for meat. The rains this year came a month earlier than last year and the colonists were busy plowing and starting their planting. This is much more encouraging than the conditions a year ago, when several villages suffered so much from the typhus epidemic and the whole colony had been discouraged by the continued drought. The Colony has organized a Cooperative which is authorized to do business for the entire group. This organization will be responsible to the Mennonite Central Committee. Application has been made to the Paraguay Government for a permanent Charter, and it will then be recognized officially by the Government.

The Secretary-Treasurer reported briefly on finances. About 180 families have been settled in Paraguay. The maintenance and equipment for these has cost less than $500.00 per family. Bro. Miller reports that the Colony leaders have estimated that they can now take care of any new families coming in by supplying them supplemental food for the first year above what they can ordinarily raise for $75.00 a year. This with the equipment necessary to start their work on the farm will make a total of about $200.00 per family. This however does not include any transportation charges in reaching that country. Neither does it cover a special grant by the Casado Company for the supplying of oxen and cows for the colonists on credit, which is a considerable help. It was estimated that about $6,000.00 more would be needed for the original colony to meet the actual needs until next March 1st, at which time general relief will be discontinued except as for those who have reached the colony this year and those who may go later.

A general discussion followed these reports. It was soon discovered that a general interest had been aroused in the possibilities of further colonization in Paraguay. This discussion led to the following resolution:

Resolved: That we start to move the refugees from Harbin, China, to Paraguay. The motion was supported and unanimously adopted.

After the adoption of this resolution, the meeting was opened for general responses to impressions received at this meeting. Bro. J. M. Sudermann, Chairman of the Mennonite Board of Colonization, expressed his accord to the above resolution, in light of the facts presented at this meeting. He expressed his appreciation of the prospects for an early solution of the Harbin situation through this effort. The Brethren, H. E. Sudermann, J. W. Wiens, and others who have been working so strenuously in an effort to bring relief to the sufferers at Harbin, also gave similar testimony and there was a general feeling of satisfaction at the prospect of being able to give permanent relief in this way.

It was moved and supported that we ask Bro. O. O. Miller to send to the Colony leaders in Paraguay an expression of our appreciation for the hearty cooperation given Bro. Miller in his effort to assist them and to bring this report to our people. The motion was carried unanimously.

A telegram from Coaldale, Alta., brought greetings from a meeting of representatives of the 20,000 Russian Mennonite Immigrants in Canada and hearty thanks for the efforts of our Committee in the interest of needy ones.

On motion Bro. P. C. Hiebert, chairman of our meeting, was instructed to send a reply acknowledging the greetings and returning similar greetings to them.

Levi Mumaw, Secretary.

CIVILIZATION MEANS PROHIBITION

By Ernest H. Cherrington, LL.D., Litt. D.

Civilization and prohibition are so closely related that they are almost synonymous. The higher the civilization, the more numerous and the more intimately concerned with personal life are the prohibitions which are vitally necessary. Even in the lowest social orders, the list of "Verbotens" is surprisingly large while as life becomes more complex, the "Thou Shalt Nots" multiply. The character as well as the number of these are practically an index to the quality and kind of the culture and the intensity of living which may characterize any people or any period.

The Prohibition of intoxicating beverages is merely one of these many "No Thoroughfare" signs which society has found it necessary to erect. That Prohibition is really a belated one. It came not too soon but long after it was required by changing standards of living and altered problems of life. It is not unique but is of a piece with the whole tissue of prohibitions out of which the multicolored fabric of modern living is woven. Its basic theory is the same as that which underlies such fundamental prohibitions as the laws against murder, against theft, against arson or any other of those primary statutes which men have enacted, attempted to enforce, found were disobeyed by a minority but which they will never repeal because the stability of the social order depends upon these. A larger liberty and a greater safety for the whole people have compelled all these prohibitions, however rigorous, Draconian or invasive they may appear to those not socially-minded.

From life to death and afterwards, we are hedged about by a mass of prohibitory laws. Our birth must be attended by legally qualified persons authorized by law, it must be registered according to a prescribed form, certain prophylactic medical attention must be given at once. In early childhood, we must be vaccinated, we must attend school. The house in which we live must meet legal standards. It cannot be built, altered, wired for electricity or piped for gas without the intervention of the law. The kind of food we eat and the quality of the water we drink is subject to regulation. Our most intimate relationship, such as marriage, is the theme of many statutes. Our business life is directed by thousands of legal enactments. We must clothe ourselves in such a way as not to offend the law. If we buy an automobile, the law requires its registration, sometimes insists that we pass examinations as to our ability to operate a motorcar and will not allow us the use of the public roads without documentary evidence of such registration as well as of our possession of a license to drive. Even then, the places where we may drive, the direction in which we go, the speed at which we may travel, the locations where we may stop and for how long, the kind of brakes and headlights on our car and their condition, are prescribed in detail by legislation.

If we fall ill of an infectious or contagious disease, we are, by law, forbidden to mingle with others. We may be quarantined even if some of our family are thus ill. If we die, the fact of our death must be recorded in the manner established by law. Our burial must be in the place, by the persons and in the manner the statute books set forth. Such wordly goods as we may leave behind us are disposed of in accordance with the law, our most ardent wishes and our carefully made plans as set forth in our wills being ignored unless the law's requirements are fully met.

Civilized man lives in a realm where prohibitions determine every important action he may take. Everywhere the law either prescribes or forbids.

These laws make life safer, make happiness more accessible, make comfort surer, make security more certain. The prohibition of intoxicating beverages has an even sounder basis than the majority of these other prohibitory laws. It is aimed at a greater foe of the health, wealth, safety and happiness of the people than is the object of attack in much other legislation. It is closely related to many of these other laws. It is elemental in any consideration of traffic or industrial safety. It is a primary consideration in the care of the public health. It is directly involved in both production and distribution, the two factors in our economic life. It is a conservation measure of the first importance, whether one considers the problems of hygiene, manpower, finance or politics. It harms none. Its greatest benefits go to those who fully observe it but even its violators and its opponents, in lesser degree, profit by the improved social and economic conditions it produces.

There is no valid argument that may be brought against the prohibition of intoxicating beverages which cannot be brought, with equal cogency, against any other restrictive legislation. It is as enforceable as any other law. It is as essential as any other statute.

As society advances and as time works its changes, giving to men the needed perspective for a correct estimate, the prohibition of beverage alcohol will be seen as the most significant and the most important of the myriad prohibitory measures by which modern civilization has defined the way to life, to health, to safety and to achievement.

CORRESPONDENCE

Gotebo, Okla.—It's about time that the South be heard again. Not that we have a great deal to say; and yet—when we pause for a moment on life's highway for sombre reflection, we must say that after all every hour—yes every minute, is full of important incidents and happenings. Important to someone. Cotton drops to 4½c per lb. It leaves me cold, I have no cotton. But it yields heartache or disaster, both to farmers and cotton pickers who are working on the narrowest margin this

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

January 10

What Shall I Do With My Money?

Luke 12:13-21; 15:11-19

> "And only the Master shall praise us, and only the Master shall blame
> And no one shall work for money, and no one shall work for fame;
> But each for the joy of working, and each, in his separate star,
> Shall draw the Thing as he sees it for the God of things as they are."
>
> —Kipling in L'Envoi.

One day when a certain man came to Jesus asking Him to be an arbiter in respect to money matters, Jesus replied by giving him a life principle. The principles which Jesus gave are eternal. They fit all times and occasions. Jesus answered by saying "A man's life consisteth not in the things he possesseth." He meant to say that our brotherly treatment of our fellowmen must rise above our economic desires by as much as the love of God surpasses greed and selfishness. The richness of character consists not in what we can get but in what we may become. Poor, rich fool. And did you ever stop to think that it is worse to be a poor rich fool than it is to be a poor poverty-stricken fool. The former has more talents and more obligations than the man who has but little of this world's goods. How can we be rich toward God? Is it not true that we can best be right with God by dealing rightly with our fellowmen? We read in John's First Epistle "Whoso hath this world's goods and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him? . . . My little children, let us not love in word, neither with the tongue but in deed and truth."

In the story of the prodigal too, money and a false notion of the efficacy of wealth brought on much of the mischief in that fine young man's life. He thought if he had his share of goods he could be extremely happy. Is it not strange that we so often think we could be happier in a place other than where we happen to be. That fine wealthy country home was sacrificed for the lowly task of pig-herder. Did you ever see a cow in a pasture where the grass was luscious and plentiful reach through the barbed wire fence to try to eat some of the weeds on the outer fence-strip? In that respect cattle and humans seem to be very similar at times. Is it not true? But after his friends (?) had left him, and his money had gone with them, the young man saw his sorry plight, and all credit be to him, he was man enough to face bald facts, and he soon saw things as they actually existed. It is a very fine spiritual exercise for us every so often to take account of ourselves as we must appear before God, so we also "may come to ourselves."

Questions

1. Enumerate and explain all the mistakes the wealthy farmer made. See Luke 12:13-21.
2. In what ways did the problem of money enter into the misfortune of the Prodigal Son? Luke 15:11-19.
3. Why does the problem of the use of wealth strike so deeply into our moral and spiritual lives?
4. Can a man be Christian in his use of money today? Should a man do the best he can in our un-Christian capitalism or should he take his cross and break with the system irrespective of what it may cost him?
5. What changes would Jesus introduce in respect to the wise use of money if He were here in the flesh?
6. Why do we have poverty?

7. Does it pay spiritually and economically to tithe or should we rather ask "may we tithe?'

8. How shall we give to the cause of the Kingdom and how much shall we be concerned to lay in store for some future need?

Study the Word

Mon.—Read Jas. 5:3. Accumulation of wealth disappointing.

Tues.—Read Luke 12:21. Earthly riches are deceptive.

Wed.—Read Jer. 17:11. Riches are fleeting and uncertain.

Thurs.—Read Dt. 8:13-14. Many perils in riches.

Fri.—Read Mt. 25:34-40. May be used for good.

Sat.—Read Eccl. 5:19. Riches the gift of God.

Sun.—Read Lk. 15:14. Wealth misused.

"Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother
And loves as himself another,
Christ lives."—Gilder.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."
—Watts.

WHAT A CHINESE CHRISTIAN YOUTH EXPECTS FROM A CHRISTIAN YOUTH OF AMERICA

(Editor's Note: The following article very ably and interestingly written comes from the pen of Mr. Stephen H. Wang. He comes out of our Chinese church and is at present a student in Bethel College.)

When I think of the work you have done for our country and our people through your representatives, I rather think that you have done more than we expected. The Chinese Christians, as a whole, are very grateful to God, our Heavenly Father and our friends in this country for the Christian fellowship, the Christian sympathy and the Christian spirit you have shown us through your representatives or missionaries. They not only build churches and preach the Gospel, so that our souls can be saved, but they also build hospitals on the sides of the churches, so that our physical bodies can be saved also. They not only tell us about God and Christ, our Lord, but they also educate our youth, so that we will have a better understanding of the Christian principle. On the whole, they not only give their efforts for the unseen work, but they also apply the Christian principles to the practical conditions confronting them. When I talk about the condition in China today, people in this country think that it could not be any worse, but to my mind, it would be much worse than it is if the Christian religion were not in China at all. I, therefore, doubt whether there is any Chinese Christian youth who dares stand up and say that we Chinese Christians still expect some more from you Christians in this country. Nevertheless, a desire can never be satisfied unless there is no change or progress in the world. If there is any change or progress in the world, the demand or need of the people is changing with it and in order to satisfy this changing demand or need, the thing and the method to satisfy this need must be changed also from time to time.

People in the West always feel perplexed about what is happening in China today. They ask why the Chinese are fighting against each other. This question is due to a lack of understanding of the great task that confronts China. In addition to the two forces of foreign imperialism and home militarism, China is facing a situation of great revolutions, to which the West took centuries to readjust itself, are taking place in China, simultaneously, I mean the renaissance, industrial revolution, social revolution, religious revolution, political revolution, etc. In addition China is handicapped by appalling economic poverty and illiteracy, for economic prosperity and literacy are the basis for democracy. The task of achieving a real democracy will, therefore, take a long time. If we stretch our imagination so as to visualize these tremendous difficulties, then, it is easy to understand the present troubles in China. The present situation in China should call forth sympathetic understanding and moral support. At the same time, we should realize that China is in a constant change and the main trouble is due to the lack of the very thing she needs: Dr. T. Z. Koo, of the National Committee of Y. M. C. A. in China, said that the chief need of China today, in order that its people may again become creative, is not scientific or material development but the contact with God. "When a people loses its contact with the personality of God, a God greater than anything the human mind can conceive," Dr. Koo declares, "that people soon begins to lose its vision; and when a people loses its vision, its creative capacity gradually dies out."

If the above statements are true, the Chinese Christian youth ought to have some more expectation from you—Christian youth in this country, who have done a great deal for our people. Since my time is limited, I will restrict myself to only a few important points:

(1) The matter of Missionary:

Dr. J. R. Mott, after a visit to China, says, "In all fields of China, native Christian leaders without exception, state that they both need and want more missionaries from the West, but they specialized that these must be the best that the West can provide."

We must say that the missionaries, especially the early missionaries, lived a noble life, a life of devotion and self-sacrifice. The hardships they underwent were great. Their sole purpose was to preach the Gospel to the Chinese. But at the same time we must say that in spite of their good intention and noble living, they pursued a mistaken policy, consciously or unconsciously they took an indirect part in the formulation of the so-called toleration clauses, and the turn of events seemed to give conclusive evidence in the eyes of non-Christian Chinese that the Christian missionaries and foreign governments were close allies. In addition, the policy of compulsory religious education in the Christian educational institutions had also a great deal to do with the recent anti-Christian movement. Furthermore, the attitudes of some of the foreign missionaries toward Chinese culture and religious heritage was one of contempt, or at least a lack of appreciation.

There is no more outstanding Christian in China today than Dr. C. Y. Cheng who was the chairman of the National Christian Conference of 1922. Later, Dr. Cheng had an opportunity to discuss this matter of missionary recruits with the leaders of the mission boards of America and Canada and this is what he said:

"The church is seeking more missionaries. It is far from our purpose to give the impression that the coming forward of the Chinese means the missionaries are to retire from the scene and that more of them are not needed. . . . There is a real need of and room for more new missionaries in China. In a sense, they are needed today more than ever before. But one word is necessary regarding the missionaries who are needed in China under the new conditions that have arisen. In addition to processing spiritual and intellectual qualifications, the missionary of today needs thoroughly to understand that his task is to help the Chinese church and not to "boss" his Chinese fellow workers. We need, therefore, those who process a broad and sympathetic heart and are able to form real friendship with the Chinese."

In regard to the church in China we must admit that in spite of a hundred years of work by the missionaries Christianity has remained a foreign religion. It has not succeeded in penetrating into the soul of the Chinese nation and the task of making the Christian religion indigenous remains to be done. By indigenization, I mean, the presentation to the Chinese the Christian Gospel that God is love and Jesus Christ is God's supreme revelation—in a way that will be most fruitful and most acceptable. Therefore, a thorough understanding of the Chinese spiritual heritage and of China's contemporary problems and needs are necessary for those who wish to become missionaries to China. The call from the Chinese Christian youth to the Christian youth of America, is, "Do not stop sending missionaries, but send us better ones."

(2) The cooperation of the Chinese and the missionaries in the development of the Indigenous Church:

Christianity is always congenial to the environment and atmosphere of the place in which it finds itself. The fundamental principles of Jesus Christ are applicable to all mankind; but the forms, methods, modes of thoughts and ways of doing things are adaptable to various conditions of all people at all times and in all places. Christianity in China, therefore, becomes, Chinese Christianity,—a Christianity that fits in with the life of the Chinese people.

As a matter of fact, Christianity has always moved thus in the world. This has also been the way other religions found their places not only in the soil of China but in the hearts of the people. Buddhism and Mohammadenism while retaining much of their essential characteristics in China, have very largely become neutralized in the country. The adaptability of the Christian religion to the needs of different people can not be questioned. The question at the present time is rather to make those who come to preach this religion more adaptable to the needs of the people with whom they work.

St. Paul seemed to have found the secret of success in his religious task when he tried to adapt himself to the needs of the people with whom he labored and not asking the people to adapt themselves to him. In other words he tried to turn the people to God and not to himself. This is, of course, more easily said than done. But the degree of ability or inability to adapt ourselves to the need of the people will largely determine the success or failure of the work we attempt to do for our Lord. While Jesus has laid down great principles which direct our relations both to God and to our fellow men, He left us practically no methods, no forms, and no organization. He left to men of varying temperament, training, environment, disposition and time the application of these principles for themselves.

The development of the Christian religion in China up to the present time, may conveniently be divided into three stages. In the first stage, the boards of foreign missions in the sending countries and the missionaries on the field have full control. This was almost inevitable at the beginning. In the second stage, the boards of foreign missions and the missionaries on the fields on the one hand, the Chinese on the other, have joint control. This is a natural sequence in the development of the Christian movement. The main task of the Christian movement in the West is not to perpetuate themselves but to initiate and help to build up a self-supporting, self-governing and self-propagating Christian movement in China. This principle at once, will have many boards and missionaries to emphasize the importance of developing strong Chinese Christian leadership and to assume the attitude that the Chinese Christian leaders will increase while the importance of the missionary will decrease. In the third stage the Chinese Christians themselves will have full control. The progress of Christian propaganda during the second stage can not fail to deepen the sense of responsibility on the part of the Chinese Christians and does need greatly encourage them to feel that the best way to show their appreciation of the large help that comes from the West is for them more and more completely to help themselves and their own people.

The harvest truly is plentiful and the laborers are altogether too few. And in the light of the great national changes now taking place in China, it is of paramount importance that the missionaries and Chinese Christian leaders should acquaint themselves with the real situation within and without the Christian movement, and be wise and courageous enough to introduce all necessary readjustment in their duties and in their relationships. Not only should they be entirely free from misunderstanding, jealousy and rivalry, but they should also supplant, trust and support one another, so that the Christian movement will make the largest and most real progress and the cooperation from the West will yield the best fruit. **Stephen H. Wang.**

THE GOSPEL-NET LAUNCHED—270 COUNTED

This is what happened to the united effort of the Protestant churches of Monroe, Wash., when they launched out a Week-day Bible school for grade school age. Washington is one of the 10 states of the Union in which the teaching of the Bible is prohibited by a constitutional clause. For that reason Bible teaching cannot be arranged within the working hours of the school.

However, the ministers of Monroe have arranged to gather the children of Monroe into the nearby churches for an hour of Bible instruction once a week throughout the entire school year after they are dismissed from the schools. The curriculum is so arranged to offer a graded course of study from year to year. A response of 270 the first day was a happy surprise to all. 12 teachers and helpers, who volunteered to assist are happily engaged in this great work of the Lord. Also as many volunteered with cars to take those home who usually go with the school bus. This is the first tryout of the kind in the state and seems to offer what has been a long felt need.

THE S. S. LESSON

Sunday, Jan. 10.

The First Disciples. John 1:35-49.

Golden Text—Behold the Lamb of God, that taketh away the sin of the world. John 1:29.

It was the mission of John the Baptist to point men to Jesus. This he did when he pointed out Jesus to two of his disciples. It immediately meant the loss of those followers, but, this was what he had said would happen, for Jesus must increase while he must decrease. Behold Jesus is the first thing one has to do if one is to benefit by the great work of salvation. John pointed out Jesus as the Lamb of God. The figure was understandable to his hearers since regularly, for centuries, the people of God had seen the lamb slain and laid upon the altar as a symbol of The Lamb, innocent of any sin, pure and spotless, whose death was to make atonement for the sins of the world. Many men have much to say about Jesus as a hero, martyr, sage, teacher, healer, patriot, but the meaning of His presence upon earth is entirely lost unless He is accepted as the innocent Son of God who made atonement for the sins of the world by the sacrifice of His life on the cross. We are to behold Jesus now as the one of whom the Prophets witnessed, the one who became man and lived to show us how to live and died that we need not ever die, the one who died to save us, the one who even now is interceding for us at the throne of God, as the one who is in the midst of His people in the Spirit, and, as the one who is again to come in judgment. It is the business of every follower of Jesus to point Him out as the only Saviour who is ready to accept all who come to Him in faith believing.

The two disciples who heard the words of John immediately followed Jesus. They had been prepared for His appearing and when they saw Him they were immediately ready to go to Him. Beholding Jesus, the Saviour, leaves only one thing to do and that is to follow Him. To many He is pointed out, but, many never think of following Him or else delay until He has passed out of their lives. The lesson emphasizes the importance of immediately following Him. It is an excellent exercise for one to go through the New Testament and note how often the word immediately occurs and then let it be a spur to the right kind of action. From the hour that the two disciples had Jesus pointed out to them and followed Him, their lives were changed. Had they not become followers of Jesus they might have died in obscurity, but, now they are numbered with the most important men who ever lived. It was not their special talents that made them great, but the fact that they followed Jesus. All the greatness in the world is nothing compared with the distinction of being a consistent follower of Jesus.

It was encouraging to the disciples that Jesus turned and saw them. There was that in them that Jesus recognized to be a deep seated yearning for Him. As we study the life and words of Jesus we more and more come to realize that a desire for communion with Him does not go without His notice. He not only bids men to seek Him but he assures them that they shall find Him, and that He will welcome them to a most intimate relation. He would ask men that they come and abide with Him and find peace to their souls. In this connection it is enlightening to read the discourse of the Vine and the Branch. Abiding in Him means partaking of His very nature and sharing His life with Him.

In the beginning of their discipleship we find Andrew and John (for John is the unnamed disciple) bringing others to Him. It appears that the proof of real discipleship consists in bringing other disciples to Him. Andrew's name is not mentioned often in the sacred account, but, when it is, it is generally in connection with bringing others to Jesus. He had a particular talent in this direction and to him surely goes the blessing in the book of Daniel that gives assurance that those who turn many to righteousness shall shine as the stars for ever and ever.

It was Andrew's privilege to bring his own brother Peter to Jesus. They say that the hardest persons to reach for Christ are our own relatives. If this be so then Andrew began with the hardest task immediately upon finding Jesus. We wonder what would be the result if all converts would immediately begin with the hardest things to do for Jesus.

Were there nothing else said about Andrew, we would still have to hold him as one of the greatest men in the New Testament because of the part he had in bringing Peter to Jesus.

Peter, the leader of the Disciples and the one who was later to write part of the New Testament and then die for his Lord, might have passed on to obscurity had it not been for the concern of his brother. It is of the greatest importance to the kingdom of God that there are those who use their efforts toward bringing others to Jesus. There is no greater mission on earth than that of the soul winner who makes the chosen mission of his Lord his own.

The reception of Peter meant not only a changed name but a changed life. The significance of the name is impressive. When one once is truly a Christian the Lord gives assurance of strength. Peter was to be tried severely, but in the end he was the Peter who cheerfully gave his life to his Lord. Like Andrew, Philip became a winner of souls immediately. He found a good man in Nathanael but bringing him to Jesus made him an infinitely better man. Jesus knew of Nathanael before Nathanael knew of Him. This is true of all. He knows our state and waits to welcome all who come to Him. It was from Nathanael that we receive the first testimony of the divinity of Jesus. "Thou art the Son of God." With this confession all discipleship must begin. No matter what else we think of Jesus, first of all He must be divine.

CORRESPONDENCE

(Continued from page 8)

year. I meet a child crying on the sidewalk. I ask what is the matter. And I'm told that a financial catastrophe of the first magnitude has overtaken the child—it has lost a penny. I happen to have a copper and joy again reigns supreme. A young man passes with downcast eye; he is a perfect specimen of physical manhood—why the frown? He fumbled the ball at a critical moment in the game and presto—all is despair. And so we pass on and wag our head very wisely and say: why bother over such little things? Ah! brother, it's the little things in life that count. It's not the ocean but the droplets of water that count; it's not the forest but the tree, not the crowd but the individual.

And there we come to a very vital point of today. We need a new humanism; a re-valuation, as it were, of the individual. Just like the church, ignorance and superstition before 1500 had pressed the individual into a mold and refused to permit him to think for himself, so the machine age of today is causing the individual to lose its self-respect causes him to develop an inferiority complex and he becomes a mere tool or a cog in a machine.

The intelligence of the masses has not kept step with our achievements and here are only a few who are really deriving the full benefit of these achievements. The larger part must only support and contribute and be satisfied with what little pleasure and profit the few permit them to enjoy. No I'm not a Socialist—I'm a Republican all wool and a yard wide. But living in this part of the country may draw one towards Socialism. There are more farms for sale here for delinquent taxes than ever before in the history of the state and at the same time someone makes millions of dollars just because the price of wheat is raised a few cents. Well it's all too deep for me. Let's talk about something pleasant.

It seems as if the Oklahoma sub-soil received the soaking so many were waiting for, for the last two years. Early sowed wheat stands beautifully and makes welcome pasture for cattle and horses. There is still some cotton in the field. The rains caused some damage but with the low price no one seems to mind it.

The work in our church goes on apace. Thus far death has not entered our ranks, nor were we bothered by serious illness. The cradle roll was increased by four newcomers, two boys and two girls. Uncle David Funk was able to celebrate his 80th birthday with his children and grandchildren and he is still able to come to church every Sunday, driving his own car. Thus with the close of another year rapidly nearing we look up to Him, who is our guide and stay, with thankful hearts for the great mercies He has bestowed upon us in the past year. And as preparations are being made to celebrate the feast of the Nativity, it is our wish that the Prince of Peace may come to a waiting world, a world war-weary and ready to enthrone Him as the ruler of all nations. May our Christmas be not only a sham and hollow mockery but may we receive Christ in the childlike spirit with which we stood, with beaming eyes and beating heart, under the Christmas tree and sang with our childish voices: "Glory to God in the Highest, Peace on Earth, Goodwill toward Men."

Wishing you all a Merry Christmas and a Happy New Year. **Henry Hege.**

JOTTINGS

Four members were received into the fellowship of the Portland, Oregon, Mission church on the morning of Dec. 13. There are prospects of other additions later.

Rev. and Mrs. P. W. Penner and Rev. and Mrs. F. J. Isaac, missionaries who were recently in America on furlough safely arrived on their field in India in time to attend the India Worker's Conference which was in session at the time of their arrival.

The Alexanderwohl church, of Goessel, Kansas, celebrated Christmas by having rendered the cantata "The World's Redeemer" in which 75 voices participated. John W. Unruh, of Newton, was the director. The solo parts were sung by Mrs. J. W. Unruh, Agnetha Duerksen, Arnold Franz and David Wedel.

Freeman College, Freeman, S. D., contributed to the celebration of Christmas by presenting the cantata "Music of Bethlehem" in the college auditorium. The 70 voices participating were accompanied by the orchestra and directed by Mrs. Otto Schrag. They also broadcast the cantata from WNAX, Yankton.

The West Zion church, Moundridge, Kans., presents an annual Christmas cantata. This year they rendered "The Christmas King" by Holton. A larger crowd than usual was attracted because the chorus had the support of the new pipe organ recently installed. The mixed chorus was directed by Weldon Rupp and Dale Galle.

Rev. P. R. Aeschliman recently visited the newly organized church at Albany, Oregon, about 80 miles south of Portland. He writes that the field is promising and the work prospering. A large group of children attend Sunday school and it is hoped that their parents will also be won. Rev. and Mrs. Harley King have recently taken charge of the church.

Howard Liechty, who has spent some time in Syria as a teacher, gave an illustrated lecture on Syria and Palestine in his home church, Berne, Ind. A program of Christmas music was presented in the Berne church under the direction of M. E. Stauffer. The program included miscellaneous numbers of beautiful selections expressing Christmas themes. Several of the selections were taken from the Messiah. The men's chorus had a prominent part in the program.

The Mennonite Teacher's Convention of Kansas, to be held in the Hillsboro M. B. Church, Dec. 30, will discuss the following subjects: How May We Inculcate Loyalty in our Young People Toward Mennonite Institutions? Leader, Dr. P. E. Schellenberg; Do Our Schools Develope Church Loyalty? Leader, D. D. Eitzen; Do Our Church Leaders Develope Church Loyalty? Leader, P. E. Franz; Hat die Bibel Akademie eine Zukunft? Leader, N. N. Hiebert; What Special Efforts Should Our Church Make to Prepare the Mennonite Youth in the Event of Another War? Leader, Prof. D. H. Richert; What Program Is the Old Mennonite Conference Following to Prepare Its Youth to Meet the Question of War? Leader, Dr. Yoder.

John McSweeney, Ohio State Welfare Director, spoke at the Bluffton College Vesper Service last Sunday. McSweeney is one of the most popular officials in Ohio and has the reputation of being one of the best speakers on the state's official staff.

Rev. C. H. A. van der Smissen, for many years the editor of the "Bundesbote", the German organ of the General Conference, celebrated his 80th birthday Dec. 4. He received greeting from friends by mail, air mail and by wire. We are happy to report that he is still active in his work despite his years.

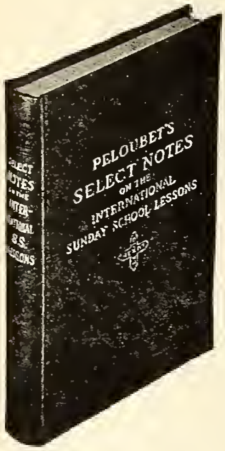
While in this country children are gathered together and taken to school by auto bus the children of the Russian Mennonite colonists in Brazil are not so fortunate. School lasts from 8 o'clock to 12. Some of the children have a journey of an hour to go to school. Besides the usual subjects these children have also to learn the language of the country which is Portuguese.

The refugees located in Harbin, Manchuria, while having a difficult time in maintaining existence have, nevertheless, provided for the education of their children as much as their circumstances permit. Among those who escaped from Russia are some teachers and these have been given the task of instructing the children. There are four teachers giving instruction to 140 children.

The Souderton, Pa., church held a Father and Son banquet which was attended by 125 men and boys. It was an evening of fine fellowship and inspiration. The speaker for the evening was Rev. N. Schmidt of Schwenksville. At its recent business meeting the Souderton church again set aside no less than $500,000 for missions. The matter of Daily Vacation Bible School was referred to the Spiritual Council for consideration. An effort is to be made to create a fund which may be used for building purposes some time in the future.

The West Swamp, Quakertown and Flatland, Pa. churches, of which Rev. A. S. Rosenberger is pastor, are planning to hold their annual congregational meetings during the first week of January. In the West Swamp church a catechetical class is being instructed by the pastor. A new heating plant has replaced the one which served the West Swamp church for more than twenty-five years. Revs. A. M. Fretz and William Gottshall gave inspiring addresses at the cemetery rededication service. The Young People's Missionary meeting had the pleasure of hearing an address on the subject of Peace and Our Mennonite Heritage by Miss Vivienne Musselman and another on the subject "Limiting God" by Rev. D. J. Unruh of Lansdale.

Sunday School Lesson Commentaries for 1932



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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, JANUARY 14, 1932 No. 2

EDITORIAL

An important event to be celebrated this year is the two hundredth anniversary of the birth of George Washington. The nation began the celebration, which is to continue in some form or other during the year, by a special issue of postage stamps bearing the portrait of The Father of His Country. When Washington first saw the light of day most of the ancestors of those who make up the American citizenship were still living in the various countries of Europe. The greater portion of the white inhabitants of the country were living in very primitive log cabins. Most of the virgin soil had never been seen by the eye of a white man and the enormous resources of the land lay untouched on the earth or under it. History does not record the story of any other nation that advanced so rapidly in culture and material things as did ours. But, it is not material prosperity that is the most outstanding. Our institutions and ideals have become the wonder of the world. Here there came to be born political and religious liberty that amazed the world. Here, as nowhere else, came the chance for the boy or girl to rise in the world unhindered by the social restrictions that kept many down in other nations. Just now, we are at a time when we ask whether we did not outrun ourselves in seeking the material and slighting the spiritual. Money and power came to be the goal. Selfish comfort, ease and amusement took the place of the things of the spirit and suddenly we have had it forcibly thrust upon us that when God is ignored something dire is bound to happen. That which has happened should impel us to seek the higher things of God and direct our attention to doing His will more zealously. The dark days of last year have not come to a sudden stop and the coming months will bring with them more trials. At least we may better prepare ourselves to meet them. Though wealth may evaporate and easy times end, there still remain the assurances and blessings that our Heavenly Father holds out to us, if we will but reach out after them.

Speaking of Americans in Europe, some silly wag made the remark, "By their shoes ye shall know them." True, civilized man cannot do without shoes. Centuries of the use of shoes have made us exceedingly tender about the feet, while the natives of countries where it is the custom to go without shoes would not know the meaning of the word chiropodist. The Bible seems to have taken more notice of the shoes people wore than it did of other pieces of garb. Paul, in describing the Christian soldier directs that the feet be "shod with a preparation of the gospel of peace" meaning that the champion of the Lord Jesus Christ goes on errands of peace and not errands of destruction. The way a man wears his shoes is an index to his personality. If he drags his feet, the shoes will wear in such a way as to proclaim him a very slouchy if not lazy person. If they go crooked the indication may be that he is not one to stand fairly and squarely for anything, etc.

It certainly is true that the more active one is the more one will wear out shoe leather. In our Christian service, we fear, there still remains considerable shoe leather to be worn out. We were told of a Methodist Bishop who said he judged the efficiency of the ministers under him by the number of soles they wore out between Conferences. He conveyed the impression that he expected his ministers to be continually "hoofing it" from house to house among their members. Perhaps, if ministers, no matter what their denominational affiliation, were to take stock account of their foot-wear they might find sufficient inspiration to be more zealous in wearing them out.

It sometimes takes troubles to bring us to realize that we have friends. Not so long ago most of the Mennonites were under the impression that they were just members of one of the minor sects of this country and that those outside of our own membership were hardly able to say who and what are the Mennonites. With the world upset and with the terrible suffering to which our Mennonite brethren in Russia were subjected came a world-wide notice of their distresses. For years, we as as a people have been able to meet the situation involved in helping our brethren, but, as we are few and as we have been continually making sacrifices for our distressed brethren across the sea, the time came when the task was more than we could handle. Perhaps, if others had not noted the distress of our suffering brethren, we would have continued trying to do all within our power, but now, with no let-up in the call for help, we have come to the point where whatever others can do for the persecuted brethren comes as a godsend. It is gratifying to note how much other Christians have interested themselves in helping the Mennonite refugees. When thousands of them succeeded in crossing the German border, the German people received them as welcome guests and ministered to their needs even though they themselves had very little. People of other countries, as in Holland, also brought large offerings to them in their need. In our own country the sad condition of the Russian refugees in Harbin, China, has received large and generous sympathy. Numerous papers of other Christian denominations have noted the danger in which these Refugees find themselves and have generously contributed space in giving publicity to appeals being made for their rescue. It is hard to tell just when the Mennonites, and other Christians in Harbin, will be able to get out to find a homeland elsewhere. The threatened worse has not yet come and they have not been turned over to the Russian authorities to be done to death. The possibility of such a terrible thing still remains, but, the financial help coming from outside of the church and the interest manifested gives us courage to believe that the worst will not come to the worst. We are exceedingly grateful to the Federal Council of Churches for its active help as well as to the many individual persons in the churches who have contributed toward the relief of these anxious brethren now waiting for the Lord to open for them a way to get safely away from the menace of Godless Russia and establish homes for themselves in some more friendly quarter of the earth.

THE MODERN PREACHER

J. E. Hartzler, Ph. D.

Two things are killing more preachers than anything else, namely, (1) Lack of study, and (2) Pious loafing. Each one of these alone will kill a man beyond redemption as a preacher. Paul, in his advice to his disciple, recognized this fact (II Tim. 2:15).

Public address, through all the known history of man, has always been given a prominent place. Public speakers and orators we have always had. Men, in primitive society, were permitted to speak publicly only so long as they were able to stand on one foot. Might not be a bad idea today in some of our pulpits where homiletical terminal facilities are bad.

The present day is one in which people are eager for spiritual guidance. Among other things this means that the preacher will be more and more in demand, and that ministerial efficiency will be more and more required. Witmarsum Seminary is happy to welcome you in further preparation in the serious task which you have undertaken.

Essential Qualities

Permit me to suggest in the briefest way only during this period of fifteen minutes a few of the chief qualities which must characterize the modern preacher if he is to succeed.

1. He Must Be a Man of God. I mean Isa. 6:1-8. The modern preacher, like the prophet of old, must have the triple vision of God, sin and grace, and this in turn implies:

(1) Spiritual mindedness. I do not mean that one must be a monk or an ascetic. To be spiritually minded means the ability to give to the world of "Things" a spiritual interpretation.

(2) Spiritual technique. The scientist has his technique in dealing with the physical world. The modern preacher, above all ages in the past, must acquire a technique which will enable him to deal effectively and efficiently with the minds, the spirits and the souls of men.

(3) Interpretative insight. Houses, lands,

wheels and wings are not the ultimate values or realities. Beyond all this material world lies the world of spiritual and eternal values, and it becomes the business of the preacher to properly relate these two worlds in the thinking of folks.

2. He Must Be a Student. I do not mean "midnight oil" necessarily. Midnight was made for sleep. I mean II Tim. 2:15. Our public schools, our colleges and universities, our modern means of communication, which make it possible for the average school boy or girl to accumulate in six months more real information than Columbus could gather in a life time, makes it imperative that the modern preacher be a thorough student, and to be a student implies:

(1) That one be in love with study. Just recently a preacher told me that he dislikes books and study and that he must simply drive himself to them. Frankly, that man is on the wrong job. Books must be among a preacher's best friends.

(2) That one has a working knowledge of human nature. Human nature is an interesting thing and it requires years of intensive study to acquire a working knowledge of it. The preacher must deal with it constantly and unless he is willing to spend time and energy on it he would do better to choose another profession.

(3) That one is in love with personality. Creative personality is after all the ultimate goal of the Christian ministry. The restoration of the image of God in the soul is the aim of all preaching.

3. He Must Be a Man with a Message. The preacher must be a man who is shot through and through with the spirit and the message of the Christ. And this message must be:—

(1) A product of vital relationship with God. The reading of books is a very good thing, but the vital message for the modern preacher can be had only through an experience with God. I have every encouragement for you to attend this Seminary provided you will yoke yourself with the Eternal Christ.

(2) The result of an experimental acquaintance with Christ. In the early Church the world saw a difference when man had been with Christ. A little larger place in our lives given to Jesus would make a wonderful difference in our preaching. The world has yet to see what God will do through a man who will give Jesus 100% place in his life.

(3) One which is intellectually respectable. The truth in history, philosophy and science is never at variance with Gospel truth. The Gospel message is reasonable, it is intelligent, and the modern preacher, if he would have a hearing, must present a message which is intellectually respectable.

4. He Must Be a Man of Good Judgment. Sincerity and honesty are sterling qualities, but they can not take the place of judgment. You require of your dentist, your physician, something more than sincerity and honesty; you require knowledge and good judgment. The preacher's good judgment must appear:

(1) In his conversation. It is a fine thing for a preacher to have and exercise a keen sense of wit and humor. A goodly number of men who otherwise might have been successful preachers have killed themselves for the simple reason that they exercised bad judgment in the type of story they tell, or in reflecting on the character or capabilities of others.

(2) In his remarks about others. When it once becomes known that the preacher engages in the common gossip of the community and is injudicious in his remarks about folks generally his influence is ended. The minister must never speak lightly of any one.

(3) In his pulpit utterances. Words in the pulpit must be well chosen. The pulpit is no place for irresponsible remarks, jesting or professional joking. A good story which illustrates a point is always in order, but a joke told for the joke's sake is decidedly improper.

(4) In his treatment of confidences. Many folks in your parishes will have personal problems and troubles. The preacher is the logical person in whom these people should confide. That preacher is a traitor who fails to maintain strict confidence and makes of these matters stock for public gossip or social amusement.

Concluding may I say that the above qualities imply on the part of the preacher the highest quality of scholarship in the various fields of learning; the widest knowledge of world affairs not being limited by one's own tiny denominational lines; and finally, intensive and extensive religious education. The minister is an educator primarily in things spiritual and eternal. We demand specialists in every other field and right-

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ly so, why not in the care of the greatest thing God ever made, namely, the human soul? Preaching for the next 50 or 100 years will be the most rewarding of all professions, and it will also be the most difficult. The man who is not willing to work, to make sacrifices, and to bear unjust criticisms should not enter the ministry. The worshipping public will rightly demand the highest efficiency and effectiveness in the pulpit.

WORLD EVANGELISM FOR SCHOOLS, COLLEGES AND UNIVERSITIES

By Selma Schmidt.

I Chronicles 25:8: And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar. Thus we see they had teachers and scholars in olden times. Schools have had their beginning in early Bible History.

Malachi 2:12: The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob and him that offereth an offering unto the Lord of hosts. Here the prophet warns both the master and the scholar of mingling with idolatry. The educated are also in dire danger of falling.

Schools, Colleges and Universities, this subject, figuratively speaking, is as broad as the universe and as deep as the ocean. The half cannot be mentioned and the fourth cannot even be discussed on so broad a subject.

School is not merely a preparation for life, but it is a part of life itself. A school is an educational institution. It is the place in which the instruction is carried on. It may also be a body of disciples. When we think of the common schools we refer to the free public schools in the United States for the Grammar Grades.

The idea of free public schools entirely under state control is largely a development of the 19th century. The public school systems (are the only systems) so far developed which meet the needs of democratic communities logically and adequately. Those systems offer education to all, and are patronized by all classes.

The public school system of the United States embraces first those schools which are devoted to primary education, including all grades below the high school. Second, those devoted to secondary education, that is, high schools and such institutions that prepare students for college, and third, those devoted to higher education including colleges and universities. Besides these three classes of schools we have schools for the unfortunate, the blind, the deaf and dumb and have industrial schools, where trade are taught. Were it not for the schools for the blind, Helen Keller's name would not have been known in History. We have evening schools in the larger cities for the education of foreigners. We have summer schools, vacation schools, aviation schools, business schools and schools for mechanics. We have Sunday Schools and religious training schools. In short the whole world is going to school today. Newspapers if read daily and magazines if read and studied are an education in itself. Of course we, to get the right education must choose the best papers and magazines. There are also crime schools where robbing and burglary is taught. Of course these are secret meetings, but their work is heard of daily. Not only are the good institutions organized today, but also the evil ones.

Free libraries, traveling libraries and study clubs help to further study of those who attend school and also those who haven't had the privilege of attending the higher schools.

In the common school reading is by far the most important study. Without it you could not read an arithmetic problem, you could not read your writing, nor follow directions. History and Geography are important to understand not only national affairs, but international as well. We are no longer living apart, therefore must be acquainted with world affairs and learn to solve world problems. Whether you have learned to write and spell well will often determine your standing in the world, it will determine your occupation, it will oftentimes decide whether you'll get a job or not.

In the high schools or preparatory schools the study of language plays a great part. You must not only master the English language, but should also be able to use the German and other languages. If you know the English well you may be quite sure of a position here in our country. If you know the German you can appreciate the beauty of her literature, and talk that language with ease here to those not speaking the English. When traveling abroad in Switzerland, Austria, France and many other countries, the German is understood readily.

The Bible is taught in some High Schools, but in the majority of High Schools it is not taught. The Bible, being the greatest book not only in Literature, but also as a guide to conduct should be emphasized more today.

Quite distinctive and of special interest are our American colleges. In them the Bible is emphasized, especially in the denominational colleges which are supported by the churches. The university, also an institution of higher learning, is rated as high as any institution in the foreign countres. The oldest university is that of Cairo, Egypt, founded in 988 and is still attended by 9,000 students.

What would happen or how would our world be changed if we would take the schools, the civilizing agent, or all the influence of the school out of the world? We would have no written Bible, no books of any kind, very little kindness, no inventions, no modern homes, no written history, very little brotherly love, no beautiful art, no educated ministers, no teachers. What an empty world! But what would we have? A world full of selfishness, hate, persecution, avarice and no cooperation.

Which institution, the church or the school, has the most influence on the child? Some will say without a doubt, "Why the church of course." Is this true? The school has the child five days in the week, or thirty hours, the church has him only three hours a week or less. According to the time spent the school would have ten times as much influence as the church. Is it then not important that the school should be supplied with the best teachers available? Teachers endowed with a deep religious feeling, of a sound Christian character, who has built her foundation of life on Christ and him crucified. To be sure the teacher must also be well trained in the best colleges today and must keep up with modern methods and management of students, but her actions speak so loud that you cannot hear what she is saying if her behavior does not agree with her speech.

Who are the teachers that you remember today? Are they the ones who were easy going, indefinite, just working to please their board or to get the good will of their community and taught merely for their money, whose only inspiration was their monthly pay check? Or is it the teacher who was wide awake, eager, admirable, who was bubbling over with inspiration from God and taught for the sheer joy of her occupation of her calling. She was glad to greet every new day pleasantly and thanked God daily that she had the privilege of helping to mould his clay. A Christian teacher will realize her great responsibility. Nearly every move she makes in the presence of her pupils has some influence on them. Every word she speaks has some effect.

It is just as important to have Christian teachers in the day schools if not more so than in the colleges or in the universities. The largest percent of children do not go on to the higher schools, so miss the influence that they would get from the Christian teachers there or the Bible that is taught there.

Some colleges today are exchanging students. They send some Americans to foreign countries and they in turn send some here. This brings about a greater world brotherhood. American high school students correspond with foreign students. Organizations such as the Girls' Reserve and the Hi-Y in the high school, if they have a true Christian supervisor do a great deal in uplifting the spiritual life of the girl and boy. The Young Women's Christian Organization and the Young Men's Christian Organization in colleges as national and international organizations have done and are doing a great work in helping to further friendly relationship between foreigners and also in getting students to work together in world evangelism. These further world conferences, deeper spiritual life, and apply their Christianity.

The spirit in the youth of the world today as I heard it discussed in Kansas City at the World's C. E. convention is the spirit of adventure. The life of a Christian is a daring adventure with many dangers, but Jesus as our guide, will steer the boat safely into the harbor.

Train up a child in the way he should go, and even when he is old he will not depart from it. Proverbs 22. This is the foundation that should be laid by the parent for the child. But if he comes to school and seems to be in the wrong track, often a teacher may guide him aright. The home and the school to be successful in educating the child must work together. To govern children a teacher, as well as the parent must first be able to govern himself. A large part of teacher discipline must consist in rewards and punishments. But the Divine punishments are administered without a tinge of passion and anger.

One might say that almost everything is settled by the time a boy or girl reaches 15 or 16. Most of the trials and temptations and most of the opportunities for development lie ahead, but the way in which they will meet these temptations and rise or fail to rise to those opportunities, is to a large extent decided. This is the high school age and if he is guided aright here he will learn to solve his life problems.

A teacher who does not have a character which is built upon the basis of truth will not stand the test of this world nor of her pupils. If a parent has the means he should see it as his duty to send his child to a school where he gets Bible knowledge. This will give him a good foundation, and later when he enters higher schools he will not be swept off his feet by false teachings. In school he is in comparatively good company, he is influenced by his teacher and classmates.

Christians are called to come out from the world, but our Lord showed his wisdom, as much as his kindliness, in instituting the church as a fellowship of his people. He has also made it possible for us to have Christian schools where the Bible may be studied. I will quote a few of our great ex-presidents on what they said about the Bible. Theodore Roosevelt: I cannot understand the mental attitude of those who would put the Bible to one side as not being a book of interest to grown men. What could interest men who find the Bible dull? Wilson says, "When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your heart, your own happines, and your duty!" George Washington says, "It is impossible to govern the world without the Bible." Thomas Jefferson says, "This country will be saved if saved at all, by the training of children to love the Savior." William Lyon Phelps, Professor of English Literature, Yale University says, "Western civilization is founded upon the Bible, our ideas, our wisdom, our philosophy, our literature, our art, our ideals, come more from the Bible than from all other books put together, it is a revelation of divinity and humanity."

If we would have no religious schools religion would be much weakened. Christianity would suffer. There would be no trained missionaries. The church would have little to work for.

Supremely blessed is the gospel of Jesus Christ for all religions that the world has seen it offers its disciples the most abundant life. We should pray, I would like to live a larger life, I would like to feel the uplift of great ideas. If the teacher will take me I will learn of him. As soon as we realize this we will become scholars in the school of Christ.

How wonderful it is to be educated in the knowledge of the universe, but how much more wonderful to have that knowledge built on the foundation of the knowledge of the greatest master, Jesus Christ. He is meek and lowly and not like so many teachers who have no time for beginners. In the school with Jesus and the Bible as a textbook, and all the books that are written and not against his teachings, as reference books, and his beautiful world as our school room, could you find anything more inspiring, more real and more adventurous than going through life that was and is clothed in the righteousness of the Master Himself. Almost before we'd know it we'd think differently of nature, of people, of all God's creatures. We'd be wise, not merely smart, we'd be more patient, more humane, more studious, reverent, richer in affection and keener in interest of the welfare of the world.

It rests with us to determine whether this sort of knowledge is going to make us better or worse. If we misuse our knowledge it will make us worse. Let not your knowledge crowd out your faith, but add one to the other.

God offers the educated man a burden and a privilege. His burden is to hold his faith in the day of its prosperity and his privilege is to hold this same faith when illusions have vanished and the courage that depended on them is dead.

Never lose your belief in righteousness, for truth crushed to earth will rise again.

Hillsboro (Kan.) Bible School.

CORRESPONDENCE

Butterfield, Minn., Dec. 26, 1931. To the Mennonite.—We are again at the close of another year and once more we shall give a report of the work our congregation has done these last three months. We are indeed thankful to our dear Lord, who has so blessed us during the past. We had the opportunity to attend services every Sunday morning all the year. The death reaper took only one child from our midst.

We were blessed with a number of visitors, of which we give report. The 4th of October, Sunday evening, we had the opportunity to listen to singers and speaker from Mt. Lake. Rev. I. J. Dick spoke, having his text from Matt. 24, which was compared with the times of today.

October 11th, we had the Mauch sisters with us. Their program was very much enjoyed.

October 18th, Rev. L. H. Linscheid and family visited with Mrs. Linscheid's folks at Freeman, S. D. Rev. J. Quiring from Mt. Lake occupied the pulpit.

November 1st, Rev. L. H. Linscheid attended the C. E. Convention at Jackson. Rev. J. J. Balzer from Mt. Lake occupied the pulpit.

November 2nd, the C. E. held its annual meeting. Erwin Linscheid was elected president, Mrs. R. E. Casey vice president, Mrs. Erwin Ewy secretary and treasurer.

On the evening of November 3rd, Rev. Walter E. Rupp from Nayahwaush, Minn., gave a short message which was of great interest. He is working among the Indians.

November 15th, the C. E. had its installation at which time the old officers dropped out and the new took their places. A duet was sung by two ladies, accompanied by a violin, "Follow the Gleam", while the officers marched to their places by candle light. Rev. J. J. Balzer from Mt. Lake gave a brief talk to the new officers.

On Thanksgiving evening, the ladies' chorus consisting of 35 voices from all churches, under the leadership of Mrs. O. E. Hagen, rendered a cantata, "Ruth" at the school auditorium. Rev. L. H. Linscheid led in prayer, also spoke between the singing.

Our congregation sent new and worn clothes, also sixty-two pounds of dried apples, which the ladies prepared, to Rosthern, Sask., the shipment was valued at $214.00.

Our annual church meeting took place at the church the 24th of November, whereby Mrs. R. E. Casey and Erwin Linscheid were at tie in votes for S. S. Superintendent. Mrs. Casey was elected, and E. Linscheid vice superintendent.

Mrs. Gust Miller was re-elected as secretary and correspondent, so I'll try and send in news four times a year.

We also opened our birthday box, which contained $24.76, half of it goes to missions and half to the needy in China.

On Christmas evening, our S. S. program took place with a nicely decorated tree. The little ones spoke pieces, the church choir rendered a few songs and a mixed quartet rendered two songs, the quartet who were composed of all church members and directed by Mrs. O. E. Hagen, gave these songs in every church at the Christmas program.

On Christmas day we listened to the message of the precious gift, Jesus Christ, which is given to us all if we only accept Him.

Two of our church members, namely Mrs. Michael Ewey and Miss Sidonia Kintzi, left for parts in California, a few weeks ago to spend the winter months with relatives and friends.

Now being at the close of another year, we wish you all God's richest blessing for the coming year. May many souls be won for Christ in this New Year to be ready to meet our Lord when He appears, is our wish and prayer.

Mrs. Gust Miller, Corr.

JOTTING

According to the Missionary Review the Waldensians have 150 parishes and stations in Italy. English Anglicans and Presbyterians have churches wherever there may be a British colony. Other denominations having churches are German Lutherans, French Calvinists, Baptists and Methodists. Many of the Protestant churches in southern Italy have been established by emigrants from the United States where they have acquired money, education and have been converted to Protestantism. It is estimated that there are now 200,000 evangelicals in a total population of 43,000,000.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

January 17, 1932

My Share in My Home. Lk. 2:40-51; 15:25-31.

My! What a splendid array of topics we are privileged to discuss this year. First we had the problem of truthfulness, then last week we considered the scale of values as it relates itself to money and now this week we will discuss the place of the home. Such topics like these show that we as Christian young people are intensely interested in the fundamental problems of life. In one of the larger Christian colleges in this country it is the custom for the students to determine the general theme of the Bible lectures they wish to be discussed in the annual series of Bible Lectures. Four years ago they chose "Why Religion?", three years ago "Whither Religion?", two years ago "Religion as a Resource" and this past year they are asking for "How Make Christianity a Practical Philosophy of Life?" That shows a healthy increase in the interest in religion, and I believe it is more or less characteristic of our people as a whole. We are again becoming concerned about those fundamental things which matter. The home is one of them.

We have heard and read about all kinds of schemes and plans which were supposed to take the place of the home. But most sane writers and thinkers are today expounding on the importance and the high place of the home as they have never done before. The home is more than four square walls where certain people eat and sleep. Home is a place either richly adorned or very meagerly furnished where a husband and wife live together, bound inseparably by the cords of deep love, and where children find a welcome and where in a joyous fellowship they all help each other to grow into Christian character.

In the Lesson-Text—

We know very little about the home of Jesus as He was growing into manhood. We have His birth stories, but with the exception of Dr. Luke's narration of the way "He grew, waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." We have nothing whatever of his life up to the time when he went forth to be baptized by John the Baptist, only the incident in the Temple when He was twelve years of age, throws any light on His growing years. We are glad for this pen-picture at the age of twelve. It is beautiful and perfectly in keeping with the rest of His life. Some stories have come down to us which do not have the authentic ring to them. One story tells how Jesus and Joseph were walking along the road one day and a number of boys followed them and pelted them with stones whereupon Jesus is said to have turned upon them and spoke certain words over them and they fell dead. That does not agree with the spirit and life of Jesus and consequently we doubt its authenticity. But we do believe that Jesus was a healthy-bodied and healthy-minded boy who enjoyed life, was observant of all things round about Him, and worked diligently in helping to care for a home which knew something about the pangs of want and poverty.

In the other portion of our Scripture text we have the story of the Other Son. Here we have a picture of a home where there is discord. The home was prepared to experience full joy and happiness because the younger son had returned but the elder son was selfish and unloving. One member in a family is sufficient to dampen the ardor and joys of a home. But on the other hand if all the members of a family are loyal to one another and carry about in their daily walk of life the true spirit of love there we may well seek for true happiness even though there be only enough food for two paltry meals a day. "Be it ever so humble, there's no place like home." Are we contributing our share in the making of a happy home? It is said there are three stages of true happiness in a man's life. They all center in the home. The first stage is when we are children, when all the children are under the parental roof with father and mother. The second is when we have our own children growing up and the last stage is when we are grandparents and find joy in the success of our children and in the companionship with our grandchildren.

How To Plan this Meeting

Let this be an informal meeting. Here is afforded a wonderful opportunity for the mingling of the young peole together with the elders. Let it be understood that Christian Endeavor is primarily for the young people but the elders are welcome to participate in a sympathetic constructive matter. That will constitute an ideal church program for young people. Plan to sing some of those fine hymns which touch the heart-strings of both old and young. Make use of some good appropriate poetry. We will not want to be sentimental and yet on the other hand let us not put off saying the things we will want to say until it is too late. Somewhere in the program it might be quite helpful and interesting to conduct a Round-Table discussion on the most successful ways of teaching Biblical and Christian truths in a family.

Suggestive Questions

1. Some lessons I as a grandfather have learned in making a happy home.
2. My ideal home—As portrayed by a mother.
3. What is the worth and value of a good Christian home?
4. How does the standard of the modern home compare with the home of other days? What factors have changed: Parents, children or the environment?
5. How can we make our homes more Christian?

Let Us Study Our Bibles

Mon.—Read Dt. 6:7. Parents may teach children.
Tues.—Read Prov. 22:6. Parents may train children.
Wed.—Read II Cor. 12:14. Parents may provide.
Thurs.—Read Eph. 6:4. Parents may nurture.
Fri.—Read Tit. 2:4. Parents may love.
Sat.—Read Eph. 6:1-3. Children may honor parents.
Sun.—Read II Tim. 3:15; Lk. 2:52. Children may develop fully.

(The above are not duties but privileges.)

"Bill," said my friend, who is a great doctor, "don't ever envy the swells of society. I pity their children. When I am called in to attend the children of the 'exclusives' if I would write an honest prescription it would have just three words—'A mother's care.'" — Sunday School Times.

"It takes a lot o' livin' together to make a man an' wife,
It takes a lot o' breakin' in to lead the double life;
It takes some burden-bearin' an' a bit of laugh an' song,
An' a equal sort o' sharin' to ease the way along.

"It takes a lot o' carin' on through days o' storm an' sun,
To find that livin' don't begin 'till the honeymoon is done,
An' watchin' too an' wearin' to know the right and wrong,
An' learn that married life's a hymn and not a jazzy song."

—Martha N. Carter.

TEACHING

Pearl Krebill.

The first thing a teacher asks herself is, What is teaching? Teaching is the releasing of powers, possibilities so the pupil can reach them.

The best example of a teacher we have or ever expect to have is the Master Teacher. Every teacher's aim should be to live in the spirit of Jesus.

Teaching is an art and must be learned the same as any other art. We must learn the art of presenting to others the things we have learned. The teacher must always be a student herself. She must continuously acquire new knowledge so her teaching might be effective.

The first task of the teacher is development of her own personality. This is one of the most difficult requirements of many teachers. She must combine in herself the qualities of a character she wants to develop in her pupils. She must look to her personality as the source of her influence and the measure of her power. Personality is not born in a person but must be made. The great scret of developing or building a personality is to always live in the presence of the best. Religion is life, and the best example to give our pupils of religion is to live such a life ourselves.

The Church School teacher has a larger responsibility than the public school teacher and we are coming to realize this more and more. It is more difficult to teach religion and morals than to teach arithmetic and geography. She is more handicapped in most places because of lack of adequate classrooms and furnishings. There are more pupils coming to the Church School without having their lessons prepared than there are in the public schools. The teacher must realize that she has a high position in the spiritual development of her pupils. Because of all these difficulties she needs preparation to make her teaching effective.

All teaching has two great objectives: the subject taught and the person taught. The greater of these objectives is the person. It is easy to teach the material but it is a far more difficult thing to understand the child, to master the inner secrets of the mind and heart. The teacher of religion has to deal with living at its highest and best. She must understand each one of her pupils as an individual not as the group. In the past the teacher felt if she had brought her material to her pupils she had done her duty. But today we are more concerned about the person taught. After all is not the person of much greater importance than the subject? This does not mean that the material is not important or that the teacher can do without it. But the greatest emphasis must be put on the person.

All good teaching has a four-fold foundation.

First we must have a definite aim to all our teaching. The aim is not to make more efficient workers, but better men and women, better citizens, and better Christians. The aim may be stated in three requirements. Fruitful knowledge, right attitudes, and skill in living.

Second. The material or subject matter. The material must be suited to the aims we seek and must be adapted to the child. It must be closely related to his daily experience. The true teacher will be the master, not the servant, of the subject matter.

Third. This material must be organized or arranged, to adapt it to the child and his learning. This seems to be one of the hardest tasks of many teachers but is one which should never be overlooked. The guiding principle is to keep close to he heart, mind and daily life of childhood. It is the story growing out of their own experience that takes hold on their lives.

Fourth. The method of presentation of this material to make it achieve its purpose. After we have accomplished all the other three aims the most important still remains. It is to present the lesson in such a way that it will be of some value to the pupils. Many a class period and a valuable lesson have been wasted because the teacher has failed to bring the lesson to her pupils so that it was of any interest or value to them. The teacher will know if she has failed or succeeded by the response she will get from her pupils. If her pupils are no better for being in her class she will know that she has failed in the great task placed upon her.

The pupil is the only true measure we have to see if our teaching is successful or not. We must not be satisfied that we have taught so much subject matter, so many facts or lessons. We must inquire further. Are these boys and girls better for being in my class? What have these things I have tried to bring to my boys and girls done for them? Has it brought them closer to God or not? These are questions which every teacher must ask herself. It we cannot find an encouraging answer in the lives of our pupils our teaching has been a failure. Our success is measured in terms of the child's response to our efforts. We have failed unless we have caused the child's spiritual nature to unfold and his character to grow toward the Christ ideal.

CHRIST'S TEACHING ON PEACE

Paul R. Shelly

Throughout the entire Old Testament we have prophesied that some day the Messiah, Christ would come. In many instances in connection with this prophecy we find the fact mentioned that he is the one who is to bring PEACE to the world.

We will only quote one passage: Isaiah 9:6-7. "His name shall be called Wonderful, Counsellor, The mighty God, THE PRINCE OF PEACE. Of the increase of His government and PEACE there shall be no end."

The angels heralded the same message on the first Christmas morn to the shepherds who were watching their flock by night. Luke 2:14. "Glory to God in the highest and on earth PEACE, good will toward men." Note we have PEACE before good will. This PEACE has reference to the Peace which Christ gives to the Christians, to the children of God. This must come before we can practice good will among our fellow men.

The question may be asked. Is it necessary to follow Christ's Teaching on Peace or can we have our own opinion in the matter. Let's turn to Romans 8:9 for the answer. "If any man have not the spirit of Christ he is none of His." So we see that it is necessary to know Christ's Teaching on Peace in order that we can have His spirit, thereby becoming the children of God.

In Matthew 5:9 we have a great teaching on PEACE. "Blessed are the PEACEmakers for they shall be called the children of God." I like to reverse this and have it read, Blessed are the children of God for they shall be called PEACEmakers. The two run hand in hand. Note in the preceding verse Matthew 5:8 we have Blessed are the pure in heart. As in Luke 2:14 we find this necessary before we can be PEACEmakers.

In John 13:35 we have a parallel passage. "By this shall all men know that ye are my disciples, if ye have love one to another." What does it mean to have love one for another but to be a peacemaker? Here we have love toward one another or being a Peacemaker a qualification for discipleship.

In Matthew 7:12 we have a teaching of Christ on Peace which if carried out by individuals and in turn by nations would bring peace on earth. This passage is known to the world as the Golden Rule. "Whatsoever ye would that men should do to you, do ye even so to them."

In the preceding chapter the sixth chapter of Matthew we also have an important teaching of Christ on Peace. This teaching is an answer to a request of Christ's disciples in Luke 11:1, "Lord, teach us to Pray." We will very briefly consider the Lord's Prayer as recorded in Matthew 6:9-13. The first two words, "Our Father" is a great teaching on Peace. Above we have brought out the fact that Children of God are Peacemakers. We also know that only true children of God can pray "Our Father." Still many professing Christians pray this Prayer and still believe in war.

One of the petitions, "Thy Kingdom come," is another teaching on peace. This Kingdom has reference to the Kingdom of God in the individual hearts of man. One cannot truly utter this petition and not believe in Peace. "Thy will be done on earth as it is in heaven," is another teaching on peace. We cannot pray for Christ's will on earth and believe in war.

The next petition is probably the greatest teaching of Christ on peace in the Lord's Prayer. "Forgive us our debts, as we forgive our debtors." We know that many wars in the past have been fought because one nation was not willing to forgive an injustice inflicted upon them in the past. Christ, however, teaches forgiveness in all things. We will follow out a few of Christ's teachings on Forgiveness.

In Matthew 18:31-32 we have Peter coming to Christ and asking Him how often he should forgive his brother if he sinned against him? Till seven times? Jesus answered him, "I say not unto thee, until seven times; but, until seventy times seven." Christ did not mean four hundred and ninety times, but meant that he should always forgive.

In Matthew 5:38-39 Christ teaches us again on peace. The Jews had been taught to return evil for evil or the spirit of retaliation. Christ taught otherwise, "Ye have heard it hath been said. an eye for an eye and a tooth for a tooth; But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

The Jews had also been taught that they should love their fellow Jews calling them neighbors and hate all the others calling them enemies. Christ teaches them otherwise in Matthew 5:43-44. "Ye have heard that it has been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them which despitefully use you and persecute you."

(To be concluded.)

THE S. S. LESSON

January 17, 1932

Jesus and Nicodemus. John 3:16.

Golden Text—God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life. John 3:16.

It is sometimes said that Nicodemus came to seek an interview with Jesus by night in order to escape public notice—in other words, the visit was a secret one. This is an unwarranted conclusion. It is just as likely, and more apt to be true, that Nicodemus had certain questions on his mind that he wanted settled and as it happened to be night he came to Jesus immediately. The evening time also offered opportunity for quiet and discussion. The great fact of the lesson concerning Nicodemus is that he came to Jesus to learn by first-handed interview things about problems of eternal moment. The troubled soul that, like him, comes to Jesus is sure to receive the enlightenment necessary to his salvation. Too many men think they can answer the great questions about the soul and salvation without help from God. The only way we can be sure of these things is to learn what God through Christ has to reveal about them.

The lesson reveals certain things to us about Nicodemus, about Christ, about the Spirit, about God and about salvation. Truly this is one of the most important portions of the Bible. Luther often referred to John 3:16, which is a portion of the lesson, as the Little Gospel.

We learn concerning Nicodemus that he was a Pharisee, a ruler of the Jews, or a member of the Great Council that ruled over the destinies of his people, and that he was an earnest seeker after the truth and that he came to Jesus to find out about it. His position as a member of the Sanhedrin would imply that he was a member of a rich and influential family noted for its piety. Indeed, Nicodemus had behind him all those things that the world regards as respectable and praiseworthy. Yet, even in his high place he realized a lack of something essential and to set out to find out what it was. As we have noted, he went to the right source. There was a great social difference between him and the young Galilean, but this was brushed aside and the master and leader sat at the feet of the young Galilean to learn. He recognized that some good thing could verily come out of Nazareth. In coming to Him and in addressing Him he recognized Jesus as a Teacher, from whom he might learn, for he called him Rabbi. The only teacher who can reveal the most essential of all things to us is Jesus. Those who will not sit at His feet and learn have no hope of a revelation that will unfold to them God's plan of redemption. It was to Nicodemus, as to no other person, that Jesus so clearly unfolded the plan of salvation as revealed through God's giving His only begotten Son.

There was a difference between Nicodemus and the other Pharisees. He had an open mind and had a reason for it. It freely admits that any one who could do the miracles that Jesus did must have been sent of God. The other Pharisees not willing to credit Jesus with anything and attributed His miracles to the devil. This was of course hypocrisy intended to throw a smoke screen over their own unbelieving hearts. Nicodemus is unlike any of them. He sees in Jesus something that he and the world needs and goes to Him to seek it.

We learn from the lesson that Jesus is ready and willing to receive those who come to Him. During His ministry He was inviting people to come to Him and learn. We also know, from what Nicodemus says, that He was already famous as a worker of great miracles. The power of miracles was the credential He had to show that He came from God and was divine. The great miracle that comes to us through Jesus is conversion and regeneration of the sinner. It was this regeneration that Jesus spoke about to Nicodemus. Two things are necessary for salvation, namely, conversion, which is the part man does when he turns from sin to God, and regeneration when God recreates the sinful man and makes him His beloved child. The two things always go together.

Nicodemus did not understand. Jesus made it plain to him that the Spirit works like other material things—the wind for example. We do not see it but hear its sounds and see its effects. So with the power of God in regenerating His children. We do not understand the process, because it is something divine of which humans are not capable, but we do see the effects and the child of God, no matter how old he is, when he becomes converted and regenerated is a different person. The evil departs out of his life and he gives himself to doing good as God would have him do good.

While God does that which makes man a new creature, man must also do something. He must exercise faith and obedience, which is an evidence of faith. Jesus cited the incident of the serpent in the wilderness as an illustration of the process of the new birth. It was commanded that the smitten ones look that they might live and those who had faith enough to look did live.

John 3:16 contains the marvelous revelation of God's love. (1) The object of God's love—The world. (2) The character of God's love (a) holding nothing back, (b) Self sacrificing—giving His very best (c) Holy—not forgiving sin without an adequate expression of His hatred of it. (3) The manifestation of God's love in the gift of His Son. (4) The purpose of God's love —to save. (5) The result of God's love.—Whosoever believes gets everlasting life.—Torrey.

January 24

Jesus and the Samaritan Woman. John 4:9-26.

Golden Text: "Jesus Christ came into the world to save sinners." I Tim. 1:15.

The incident of Jesus at the well with the Samaritan woman is one of the striking ones in the Gospel. Here Jesus deals with a woman, the worth of whom people of the ancient world largely ignored. In the Gospel there is an equal place for all, including men and women. He treats with a despised foreigner, for the Jews regarded the Samaritans as least worthy of consideration. The woman with whom He treats was one of questionable character, for He came into the world to save sinners. The Old Testament Scriptures were the base of their conversation. He had come to fulfill all that the Prophets had to say concerning Him. It was to this foreign, despised and outcast woman that He revealed Himself as the Messiah. If He was not the divine Messiah then He was a deceiver and unworthy of confidence. Our esteem of Jesus dare stop at nothing less than His divinity.

Let us note that Jesus placed Himself just where the Samaritan woman could meet with Him. As in the case of Nicodemus, He met her alone and at a time when there was opportunity for calm and deliberate consideration of the deep things of God. We are assured that when we seek Him we shall find Him, but there is more to be said than that. He came to seek and to save the lost. Water and a natural desire for drink was a convenient point of contact. The desire for water is an intense one when one is thirsty, perhaps the most intense desire we may experience. It is also an absolute necessity for sustaining life. There is such a thing as desiring the water of life in the form of eternal life which is given to us through Jesus. Spiritual thirst may only be satisfied through Jesus who is the giver of the water of life. So then asking for water opened up the opportunity for Him to tell of the water of life.

The attitude of the woman had to change, she thought in terms of patriotism, here in this mountain her fathers had worshipped. What could Jesus say in answer to the statement that the very well upon which He sat was a sacred place because their common ancestor, Jacob, had been intimately associated with it? The answer was that God had given His oracles to the Jew, but that the time would come when all nations would have a part in His blessings. From Jesus also came a rebuke. The woman wanted to argue on theology. She was not a fit person to do so. Jesus put his finger on her sins. "Go call thy husband". Matters pertaining to reloigion are excellent things to talk about, but, they are not becoming to the one who lives in open sin. One must first get rid of sin before theological discussions are anything but folly and hypocrisy.

We note that Jesus revealed the life of the woman to her. He knew. This is something always to be considered. Jesus knows our lives. He knows whether our professions are sincere and whether we are really seeking the blessings He is offering so freely. But to benefit by his goodness and love we have to realize that we are sinners and confess our sins and seek forgiveness.

The woman had some knowledge of the coming Messiah. She believed He would reveal all things, or, in other words, through Him would come a revelation of the truth. She believed that He was coming and now she saw. Faith changes to sight when we believe in a Messiah and listen to His words. To her was given the privilege of knowing that He whom she saw before her was the coming One.

The knowledge of a Christ makes a missionary of the one accepting Him. She immediately became a missionary. Many people profess a belief in Christ. It remains for the Christian to give full proof of that belief by going among others who do not know Him and testifying concerning Him. It was upon her confession that others received Jesus. The mightiest power for Christ is the sincere testimony of those who have known Him and accepted Him as their Lord.

Do we wonder why Jesus planned His journey through Samaria? Jews generally avoided going through that country as something accursed. The reason was that there was a single soul who might be brought to close relation to Him. It just makes us realize how much He regards the value of a soul. Jesus took a common thing, water, and made it teach a deep spiritual truth. That was His method of teaching. He used the material to portray the spiritual. Common language and common things are the instruments by which truth concerning the things of God is impressed upon us. The wonderful thing of this interview was that Jesus revealed Himself as the Messiah. We may know him as a teacher, a healer and a worker of wonders but to know Him rightly is to know Him as our Saviour. Any information that omits the saving power of Jesus is superficial and avails nothing for our eternal happiness.

SOUTHERN LYNCHING

There have been 25 recorded and authenticated lynchings in 1930, as against 12 during 1929, according to a summary issued by the National Association for the Advancement of Colored People. Of the victims 24 were negroes and one white man. Georgia heads the list of lynching states for the year with 7 mob victims, Alabama and Texas had four each, Mississippi, 3, Indiana and South Carolina, 2 each, and Florida, North Carolina and Oklahoma had 1 each. The offenses which brought about the lynchings include not stopping an automobile when ordered, being active in politics, testifying against a white man in court, quarreling with a white man, murder, assault and attempted assault, robbery, and, in one case, offense unknown. Rape was assigned as an excuse in only three cases. Twenty of Georgia's most prominent women, in Atlanta recently in person and proxy, constituted themselves the Georgia Association of Women for the Prevention of Lynching, and affiliated with the recently organized Anti-Lynching Association of Women of the Southern States. Vigorous resolutions were adopted denouncing mob violences and expressing deep humiliation at the state's lynching record for 1931. Twenty-nine southern educators, including the president of Fisk University, recently issued through the Fellowship of Reconciliation a manifesto on lynching, asserting that such crimes trebled in 1930. "Lynching is more than a crime," the manifesto says. "It boldly thwarts the most elementary ends of justice, constitutes a complete denial of the rights and responsibilities of citizenship, and represents anarchy in its most vicious and insolent form."

DEATH

Lohrentz—Maria Lohrentz, nee Martens, was born in Elizabeththal, South Russia, July 27, 1860. At the age of twelve she lost her mother. In 1875 she came to the United States with her parents, Abraham and Sara (second wife) Martens. They established their home two and one-half miles east of the present site of Buhler, Kan. On October 18, 1879 she was baptized by the Rev. Bernhard Buhler and united with the Hebron Mennonite church of which she remained a faithful member up to her departure. She was one of the first four whom Rev. Buhler baptized.

On January 29, 1880 she united in marriage with Jacob Lohrentz. They established their home in Alta township of Harvey county, Kan., where they shared their joys and sorrows. To this happy union fifteen children were born, seven sons and eight daughters. Three sons and three daughters died in their infancy. On March 15, 1919 the father passed away. A year later she moved to Moundridge, Kan., where she resided until her death.

She lived like a true Christian mother, always having the temporal, but particularly the spiritual welware of her children at heart. She suffered much, but patiently; often she would remark: "When will the hour come?" This hour came on Dec. 17, 1931 at 2:15 p. m., when our Henvenly Father called her to her Eternal Rest. She reached the age of 71 years, 4 months and 20 days.

CONTRIBUTIONS

RECEIVED FOR PACIFIC DISTRICT CONFERENCE FROM NOV. 1 TO DEC. 20, 1931

First Mennonite church, Monroe, Wash., $7; Jno. C. Jantz, Odessa, Wash., $2.50; San Marcos Menn. Ch., Paso Robles, Calif., $29; First Menn. Ch., Aberdeen, Ida., $32.02.

Received for Portland, Ore., Mission:

Jno. C. Jantz, Odessa, Wash., $2.50; Mr. & Mrs. L. M. Ledig, Upland, Calif., $100.

Gratefully acknowledged,

Jno. C. Jantz, Treas.

JOTTINGS

The last Sunday of the year was marked by the first Infant Consecration service held in the First Mennonite church of Newton, Kan.

Seven members of the Saucon, Pa., Mennonite church received the pin for perfect attendance during the year. The Saucon church is one of the oldest in that part of the country. Rev. Linford Folke is pastor.

Among the rewards given out for perfect attendance in the Second Mennonite church, Philadelphia, one was given to Mrs. Emma Rees for twenty-eight years of perfect attendance and another to Howard Spoerl for twenty-seven years.

The sisters of the Bethel Deaconess Home and Hospital of Newton, Kan., rendered a beautiful cantata in the First Church of that town. Miss Molly Becker directed the cantata. During the intermissions Miss Sprunger recited passages from the Old Testament bearing on the Messiah.

Bro. George Buhler was ordained to the Christian ministry in the Los Angeles church. The service was under the direction of Rev. Albert Claassen of the local church, assisted by Rev. J. M. Regier of Reedley. Brother Buhler has been called by the Home Mission Board to take charge of the Quarryville, Pa., church. The former pastor, Rev. Harley King, has accepted a call to a church in Oregon.

Two events of interest in the Alexanderwohl church, Goessel, Kan., were the celebration of the Golden Wedding of Mr. and Mrs. John Schmidt, on which occasion addresses were made by Revs. P. H. Unruh and P. A. Penner, and the rendition of the cantata, "The World's Redeemer", under the direction of John W. Unruh.

The first public appearance, this year, for the Bluffton College A-Capella Choir composed of 40 voices, was in Portsmouth, O. The College Choral society plans to render Verdi's "Requiem" some time in April. Members of the Travel class enjoyed a New Year's Eve gathering at the home of Dr. and Mrs. C. Henry Smith. Dean Byers of the College addressed the group on the subject of "Modern Psychology".

Rev. Lester Hostetler, of the Sugar Creek, Ohio, Mennonite church, will deliver a series of evangelistic sermons in the Grace church, Pandora, Ohio, March 5 to 13. The Sunday School of the Sugar Creek church will participate in a Leadership Training School conducted as a community venture in the neighborhood. The Annual Business Meeting of the church is scheduled to be held Jan. 5. The deacons of the church will be in readiness to care for the needy. Though the year has been a hard one financially the Sugar Creek church rejoices in the fact the Church, Sunday School and Christian Endeavor attendances have been better than usual.

Rev. Harvey Shelly, of Quakertown, who served the Perkasie, Pa., church until his retirement, passed to his eternal reward January 1. For years before he entered the ministry he served in the Second Mennonite Church, Philadelphia, as deacon and Sunday School Superintendent. He was one of the organizers of the Second Church.

An interesting Vesper Service was arranged at Bethel College designed to be in keeping with the Christmas spirit. The choir, making its first appearance in its new robes, was led by Prof. Hohmann, Wilhelmina Bixel, organ instructor of the College, supplied the musical numbers and an address was given by Dr. J. H. Langenwalter, pastor of the Bethel College church.

The First Church, Philadelphia, is maintaining a reading room in its parish house which is open to the public daily. The pastor, Rev. Carl Landes, is organizing a catechetical class which is to meet during the winter for instruction. The church visitor, Miss Musselman, has regular office hours in which she transacts business at the church. Baskets were collected and distributed to the needy during the Christmas season.

Rev. Jacob H. Janzen of Waterloo, Ont., recently celebrated the twenty-fifth anniversary of his ordination to the ministry. Brother Janzen serves scattered groups of Russian Mennonites in numerous scattered locations in eastern Canada. Since his escape from Russia he has become well known to Mennonites in this country generally, having attended two sessions of the General Conference. Many guests attended the celebration and two choirs contributed inspiring music.

Rev. Freeman Swartz of the Schwenksville, Pa. church, is preaching his sermons in series. For November his themes were from the book of Nehemiah and for December the general theme was "The Word of God" based on the first verse of the Epistle to the Hebrews. The subjects were: The Spoken Word; The Written Word; The Living Word. The church suffered the loss of an aged and faithful member in the person of Hannah Heimer who died at the ripe age of 78. The church united with the other churches of the community in plans for the relief of the needy of the community.

The Ladies' Aid Society of the Hereford, Pa., church has been quite active during the past few weeks. On Dec. 11th they sponsored a little play given by eight girls of the Sunday School entitled, "Sewing for the Heathen". The dime collectors which had been distributed some time before were collected. After the formal exercises the rest of the time was given over to social games, etc. In connection with the annual business meeting of the society a covered dish luncheon was served. On Dec. 14 the members of the Hereford Young Ladies' class held a Christmas surprise party for their pastor's wife, Mrs. Johnson, at her home in Hereford. The occasion was an enjoyable one and she received beautiful and useful gifts.

It Is Not Too Early To Begin Practicing

Easter Pageants and Services for Children and Adults

The Daughter of Jairus

By Elda M. Piero

This drama of Eastertide is new this year. Joyousness is the keynote in both song and text. The action takes place in three acts surrounding the triumphal entry, the crucifixion and the resurrection. A really excellent play with a spiritual message for all.

Price, 15 cents each; $1.50 per dozen.

The Two Springs

By Katherine Cooper O'Haver

An Easter cantata depicting two Springs—the awakening of the flowers and butterflies, and the Eternal Spring. Children present the first in song and verse. An adult trio and soloist bring the second message as a climax.

Prices, 8 cents each; 85 cents per dozen, $3.25 per 50; $6.00 per 100.

The Conversion of Cornelius

By F. E. Davison

An evangelistic pageant that is centered around Peter's visit to the household of Cornelius. It visualizes the scenes of Christ's trial, death, and resurrection, and as Cornelius sees these things he is moved to accept Christ as his Saviour. A strong plea for confessions, at the end of the pageant, makes all who see it want to follow the good example of Cornelius.

Prices, sample 25 cents; per dozen, $2.50.

The Triumph of Love

By Fred W. Wolff

Pictures the trial, death and resurrection of our Lord as experienced by Christ's most intimate disciple. It is unique in that, if it is too long for some church, parts of it can be left out without a break of thought. All the characters were chosen on the theory that every church has a few with dramatic ability and the rest are parts that require little ability and practice.

Price, 10 cents each; $1.00 per dozen.

The Story of the Resurrection

By Frieda Bedwell

Requires 25 characters. There is very little dialogue; the main story being told by a hidden voice and through the choir selections. Simple stage setting. Well-written, effective and different.

Price, 10 cents per copy; $1.00 per dozen.

The Dawn of Gladness

By Carolyn R. Freeman

The sunbeams, flowers and raindrops teach the Easter message of love and gladness to all of us today. Twenty or more children may be used. The story and songs are very unique and the scenic effects are very beautiful.

Price, 15 cents each; $1.50 per dozen.

The Garden of Light

By Valeria R. Lehman

The scarcity of well-written Easter pageants for children makes this a welcome contribution for program committees. The lyrics are set to old, familiar tunes. Requires five girls, 14 to 16 years of age, thirteen small children and a chorus of junior or intermediate children. The setting is a garden.

Price, 10 cents per copy; $1.00 per dozen.

In Old Jerusalem

By Jessie B. Pounds

This service seeks to make real the feelings and life of the common people in the time of our Lord. It expresses the views of honest hearts concerning His life and mission on earth. Also it has been prepared to aid the observance of Easter as Decision Day, and has a wonderful influence on the minds of pupils who have been under the teaching of the Sunday School.

Prices, 8 cents each; 85 cents per dozen; $3.25 per 50; $6.00 per 100.

The Cross Triumphant

By Mattie B. Shannon

This pageant visualizes the conversion of a Jewish family after the resurrection. It is deeply evangelistic and uses many of the old and familiar songs.

Price, 15 cents each; $1.50 per dozen.

The King Triumphant

By Carolyn R. Freeman

An unique and appropriate pageant in which children play most of the parts. Has four parts, scenes of the synagogue, the cross, the sepulchre, and an application to our own day.

Price, 15 cents each; $1.50 per dozen.

MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIAL

The researches of Tuskegee Institute reveal the fact that during the year 1931 thirteen persons were lynched by mobs. In 1930 there were twenty-one. This shows an encouraging improvement. Besides the shrinking of the number of victims of mob violence to almost one half over last year, it is heartening to know that in 57 instances officers of the law saved 88 persons from death at the hands of mobs. Considering the great population of our country and the remote places where mob violence had its sway the number of deaths by lynching is small in the light of what it once was, but, even such an apology for a few lynchings is a record of shame. There is every reason why the people of this country should make lynching altogether impossible. A lynching always casts a cloud over the community where it occurs, for it speaks of cruelty that is absolutely inexcusable and of a lawlessness that belies our boasted love of justice. Where the officers of the law are alive to their duty it is practically impossible for a mob to commit the crime of lynching, as we note by the number of rescues they have made. Anyway, the crimes of mobs are but the adding of other crimes to those already committed even if it is established that crimes were actually committed by the victims. It has been demonstrated in many instances that the victims were either innocent or guilty of but minor offenses. Where mob violence prevails no life is safe, be it that of the innocent or the guilty. A Christian country, such as ours, should be law abiding even in its remotest corner. An encouraging evidence of improvement is the attitude of the press. Papers now do not condone lynching, they make it a point to condemn it wherever it is resorted to.

It seems that there is little prospect for peace in Manchuria and that Japan will continue to carry out its military program for making sure of its influence in that province no matter what other nations will have to say about it. There is an element for peace in Japan and the voices of protest against military aggression is heard, but the military cast in that country, as in other countries, can see nothing but red. War is its opportunity and the exercise of ruthless power its instrument for maintaining its position. We were, until a few days ago, convinced that reason would prevail against the waving of banners and the talk about preserving national honor and keeping what the nation already had its hands on, but the development of a sane national character has still far to go before people can say effectively that there shall be no war when they do not want a war.

We are wondering, in this connection, what is to become of our Russian brethren and other Protestant refugees who have found a temporary refuge in Manchuria from the godless iniquity of Russia. They are now living in uncertainty and money for transporting them is slow in coming in. Should an actual state of war develop it is hard to say just what will be their state, for it is evident that, being foreigners and yet with a nation, they will have few rights which the contending parties will be bound to respect. The least of their troubles may be the violation of their consciences and the compulsion to fight in either one of the armies. We hope for a speedy peace between Japan and China but we also urge the speediest efforts be made to get them out of the country and establish them in other lands where they can work out their future unmolested.

A recent meeting of the Brotherhood of the Second Church, Philadelphia, was given over to the discussion of "Why I Am a Mennonite". Practically every one participated and the answers were varied and thought provoking. Most of the replies were, "Because I was born in a

Mennonite home and was early brought by my parents to love the church and attend regularly its services." Others were Mennonites because they were attracted by the simplicity and earnestness of worship. Others, again, because they found the church the most congenial to them in the community and therefore made it their home. Again, others became members because of the interest and friendship of some particular member. Nearly all stressed the point that the Mennonite emphasis on the doctrine of peace had a stronghold on them and they felt it important that Christians in this age should present a definite and positive witness for peace. One of those who gave testimony said that while in the Medical Corps of the army, located near a number of churches, he was attracted to the Mennonite church because that was the only one he knew where they were not incessantly talking war for, he said, we were sufficiently fed up on war everywhere else.

To be sure, most of us are religiously what our parents are. If parents are Christians the most natural thing in the world is that they will lead their children early to a knowledge of God and direct their tender feet toward the house of God which will be the particular place where they are a part of the fellowship that gathers for worship. The loyal Mennonite so thoroughly believes in his church that he will regard it to be his sacred duty to preserve, foster and advance the historical principles for which our fathers lived and died so that children after him benefit by them. No church is for the moment. Its future means as much to it as its past. There may be occasional reasons such as distance from Mennonite communities, for people from Mennonite homes to identify themselves with other communions, but even there the impressions of youth and the characters of those who have had a part in their spiritual development will not be lost and they may look back with gratitude for the influences of the church of their childhood upon their later lives.

The incidental reasons for some to become Mennonites from choice are such as every community church has to present. Every church in some way has something that has a vital bearing on the lives of those who live near it and it follows that some must be attracted to it for the practical reason that in it they can both be served and serve in the Christian life.

While every denomination has a doctrinal reason for its existence and is expected to hold to such doctrines as consistently as it is possible, it must be remembered that the evangelical impulse is the sign of a living church. Its business is to save souls and to give a clear and definite testimony of its faith in the Christ without which there can be salvation. Doctrinal matters should never be slighted. They represent a phase of truth that the world needs declared to it and every member of the church, if a consistent one, will familiarize himself with these standards and consistently live by them.

A RENEWED APPEAL

I feel constrained to send out to the Christian world a renewed appeal for help on behalf of those who are suffering in Russia at the present time.

Under the circumstances I cannot give a complete story of the sufferings of our people in Russia. They are being driven from their homes, exiled to northern forests and to the islands of the White Sea, into the northern mineral regions of the Ural mountains and to northern Siberia. Not only strong men but also weak women and girls are forced to do hard manual labor in the forests and in the mines, to live in dirty barracks infested with vermin. Let us consider that our brethren in Russia are dying slowly, and they are intended to perish. Those who are not yet exiled are not in a much better position because they are also driven from their homes and nothing is left to them. There are at least from fifty to eighty thousand of our own Mennonite people who are at present suffering in Russia in this way and this is only a small fraction of all the people suffering in Russia at the present time.

It may be generally known that a way has been found in which help can be sent to them in the way of parcels. We have thousands of names and addresses of people whom we could send help if we had the means, but we have not the means for many of them. Our organization has sent over something like $50,000.00 during the last few years. Almost all of this money was donated by people who are poor and who had to make a real sacrifice in order to give money for this purpose.

We have a way now of sending these parcels and if monies could be put into the hands of Bro. Unruh, our representative in Germany, many of the names and addresses that now have to be put aside could receive the deserved consideration. This way of sending relief has so far been found reliable.

I have much reason to believe in the good qualities of our people. I do not believe that our people are so selfish that they would consider only their own needs. I know our people are ready to help to the extent of their ability if the need is shown to them. Just consider for a moment our brethren, once well-to-do, in comfortable homes, provided with all the necessaries of life; now driven from their homes, in rags, hungry, thirsty, cold, without tears, slowly moving to their hard allotted work in the forests of northern Russia, perishing and intended to perish. We live in warm homes, eat our three meals a day and in many other ways we are allowed every convenience. We have come into the habit of speaking about hard times, but comparing our conditions with the condition of our people in Russia, should we not every day thank our Creator for what we have? And should we not have something for those who are starving?

As stated above, we have sent thousands of parcels to Russia, but we have many addresses and names that cannot be considered for want of means. Is it not our duty to let a message of cheer go forward to those in Russia who are suffering? And what message could be more cheering than if a parcel of food and clothing would come to them.

Only a few days ago we started on the New Year. We do not know who of us will live to see the end. It is absolutely certain that if conditions in Russia remain what they are, thousands of our people there will not live through this year, they will be taken away from all their suffering, from hunger and thirst and nakedness to that better place yonder where there is no hunger, no thirst, no frost, nor any cruel acts of people who have become inhuman in their feelings. Let us just for a moment consider if we would die shortly and in the hereafter meet someone of our brethren who would tell us that he had died from starvation, leaving his widow and small children behind and he would ask us the question: Why did you not help me so that I could continue to care for my wife and children? Imagine little children to remain behind and given over to the diabolical institutions where they are trained in the ways of the godless. Imagine our Lord and Saviour looking down upon the perishing people in Russia and also looking down on us, who are living in plenty and comfort in spite of hard times. Can we believe that He will continue to bless us if we have nothing for those in need?

We read in Matthew 25, 42-43: I was an hungered and ye gave me not meat; I was thirsty and ye did not give me drink; I was a stranger and ye did not take me in; naked and ye clothed me not; sick and in prison and ye visited me not.

May the Lord give it into the heart of many a follower of Christ that this is the time when we should cast our bread upon the waters for thou shalt find it after many days.

Every person should do all he can through his or her own Relief organization.

David Toews,

Chairman, Canadian Mennonite Board of Colonization.

Rosthern, Sask., January 9, 1932.

CHINESE-FOREIGN CONFERENCE REPORT, K'AI CHOW, HOPEI, CHINA, JULY 2 TO 6, 1391

The conference was held at K'ai Chow in the Eastsuburb Church for five days. There were present thirty-one delegates from all the independent churches of our field. Seventy or eighty other church-members were present and at liberty to take part in the discussion, which were held daily during the hours 8 to 10 a. m. and 2 to 4 p. m., while the time from 10:30 to 12:30 each day was used for regular Bible preaching. On the first day Mr. Hu Hsing Yü talked on the subject: The New Birth; on the second day Mr. Tuan Kuang Lu spoke on the subject: The Abundant Life; on the third day Rev. P. J. Boehr spoke on the subject: Filled with the Holy Spirit; on the fourth day Mr. Li Ching Hsien spoke on the subject: Sanctification; on the fifth day Rev. H. J. Brown spoke on the subject: The Victorious Life. The evenings were used for song service led by Rev. P. J. Boehr.

The subjects for discussion were as follows: Registration of our Mission-schools, introduced by Ku T'ung Ch'ing; Reorganization for Cooperation introduced by Li Kuang Ming and Liu Kuo Hsiang; Church Rules as to Engagement, Marriage and Burial, introduced by Hsieh Hsiu Chü and Liu Ch'ing Hsüan; The Necessity of a Bible School for our field, introduced by Meng Kuang Chih and P. J. Boehr; The Need of Chi-

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nese Ordained Ministers, introduced by Tuan Kuang Lu and Sun Ch'ung Sheng.

All decisions passed in the conference follow below:

I. Decided that the conference favors registration of our Mission-schools.

II. Decided that the conference publish its decisions, sending one copy to each of the independent churches, one copy to the Mission, and one copy to the Foreign Mission Board.

III. Decided that our Mission field ought to have a Bible-school.

IV. Decided that we favor the ordination of Chinese pastors; but that the churches shall be responsible for their support. Whenever a church or two churches together wish to ordain a man for the ministry, they shall consult with the Evangelistic Committee of the Mission and jointly with that committee take the necessary steps for the ordination.

V. Decided to adopt the following rules and regulations for engagement, marriage, and burial:

A. Engagement and Marriage:

1. The Christians shall not be engaged or married to non-Christians; but if they want to get engaged to inquirers, there shall be some church members that act as guardian for the inquirer.

2. If a Christian has entered upon an engagement with a non-Christian, before he himself was a Christian, he shall not break the engagement after becoming a Christian, except when both parties agree to the same.

3. In entering upon an engagement, the children and the parents shall consult; but after the children have reached the age of twenty, parents ought not to hinder them, except for good reasons.

4. Both parties ought to be at least sixteen years old before they enter into an engagement, and eighteen years old before they marry.

5. In regards to marriage the Christian customs of the church shall be followed. (Worshipping of heaven and earth is not permitted). The services may be held in the home or in the Church. The minister or the evangelist of the local church shall be invited to officiate.

6. The church permits no polygamy of any sort. And it sanctions no divorce.

B. Burial:

1. If a church member is ill, he ought to invite the pastor or evangelist to pray for him and comfort him.

2. If death enters a Christian home, that home shall notify the church and arrange for a Christian funeral. All superstition, idol worship, paperburning, or excessive lamentation shall be excluded.

3. The corpse ought not to be kept too long before burial, in no case over seven days.

4. During the interval between death and burial the home ought to invite Christians to read Scripture, sing, and pray.

5. The funeral services may be held either at home or in the church. At the grave a short service is desirable.

6. When children of church members die, they also must have a Christian funeral or burial.

7. For the sake of kind remembrance each church shall have one Sunday in the year, on which memorial services are held for all deceased members during that year. Church members who have loved ones pass away, ought to report such names to the church for that occasion. Any one wishing to have memorial services in the home is at liberty to do so. VI. Decided that the Chinese-foreign Committee's constitution, which has been approved by the Mission, and the Chinese-foreign Committee's constitution as changed by the Chinese Conference be sent to the Foreign Mission Board for a final decision.

Published by the Chinese-foreign Conference Business Committee. (This is a free translation by Rev. H. J. Brown.)

COINCIDING CHRIST AND THE THINKING OF TODAY

Lydia Ann Siemens

The interpretation I have given to the subject is this: Taking the big subjects dealing with life in all of its phases concerning which people think and hold ideas, then taking Christ's life and his teachings as man through his best understanding sees Him and fitting the two together so that they coincide.

Speaking in geometrical terms, making the angles which make up our thinking and acting coincide with the corresponding figure which makes up Christ's thinking and acting.

I might by the choice of the right kind of subject matter construct these angels so that they fit into Christ's figure. However, I would have to leave some vital material untouched. The aim of any convention is to stimulate thinking. Therefore, instead of elaborating on where our thinking is in harmony with Christ, I shall try to show at what points the angular pattern of our thinking and doing does not coincide with Christ's. The discussion might sound pessimistic, but you must bear in mind that I'm leaving out the good things that could be said. I shall not confine myself to young people entirely, neither will this discussion deal only with Mennonites.

In discussing such a subject there naturally is room for much diversity of opinion because we are individuals who are not alike, our experiences and surroundings have been indifferent. There, if you think one way on a question and I another you are not necessarily right and I wrong or vice versa. It is an attitude like this that should prevail at a convention.

The subject matter concerning which we do our thinking might be divided under four headings—social, educational, religious, and international.

In developing these points I found that there is considerable overlapping, making it impossible to keep one independent of the other.

Wherein is our social thinking out of harmony with Christ? Since the social side of man is so strong, most of our problems today are social. The many changes that have come about in our age through discovery and invention have complicated our social life extremely. The easy and rapid means of travel and communication in any form has thrown us so close together that my neighbor's problems are my own problems.

Young men and women have to face social problems today which were unknown to their parents and perhaps did not exist for their grandparents. It is no longer a matter of choosing to face these complexities or dodging them. They are right here in our midst and we must deal with them in one way or another. It is our thinking or perhaps lack of thinking that has intensified them.

It seems that moral standards are slipping, as evidenced by practices within the social circles of our high schools and colleges. When society sanctions making homeless thousands of children through divorce and separation every year, there is something wrong with our thinking on that subject. When the so-called great minds think that by allowing more freedom the problems will ultimately solve itself then the home is endangered and Christ's teaching concerning the relationship of its members does not coincide with ours.

Furthermore, we have been haggling and playing with the prohibition question until the public is beginning to believe its enforcement impossible. How has adult America presented the problem to youth? Generally speaking, Young America enjoys drinking parties. If parents think that they can make wine or beer in their own enjoyment and still be good citizens, what is to prevent their boy or girl from drinking in his sorority or fraternity and perhaps getting drunk because the restraints of the home don't surround him there?

Regardless of what measures you might suggest as a solution to the liquor problem one thing is certain—in this day when life moves fast and our minds and bodies are taxed to the utmost at their best, we are endangering our lives and the lives of others by permitting drinking to continue.

Concerning the cigarette evil—the tobacco business is the most flourishing business today. Wheat growers and fruit growers are on the rocks, but tobacco concerns are doing more business today than ever before. Still we are living in a financially depressed period. We groan under the burden of high taxes, yet America is spending more for tobacco than for education alone; and we pride ourselves on our fine schools. Many property owners feel that too much is being spent on schools.

We bewail the condition of the church treasury. Wouldn't it help some if all, or only a part, of the money spent for tobacco by church members were put into that treasury? Such conditions are evidence of poor stewardship. Christ taught us to invest our energies and possessions where there would be beneficial returns.

(To be concluded.)

CORRESPONDENCE

Ebenezer Church, Bluffton, Ohio. — The angels' message, "Glory to God in the highest and on earth peace, good-will toward men," is still ringing in our hearts. And we cannot but give praise to God, for the many, many blessings of the past year.

It has been a wonderful year of service, of encouragement of joy, of peace, of happiness and of blessings untold. To Him be all praise and honor.

During the holiday season, last Sunday, we heard two splendid messages given by Rev. Morris on, "Why Does God Allow Eternal Punishment" and on "The Judgments."

A few weeks previous, the Ladies' chorus rendered a fine program in the church. During the year we had the privilege of hearing a male quartet from the Ft. Wayne Bible school. They gave the gospel message in both song and word.

A week before that a gospel quartet from Los Angeles, Calif., served us in song and sermon.

We cannot forget the splendid series of Bible Lectures we were privileged to hear in our church, given by Dr. Ironside of the Moody Memorial church of Chicago. A real man of God. What blessings came to this community through him. The Lord used him mightily.

One of our faithful members, dear Sister Lulu Somers, has gone out of our midst to give her services to the Lord in another field, in a special way. She is now in Budapest, Hungary, under the European Mission Board.

She writes that she enjoyed a very rough crossing of the Atlantic ocean and that she wasn't ill at all. That the Lord has definitely led her all along the way and that now she is busy getting the German language in hand, while at the same time she is seeking to lead Jews to Christ. Jews who do not know that Jesus is the Messiah.

The Ebenezer male chorus was privileged to broadcast another program from Columbus broadcasting station Sunday, Dec. 27, and the same evening they gave a program in the U. B. church in Columbus.

A group of twenty-seven of our young people have taken a stand for Christ and are now being instructed in, The Way of Salvation and What It Means to be a Christian, by the pastor.

Four of our young people are going back to the Moody Bible Institute after the holidays, where they were attending this Fall. Two of the pastor's daughters among them were also home to join in the Christmas festivities. We are thankful for a school like Moody's, where men and women can go, to get a working Bible knowledge.

There also have been waves of sorrow sweeping over this church, as some of our members have left their abode here and have gone on to their reward, but we know we shall meet them again.

The heavenly Father must certainly have the poor of Ohio in mind when He gives us such wonderfully mild winter weather. No snow as yet and we praise Him for it.

Bethesda Church, Henderson, Nebr., Dec. 28, 1931. Dear Readers of the Mennonite:—In a few more days the year 1931 will have passed away. For us, as a congregation, it has been an exceptional year. At the beginning of the year a move was made to enlarge our church. Then again it was delayed on account of the depression but finally a plan to build an addition 26x72 on the south end was undertaken.

On the 16th of April the first sod of the basement was broken in a very appropriate manner. After proper devotional services, Rev. H. H. Epp turned the first sod with a spade, and the work began. In about five months the work was just about completed and arrangements for its dedication were on the way. But a sudden change set in. On August 28, it went up in flames. It was a total loss. Most likely the question, Why so, Lord? came to each one of us, rather disheartening. The future lay dark before us but the Lord has helped wonderfully, but rather strange.

New resolutions, to build again, with God's help, on the foundation that was partially left, after repairing it, with slight changes were made. So the debris was cleared away in one day and in a very short time the work began again. The weather was fine and the many willing hands have greatly helped the work progress so rapidly. At the present time it is again plastered.

Our services on Sunday were held, for some time, under the trees until it became too cool. We were handicapped for seats, so almost each family brought a bench similar to those used here for more than 50 years, and were later placed into our first church, to the place where the services were held.

So for some time we had no real place of abode but we were wandering toward a city whose maker is God as Abraham of old.

We were also permitted to celebrate Christmas as usual. The coming of Christ into the flesh, was presented to us in away which was very clear and impressive. The English department of our Sunday School gave its program in the high school, on December 24, in the evening. The German department gave its program on December 25, in the evening in the church which was so far completed that services could again, be held in it. Bro. Toews' Sunday school class gave its program on the 26th in the forenoon, just before the general services. All seemed to do their very best. This year no presents were given to the children, but the collections were held as usual.

Now somewhat in a hesitating manner, we cannot help but present a rather sad picture of our church or preparatory school. It was opened with an exceptional small enrollment, on account of the depression. Since there were only a few in number it was discouraging to those who attended. Our high school also gives instruction in German and Bible. So for these reasons, one after another quit until the enrollment became so small that it was deemed advisable to close.

Now there is a move on foot to gather food supplies for the drought and grasshopper stricken district of northern Nebraska, by the different Mennonite churches. In a few days the car is to be loaded and the railroad company will transport these supplies free of charge to its respective place.

J. J. Friesen.

Second Mennonite Church, Beatrice, Nebr. —Dear Readers of the Mennonite:—When we read the next issue of the Mennonite, we will be writing 1932. As we look back on the year just past, the song, "Count your blessings," seems most fitting. Looking forward into the future, may our endeavor be to sing, "Where He leads me, I will follow." — God has blessed us both in material and spiritual things. The wheat and corn crops were of an average yield, so that no one of us is suffering want, but has some left over to share with those not so fortunate. Even in our little city, there are many who must be helped through the winter months. —The work in church, Sunday school, Senior C. E., Intermediate and Junior societies has progressed nicely and all have received some blessing from it. A Junior choir was organized during the year and the children are doing good work. They gave a splendid Christmas program just before Christmas. The Ladies Mission Sewing Society met every two weeks, except for a month's vacation during the busy harvest season. They sent boxes of clothing to India, Canada and Altoona, Pa.

We have had several welcome visitors during the year. The Bethel College male quartet was here one Sunday in spring. Missionary and Mrs. P. W. Penner visited us in August. Mrs. Penner spoke to the ladies of the Mission Societies of the First and Second Churches in the afternoon. This meeting was held in the park; everybody that could came for a basket supper, after which both Rev. and Mrs. Penner spoke of their work in India. Visits from our returned missionaries help much to create and keep an interest in their work. — Members of the Henderson C. E. Society were with us one Sunday afternoon in October and gave an instructive, interesting program. Rev. H. D. Epp preached the morning's sermon.

The Sunday School and C. E. society have had their annual business meetings and everything arranged for another year's work. The annual business meeting of the congregation will be held New Year's afternoon. — With best wishes for a blessed and happy New Year,

Mrs. J. J. R. Claassen, Corr.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The MYPS Work
by the
Young People's Committee of the General Conference

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Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

January 24, 1932.

What Leadership Should We Follow? Lk. 5:1-11; Col. 2:18-19.

Leadership is vital. No nation rises higher than its leadership. Direction is of prime importance. In our present day of change and unrest there is a great need for a standard by which we may determine the scale of values. Many people's thinking is in flux, their minds are in a whirl. What is the purpose of life, whither are we going, what is right and what is wrong, these and endless other questions are being seriously asked. Young people especially are seriously groping and seeking for truth. During the winter holidays thousands of serious-minded youths met in the Student Volunteer Convention in Buffalo and used every opportunity available to study and discuss problems. Our high schools, colleges and universities have large groups of eager Christian young people. The Young People's group of every church has a goodly number who want to know the answers to some of life's problems. That bespeaks hope for the future.

Thoughts on the Scripture Text:—

In Luke 5:1-11 we have that challenging incident which came early in the Disciples' experience which they could never have forgotten. One forenoon the multitude so pressed upon Jesus that He was compelled to use Peter's boat as a platform from which to speak. After He had left off speaking He asked Peter to launch out into the deep and let down his net for a catch of fishes. Peter thought it rather useless for he had just a few hours ago returned from a full night's fishing attempt. Fishing had not been any good. He had taken nothing. But Peter obeyed and a big catch followed.

There are a number of vital lessons for us. We need direction, so we may know where to let down the net! Christ supplies that for us today just as really as He did to the fishermen disciples. Like the disciples we often feel as though we had toiled uselessly throughout long precious hours. But when we come into the calm of Jesus and follow His leading, results will follow. Some fruits need a good deal of care and longer waiting until harvest time. The disciples were astonished at the results. They acknowledged their leadership—it was the highest possible. Let us too with the disciples leave all that will detract from the most complete life and full service and follow Him.

In Col. 2:18-19, we have Paul giving a word of caution as to the leadership we follow. On the one hand we need to guard ourselves against such leaders who "pride themselves on their humility." Here we find the "cheap martyr" leaders who never tire of telling how good they are. On the other hand we need to guard against those who put forward guesses. Christianity is not a series of idle guesses or speculations. We need never fear wild speculations. Truth of course is eternal. Jesus said "I am the Truth."

The Bible is our hand-book, for it is the inspired Word of God. In it we find the Christ whose Spirit will guide us into all truth. Back of the Bible is the long list of men of God who have experienced the reality of God as revealed primarily in Jesus Christ. The Bible should thus guide us but should serve only as a means so that we also may join that march of men of faith who have experienced and are experiencing the power and leading of Jesus Christ in life. Here is perhaps the highest authority but let us be sure we have His Spirit and are not priding ourselves in our humility. As long as you keep pottering along, a boat's length from the shore, you will only catch little fishes. The big ones, and the heavy takes, are away out yonder. Go out there if you want to get them.

Alexander Maclaren.

Have you come to the Red Sea place in your life,
Where in spite of all you can do,
There is no way out, there is no way back,
There is no other way but—through?

Then wait on the Lord with a trust serene,
Till the night of your fear is gone;
He will send the wind, He will heap the flood,
When He says to your soul "Go on!"
—Annie Johnson Flint.

CHRISTIAN ENDEAVOR TOPIC

January 31, 1932.

Our Church's Service for Christ. Mt. 28:18-20; Acts 13:1-3.

The topic this week is "Our Church's Service for Christ." The goal we are seeking is that the world may be won for Jesus Christ. A decade ago, this was our slogan. It should be our slogan today, namely "The world for Christ in this generation." Why not? Dare we attempt anything less? If every professing Christian would be the means of winning one soul to Jesus Christ per year, it would not require many years to reach the goal. We tackle our task in an apologetic manner as though we were doubtful as to whether it is actually worth while. As we follow the life of Jesus, the Christ, we see no doubt or hesitation there. We see Him going forward in what He knows to be duty and in what He knows will lead to death, but He hastens on toward Jerusalem where He knows His life will be offered up. Shame on us who call ourselves after Him that we only play at the job, we have not begun to have the passion for winning men's souls.

The Four "Alls"

Our text in that Great Commission as found in the last chapter in the Gospel of Matthew, contains four "alls." "All power" is given to the Christian Church to do her God-appointed task. All the power which is needed is at our disposal if we are in His purpose. We proceed as though the necessary power is to be found only in our weak human strength. The task is to go out, not to sit comfortably at home enjoying what we have accumulated, the heroic must often launch out. We are to go to "All" nations. That means all peoples are to be given the privilege of knowing the joyous good news. That means of course India, China, Africa and all the lands away from the homeland. But we are beginning to see a new problem. We have been glorifying the missionary who is sent across the sea. The time is coming very rapidly when we will need to put new emphasis on winning the slums and the rural districts to Christ. The nice, easy, comfortable middle classes in towns and cities are quite well cared for by an overabundance of churches and pastors, but very rapidly those other large areas of American life are being deserted. Men who have made a study in these fields insist that our next great move must be in these realms of national life.

The third "All" is to be found in "teaching them to observe all things whatsoever I have commanded them." Give all people a full knowledge of the good news, that is our task. Let us remember He will supply all our needs, all power is given. We are reminded how Paul was willing to become all things for all men. This is a valuable lesson for the church. The last "All" is to be found in the word "alway" meaning at all times. "And lo, I am with you alway, even unto the end of the world." That is one of the choicest promises of the whole Bible. His presence is real, not to the Apostolic Church, not one hundred years from now but His presence is real to you now if you will accept it, and it will abide with you to the end of time.

In the other portion of our Scripture text we note how the Holy Spirit commanded that certain ones should be separated for certain and definite work. But this matter of being set apart for a definite task comes not only to the missionary and minister but it comes in just as real a sense to the patient God-fearing mother in the home and to the humble teacher in the country school house. Many an humble task has been ennobled because the one doing the task has considered it a high commission from God, and out of that life have issued such blessings which would shame those who sit in the thrones of bishops and men of State, if compared with them.

Questions

1. What is involved in winning all realms of life to Jesus Christ?

2. How do you account for the fact that only 500.000,000 out of 1,700,000,000 are nominal Christians today?

3. Does Christianity have a message which is sufficient to satisfy the need of the whole world?

4. What are some practical ways in which we as young people may do service for Christ?

5. What is involved for the church when we read that all power is given to Christ?

6. How far-reaching is the command that the Church shall evangelize all nations for Christ?

7. What is included in teaching them to observe all things that He commands?

8. What is contained in the golden promise "Lo, I am with you always"?

Light in the Scriptures

Mon.—Read Eph. 4:4-6. The Church united.
Tues.—Read II Cor. 8:1-5. The Church Sacrificing.
Wed.—Read Acts 8:1-4. The Church preaching.
Thurs.—Read Acts 2:41-47. The Church steadfast.
Fri.—Read Mt. 16:13-20. The Church Triumphant.
Sat.—Read Acts 13:1-3. The Church's Commissions.
Sun.—Read Mt. 28:18-20. The Church's Service for Christ.

"The whole wide world for Jesus,
This shall our watchword be:
Upon the highest mountain,
Down by the widest sea;
The whole wide world for Jesus,
To Him shall all men bow,
In city or in prairie,
The world for Jesus now."
—J. D. Hammond.

CHRIST'S TEACHING ON PEACE

(Concluded)

In Matthew 5:21-22 we have another of Christ's teaching's on peace. "Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of judgment: but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of judgment." How many wars have been fought because two nations hated without a cause. The word says, "They shall be in danger of the Judgment." In I John 4:20 we have another teaching about our brother. This is not one of Christ's teachings but a teaching of John, a disciple of Christ. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Can one love his brother and still kill him? If not, how can he fight and still love God? Do you see the inconsistency of believing in war and still profess to be a Christian?

Many people say that "Thou shalt not kill" is only an Old Testament commandment and doesn't refer to the New Testament dispensation. Let's turn to Matthew 19: 18-19. Here we have a man coming to Christ asking him, "What must I do to inherit eternal life?" Among other things Christ answered, "Thou shalt do no murder." Christ also answered, "Thou shalt love thy neighbor as thyself." We find a thread of love running throughout the entire New Testament. Love is always synonomous to peace when it is mentioned in connection with our followmen.

We naturally turn to the parable of the Good Samaritan. Luke 10:25-37. Here we find Christ depicting three attitudes of the nations of the world. First we have the attitude of the robbers who robbed the man and left him half dead. Their attitude is, what is yours is mine, and I'm going to get it. How many nations of the world have that attitude today. The second attitude is that of the Priest and the Levite who passed by on the other side. Their attitude is, What is mine is mine and I'm going to keep it. Many nations like these see the needs in the other nations and refuse to aid them, thus consenting to another war. But, thank God we have the attitude of the third, who stopped and gave what he had and helped the one in need. In this parable Christ brings out the fact that the one in need is our neighbor and we shall not kill him but help him. His command to the questioner should be a challenge to us as Mennonites and to all Christians as well, "Go, and do thou likewise."

In John 15:12 we have another passage on LOVE, "This is my commandment, that ye love one another, as I have loved you."

In Mark 9:50 we have an all inclusive teaching on peace in five words. "Have peace one with another."

In John 16:33 we have another plain passage, "These things I have spoken unto you that in me ye might have peace."

In Matthew 26:52 Christ says, "They that take the sword shall perish by the sword."

Christ also taught on Peace by plainly bringing out the fact that the individual is of infinite value. War cannot accept this principle, for the individual is not regarded. Men are slain literally by the thousands. In Matthew 12:11-12, we have, "What man shall there be among you that shall have one sheep, and if it fall in a pit on the Sabbath Day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep?" Perhaps a plainer passage on this point is in Mark 8:36. "What shall it profit a man if he shall gain the whole world and lose his own soul?" Can war regard this? A soul worth more than the entire world, then slaying them by the thousands, cannot be Christian.

We see that all these passages point out very plainly Christ's attitude toward Peace. However all of these wouldn't mean a thing, had Christ not lived what He taught. Many people are teaching on Peace and other subjects, but their lives do not correspond. Christ however lived what He taught on Peace. We will just quote a few passages bringing out this point.

In Matthew 4 we have the temptations of Christ. In one of the temptations we find Satan saying to Christ, "If you bow down to me, I will give you all the kingdoms of the world." Christ some day will rule all the kingdoms of the world. This was made possible hrough His death on the cross. He would have in a measure fulfilled His ministry had He yielded to Satan, however He said, "Get behind me Satan." He taught here that the end does not justify the means.

In John 6:15 He brings out the fact that He doesn't believe in using force to accomplish something. Christ was pretty popular after He fed the five thousand. We find the following in this verse, "Jesus therefore preceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone."

In Matthew 26 we find Peter taking a sword and cutting off the ear of the high Priest, after Judas had betrayed Him with a kiss. We find Christ telling him to put the sword back again and healing the wound.

In Mark 14:60-61, we find Him before the high priest. "And the high priest stood up in the midst, and asked Jesus saying, Answerest thou nothing? But He held His peace, and answered nothing."

In Mark 15:2 we have Him before Pilate, "And the chief priests accused Him of many things, but He answered nothing."

In Luke 23:34 we have Him practicing His teaching on forgiveness. Here we find Him asking His Father to forgive those who drove the nails through His hands and His feet. If He could forgive under those adverse circumstances, we as individuals should follow His example at all times and in turn the nations would also follow.

The only way we can have true Peace that passeth all knowledge and understanding is through the blood which He shed on Calvary. We find this in Col. 1:20. Here we find that He made Peace through the blood on His cross. Each individual must accept this sacrifice and thereby receive Peace in order to be a real peacemaker. This is what He meant in John 14:27. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Paul sums up Christ's teaching on Peace in Galations 5:18-22. Here we find how the person who is born again, who is in the spirit, lives, and also the one who is not a Christian, and is in the flesh, lives. The works of the flesh are, hatred, variance, strife, wrath, murders and the like. Notice how many of these have directly to do with war. He concludes, "They that do these things shall not inherit the kingdom of God."

He also shows the other side. Those who live in the spirit manifest the fruit of the spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Let each one of us get right with God ourselves, bringing others to Christ, live out the teachings of Christ on Peace and teach others Christ's teaching in peace and World Peace will not only be an ideal but a reality.

CHRISTIAN ENDEAVORERS ON DEPUTATION

A number of the young people of the San Marcos Church at Paso Robles went to San Luis Obispo for deputation work on the 4th of October. Very inspiring meetings were held both in the jail and the hospital.

On October 18, the society gave a joint musical program with the First Baptist church of Paso Robles at the former church. Vocal solos, duets, quartets, and choir selections were the features of the program.

THE S. S. LESSON

January 31.

Jesus Feeds the Multitude. John 6:1-13, 48-51.

Golden Text—Jesus said unto them, I am the bread of life: he that cometh unto me shall not hunger, and he that believeth on me shall never thirst. John 6:35.

The events of this lesson took place about a year after the healing in Bethesda. During this time Jesus had been staying in and about Capernaum, healing and teaching the things of the kingdom. It was a period of popularity and great crowds were following. Some of these were earnestly seeking His help and healing. Others, again, were attracted out of curiosity. Jesus permitted the curious to follow, for sometimes curiosity gives way to higher and better motives. Whether they were seeking His help or just curious, all had opportunity of hearing about the kingdom.

Jesus crossed the Sea of Galilee, sometimes called the Sea of Tiberias, to gain some privacy with his immediate followers, but, the crowd did not permit this. They too crossed the sea to hear and see. The crowd was all the greater because it was soon time for the celebration of the Passover at Jerusalem and many people were on the road who found time to turn aside to behold and hear this wonderful man. The retirement to the mountain to gather His disciples about Him was following out a favorite custom of the Lord. We note that His remarkable utterances that revealed the things of the Kingdom, which we sometimes call the Sermon on the Mount, took place also in an elevated place as did His Transfiguration. There is something significant about going to the mountain. It would suggest that the things of Christ are higher and above the things of the earth.

Jesus was not unmindful of the crowd. He did not rebuke it for disturbing Him and His desire for privacy. He recognized that, while He must teach things to the disciples so that they might be prepared for their future work, He owed something to the people who made up the multitude that came to Him. He was accustomed to say to all " Come unto me" and those who came did so with the assurance that they would not be driven away.

Hospitality in the Orient is an obligation. No more serious social error could be committed by any one than to be lacking in hospitality. Those who crowded around Him were recognized by Him as His guests. He conformed with the customs of His times and made preparation to entertain them in a worthy way. The crowds, in their interest in Jesus, had not realized that they would be away from the customary places where they might be refreshed with food. This was threatening a hardship that Jesus would avoid. We must remember that it is the concern of our Lord that our temporal needs should be supplied and that it is the duty of His followers also to consider the needs of their fellows. "I was hungry and ye gave me meat" will be one of the evidences of our acting in the true spirit of our Lord in the time when the records of our lives will finally be revealed.

Jesus raised the question of how this crowd should be fed, not that He did not know, but, to test the faith of Philip and to bring him and the rest to realize that He was well able to meet the emergency as He is to provide for all emergencies of life. The greatness of the problem puzzled Philip. It would cost much to feed the crowd and where, after all, was the food to be purchased? It is here that Andrew appears in his favorite role. He had the faculty of finding people and bringing them to Jesus. It was he who brought his own brother, Peter, and it was through him that the Greeks seeking Him were led to Him. Here he finds the one who of all that crowd had had foresight to bring food. It was here that a mere lad proved himself wiser than all the adults in that great multitude. All through our Christian life we must remember that there is an important place for the youth and that mere youth is not to be despised. The amount that the boy brought was barely sufficient for himself. The loaves were mere crackers, as we would call them in this day, and the fish like our sardines were just enough to add taste to this little lunch. Here there were several things to be learned by all. Jesus set the example of thankfulness. The smallest of the things we have to partake of comes to us by the grace of God and calls for an expression of our gratitude. The boy, the least in the crowd, was of great service with the little that he had, to both Jesus and the crowd. The people were arranged in order. God is a God of order. Order, as we say, is heaven's first law. There was enough to go around. God is always able to supply all our needs. Nothing was permitted to be wasted. While God is generous with His gifts it is highly becoming with us to use what He bestows in the way He intends it to be used. Waste is always sinful.

The application that Jesus makes of this use of bread must be given serious consideration. Jesus is our spiritual food. The soul is as important as the body and needs its nourishment. Our material bread with which we sustain our bodies is but a symbol of the spiritual bread with which the soul is sustained. Material bread sustains the body from day to day but the Bread of Life sustains the soul for eternity. Important as is our daily bread, the Bread of Heaven is of vastly greater importance.

DEATH

Kaufman—Anna (Kaufman) Kaufman, wife of Rev. John C. Kaufman, was born August 6, 1880, the oldest daughter of Jacob P. and Katharina (Schrag) Kaufman, near Marion, S. Dak., where she spent her childhood years in her parental home. In the summer of 1895, during a series of evangelistic meetings, she took Jesus as her personal Saviour, and at the same time was baptized upon confession of her faith and received into the church by Rev. J. B. Baer, traveling minister of conference. On February 15, 1900 she was united in marriage with her now mourning husband, with whom she shared joy and sorrow with self-sacrificing faithfulness for 31 years, 10 months and 6 days, until the Lord took her to Himself on December 21st. Her age was 51 years, 4 months and 19 days.

On September 28, 1916 the Lord set aside His ordinary laws of nature in answer to urgent prayer, and 15 years were added to the life of our wife and mother, until the children would be more fully grown. We heartily thank Him today for this mercy and love, and, though with bleeding hearts, we praise His holy name.

The departed one became mother of eight children: seven sons and one daughter, the youngest son preceded his mother in death. She leaves her deeply grieving husband, six sons, one daughter, three daughters-in-law, seven grandchildren, one of which also preceded her, her aged parents, three brothers, four sisters, brothers-in-law and sisters-in-law, who also mourn at her casket, but with the blessed assurance that she now sees Him, whom she endeavored to serve faithfully.

The deceased spent much of her time with the Scriptures. She was a great lover of inspiring devotion hymns, but was just as indisposed toward light and careless singing.

The funeral was held at the Salem church near Freeman, S. Dak., Wednesday, Dec. 23, with many in attendance. Br. P. R. Schroeder spoke on Luke 2:25-32 at the home, and Luke 1:46-55 in the church. Bro. D. P. Eitzen, Mt. Lake, Minn., spoke on Ezekiel 24:2, 15-18 and Rev. 21:4. Br. Alf. P. Waltner spoke on 2 Cor. 1:20 and Psalm 33:4. Br. John J. A. Schrag spoke on Psalm 27:11 and 90:12. Br. P. P. Tschetter led in prayer. At the grave Br. Tschetter read 1 Thess. 4:13-17, and Br. Schroeder led in prayer.

CONTRIBUTIONS

PUBLICATION FUND CONTRIBUTIONS

Zion Mennonite Ch., Souderton, Pa., $20; Gnadenberg Ch., Whitewater, Kan., $10.85; Mennonite Ch., Pulaski, Ia., $5; Zion Ch., Elbing, Kan., $32.70; First Mennonite Ch., Paso Robles, Calif., $6; R. G. Warkentin, Wichita, Kan., $3.70; Summerfield Ch., Summerfield, Ill., $10; West Zion Mennonite Ch., Moundridge, Kan., $16; Mennonite Ch., Reedley, Calif., $28.62; Zion Mennonite Ch., Donnellson, Ia., $10; Bergtal Ch., Pawnee Rock, Kan., $10; Mennonite Ch., Pratum, Ore., $5.71; Eden Mennonite Ch., McPherson, Kan., $17; Brudertal Ch., Hillsboro, Kan., $10.80; Salem Zion Ch., Marion, So. Dak., $15; Bethesda Ch., Henderson, Nebr., $17.90; Sichar Ch., Cordell, Oklahoma, $1.10; First Mennonite Ch., Aberdeen, Ida., $17.13; San Marcos Mennonite Ch., California, $4.75; Hebron Ch., Buhler, Kan., $6.83; Emmaus Ch., Whitewater, Kan., $6.25; Eden Ch., Inola, Okla., $3.60.

Gratefully acknowledged,
J F. Lehman, Treas.

FOREIGN MISSION RECEIPTS FOR DECEMBER, 1931

Menno Simon Ch., Boyertown, Pa., $9.60; First Ch., Aberdeen, Ida., $15.25; P. A. Penner, Newton, Kan., $15; C. E. Soc., Lehigh, Kan., $30; Anna F. Ortmann, Marion, S. D., $5; Children's S. S. Classes 1 & 2, Marion, S. D., $14; Alexanderwohl Ch., Goessel, Kan., Thanksgiving off., $836.23; Children's Coll. Alexanderwohl Ch., Goessel, Kan., Thanksgiving. off., $148.46; Christian Ch., Moundridge, Kan., $98.05; Zion Ch., Souderton, Pa., $500; West Zion S. S., Moundridge, Kan., $76; Bethesda Ch., Marion, S. D., $142; Bethanien Ch., Freeman, S. D., $75; Goessel Menn. Ch., Goessel, Kan., Thanksgiving off., $272.86; Children's Coll. Goessel Menn. Ch., Goessel, Kan., Thanksgiving off., $93.51; Marie Boese, Goessel, Kan., $30; C. D. Epp, Henderson, Nebr., $30; Tabor Ch., Goessel, Kan., Thanksgiving off., $415.83; Children's Coll. Tabor Ch., Goessel, Kan., Thanksgiving off., $146.45; Mrs. Ida E. Lehmann, Ft. Wayne, Ind., $25; First Ch., Berne, Ind., Thanksgiving off., $1321.04; S. S. Children, First Ch., Berne, Ind., Thanksgiving off., $203.92; First Ch., Newton, Kan., Thanksgiving off., $244.89; Children's Coll., First Ch., Newton, Kan., Thanksgiving off., $60.06; Springfield Menn. Ch., of Pa., $10; S. S. Henderson, Nebr., $14.09; Menn. Ch., Butterfield, Minn., $39.80; Mr. & Mrs. Herman Claassen, Paso Robles, Calif., $30; New Hopedale Ch., Ringwood, Okla., $7.56; C. E. Soc., Burrton, Kan., $14.40; New Hopedale Ch., Meno, Okla., $31; Christian S. S. Moundridge, Kan., $60; First Ch., Allentown, Pa., $100; Brudertal S. S., Hillsboro, Kan., $57.54; Second Menn. C. E. Soc., Beatrice, Nebr., $30; New Hopedale Ch., Meno, Okla., $22; Dorcas Class, First Ch., Bluffton, Ohio, $25; Coll. McMahon, Sask.,

$4; First Menn. Men's Chorus, Berne, Ind., $82.96; Mrs. John J. Boese, Vona, Colo., $8; First Ch., Aberdeen, Ida., $28.56; West Zion Ch., Moundridge, Kan., $19; C. E. Soc., Gretna, Man., $7.25; Lehigh Menn. Ch., Lehigh, Kan., $32.55; Children's Coll., Lehigh, Kan., $8.83; First Mennonite Sunday School Class, Berne, Indiana, $35; Bethel Ch., Dolton, So. Dakota, $64.77; Bergfelder Ch., Mt. Lake, Minn., $150; Emmaus Ch., Whitewater, Kan., $6.50; Salem Ch., Dalton, Ohio, $96.04; Grace Ch., Pandora, Ohio, $243.26; M. D. Gerber, S. S. Class, Grace Ch., Pandora, Ohio, $30; Ebenezer Ch., Gotebo & Mt. View, Okla., $44.10; New Hopedale Ch., Ringwood, Okla., $6.47; Menn. Ch., Pratum, Ore., $26.09; First Menn. S. S. Class, Berne, Ind., $5; Menn. Ch., Hanston, Kan., $9.50; Sichar Ch., Cordell, Okla., $4.89; Bethel Ch., Perkasie, Pa., $19; Menn. Ch., Madrid, Nebr., $9.35; Bethel S. S. Dolton, S. D., $75; Bethel Ch., Mt. Lake, Minn., $50; Menn. Ch., Hutchinson, Kan., $14.01; Henry Krehbiel, Flint, Mich., $5; Selma Friesen, Goessel, Kan., $10; Menn. S. S. Goessel, Kan., $30; Menn. Ch., Halstead, Kan., $42.51; Mrs. J. J. Graber, Pretty Prairie, Kan., $5; Grace Hill Ch., Whitewater, Kan., $27; Sew. Soc., Gruenthal, Man., $30; Elizabeth Voran, Moundridge, Kan., $15; Bethlehem Ch., Bloomfield, Mont., $11.25; Menn. S. S. Deer Creek, Okla., $53.30; Menn. Ch., Buhler, Kan., $75; Menn. S. S., Buhler, Kan., $21.26; Zion C. E. Soc., Dallas, Ore., $15; Zion Sew. Soc., Dallas, Ore., $5; Salem C. E. Soc., Freeman, S. D., $35; First Ch., Lostwood, N. D., $10.64; Angelina Soc., Halstead, Kan., $30; Children's Dept. Salem S. S. Dalton, Ohio, $15; Eden Ch., Inola, Okla., $15.50; First Ch., Mt. Lake, Minn., $30.45; Springfield Miss. Circle, Pleasant Valley, Pa., $15; Immanuel Y. P. Soc., Los Angeles, Calif., $15; First Ch., Paso Robles, Calif., $20.91; Sundra Bai Soc., Beatrice, Nebr., $30; Men's S. S. Class, Whitewater, Kan., $27; Sew. Soc., Turpin, Okla., $15; Joseph H. Goering, Moundridge, Kan., $100; Girls Miss. Soc., First Ch., Bluffton, Ohio, $10; St. John Ch., Pandora, Ohio, $100; Menn. Ch., Newport, Wash., $10; Brudertal Ch., Hillsboro, Kan., $162.47; Menn. Ch., Hillsboro, Kan., $167.69; Bethel Ch., Fortuna, Mo., $57.55; Hoffnungsau Ch., Inman, Kan., Thanksgiving off., $400; Bethel S. S., Wolf Point, Mont., $10.58; Zion S. S. Class 13, Donnellson, Ia., $7; Bethel S. S., Mt. Lake, Minn., $75; J. E. Entz, Newton, Kan., $25; New Huttertal Ch., Freeman, S. D., $31.46; C. E. Union Eastern Dist. Conf., Dublin, Pa., $580.35; Hebron Ch., Buhler, Kan., $18.76; First Menn. S. S., Bluffton, Ohio, $24.67; Altruist S. S. Class, Bluffton, Ohio, $15; Salem & Salem Zion Ch., Marion, S. D., Thanksgiving off., $120.75; P. J. & Lena Waltner, Pretty Prairie, Kan., $25; First Ch., Bluffton, Ohio, $100; Garden Tp. Ch., Moundridge, Kan., $13.70; Menn. Ch., Butterfield, Minn., $12.40; Friend, Newton, Kan., $50; Aaron G. Good, Denver, Pa., $10; Catharine Roth, Quakertown, Pa., $3; Ladies Aid Soc., Zoar Ch., Waldheim, Sask., $75; C. E. Soc., Zoar Ch., Waldheim, Sask., $25.30; Y. W. M. S., West Swamp Ch., Quakertown, Pa., $75; First Ch., Upland, Calif., $112.16; Helping Hand Class, Emmanuel Ch., Noble, Iowa, $18; Swiss Ch., Bluffton, Ohio, $100; Friend, Wisner, Nebr., $3.50; Johannestal S. S. Hillsboro, Kan., $23.44; Grace Hill C. E. Soc., Whitewater, Kan., $30; First Menn. Live Wire Class, Philadelphia, Pa., $25; First Ch., Aberdeen, Ida., $15; Jr. C. E. Soc., Grace Ch., Pandora, Ohio, $30; Y. P. Dept. Middle Dist. Conf. Bluffton, Ohio, $400; Bethel Jr. C. E. Soc., (Abe S. Dick, Treas.), $30; Friend, Newton, Kan., $50; Mr. and Mrs. G. A. Nachtigal, Sylvia, Kan., $5; Menn. Ch., Escondido, Calif., $19.75; Refund—Isaac & Penner S. S. Fare, $141.25; Sew. Soc., St. Peters Ch., Lowe Farm, Man., $14.52; Sew. Soc., Lost River, Sask., $18.61; Bergtal Ch., Pawnee Rock, Kan., $17.60; Salem Ch., Freeman, S. D., $200; First Menn. S. S., Wadsworth, Ohio, $7.26; Abe P. Unruh, Lostwood, N. D., $10; Smith Corner Ch., East Freedom, Pa., $3.08; Grace Hill Ch., Whitewater, Kan., $47.82; Sichar Ch., Cordell, Okla., $5.10; Friend, Deer Creek, Okla., $25; Children's Class Bethel College Ch., Newton, Kan., $125.13; Corner Class Bethel College Ch., Newton, Kan., $14.64; Catechism Class Bethel College Ch., Newton, Kan., $28.56; Bethel College Ch., Newton, Kan., $75.69; Mrs. C. B. Swartzendruver & Mrs. J. E. Baughman, Pulaski, Ia., $30; Hoffnungsfeld Ch., Moundridge, Kan., $17.35; Menn. Ch., Summerfield, Ill., $80; Eden S. S., Moundridge, Kan., $240; Tabor Ch., Goessel, Kan., $49.07; First Ch., Berne, Ind., $159.43; First Menn. S. S., Newton, Kan., $45.51; Menn. Ch., Pulaski, Iowa, $6.26; Bethel S. S., Mt. Lake, Minn., $67; P. P. Wenger, Noble, Ia., $25; Bethesda Ch., Marion, S. D., $15; Bergtal S. S. Corn, Okla., $4.12; Bethel Ch., Inman, Kan., $37; First Menn. S. S., Wadsworth, O., $12.43; Friedenstal Ch,, Tampa, Kan., $24.35; Jacob Meschberger, Calumet, Okla., $150; Mr. and Mrs. Peter Burkhalter, Berne, Ind., $30; Menn. S. S., Avon, S. D., $40;Friend, Elbing, Kan., $100; Hopefield S. S., Moundridge, Kan., $23.50; New Hopedale S. S., Meno, Okla., $10.90; Bethel Ch., Alsen, N. D., $6.56; Ebenezer S. S., Mt. View, Okla., $57; First Ch., Berne, Ind., $527.05; Chapel Ch., Williamstown, Ohio, $35; Senior C. E. Soc., Upland, Calif., $30; Christian Ch., Moundridge, Kan., $59.65; West Swamp S. S., Quakertown, Pa., $13.26; West Swamp Ch., Quakertown, Pa., $22.53; Int.—F. M. Trust Funds, $293.75; Mrs. J. G. Regier, Treas., (Ex. Com. Miss. Soc.), $479; Bethesda Ch., Henderson, Nebr., $32.20; Total, $13,559.20.

Balance in bank December 1, 1931		$ 90.85
Gifts for General Fund	$11287.01	
Gifts for Orphans, etc.	1208.90	
Gifts for Pension Acct.	42.63	
Gifts for Sundries	726.91	
Interest & Rent	293.75	13559.20
Balance and Total Receipts		$13650.05
Money borrowed during month		10000.00
Total		$23650.05
Paid on orders during month	$ 6022.13	
Paid on debt during month	17500.00	$23522.13
Balance in bank Jan. 1, 1932		$ 127.92

(On January 1, 1932, the board has a debt of $8,000.00. Orders amounting to approximately $20,000.00 due January 1, 1932 have not been paid.)

Respectfully submitted,

J. G. Regier, Treas.

JOTTINGS

Rev. P. J. Boehr writes to The Mennonite asking that his friends be notified that his address has been changed from Tamingfu to Kaichow, Hopei, China.

Rev. Amos Krieder of the Bluffton, Ohio, church, had for his subjects last Sunday "Jesus in Prayer" and "The Worship of God". The Women's Missionary Society held an all day program last Thursday.

In a Mennonite mission, near the town of McPherson, Kan., there was held a unique exposition in the shape of old Bibles in various conditions and wear and in several languages. One of the Bibles was 150 years old and another one inch square.

During the year the Mennonite church at Colfax, Wash., has had the privilege of receiving 12 new members into its fellowship thus making a considerable gain for the little flock under the care of Rev. P. R. Aeschliman.

The beginning of the year is the usual time in many congregations for their Annual Congregational Meetings. This year these meetings are of special importance because of the nearness of the General Conference where matters relating to the congregations will receive more than passing attention.

Besides the regular routine of electing officers for the coming year the Berne, Ind., Mennonite church at its recent Annual Meeting voted to give its old song books to Revs. Lehman and Glass for use in the Mountain Missions in Pennsylvania. It again will join with the other churches of the town in a Union Summer Bible School. The proposed Articles of Faith of the General Conference were ratified.

The people of Berne, Ind., sent a generous contribution of food and clothing to Rev. D. C. Stucky of the Detroit City Rescue Mission for use during the Christmas season. Rev. Stucky writes that on Christmas Day 1,400 unemployed men were fed and 1,150 well filled baskets of provisions were delivered to poor families. The missions continues to feed more than 500 daily and has 500 families under its care.

Bucknell University at Lewisburg, Pa., sponsored an Inter-collegiate Model Disarmament Conference which was held at Bucknell, December 4-6. Twenty-five colleges and universities participated, including Yale, Washington and Jefferson, Princeton, Syracuse, John Hopkins, Gettysburg, Rutgers, Haverford, Dickinson, and Columbia Teachers' College. The purpose of the conferences was to give students an intelligent understanding of the problems which must be faced at Geneva. Among the speakers were Sir Herbert Ames, first treasurer of the League of Nations; Dr. Heber Harper of Teachers' College; and William T. Stone of the Foreign Policy Association. In several forums delegations from the colleges presented the points of view of various countries on aspects of disarmament.

The fund which the Germantown, Pa., church, the mother Mennonite congregation in America, is endeavoring to raise for the improvement and preservation of its ancient Meeting House has been gradually growing during the year. While a drive was not undertaken for this worthy cause on account of the depression during the past year it is to be remembered that the fund should grow to the extent of being sufficient to keep the building in condition and preserve it for the benefit of future generations.

How to Succeed. A book of encouragement and wholesome Inspiration, by Clayton F. Yake, is a late product of the Mennonite Publishing House of Scottdale, Pa. For twenty years the writer has been serving youth in the school room and from the editorial office and says: "In all these years I have not found a single youth who did not desire to make a success of life." He undertakes to point the way to success in seven thought-provoking chapters that have to do with attitudes toward work, play, problems, persons, life and God, and concludes with a chapter on the Battle of Life.

The editor is grateful to Rev. S. P. Preheim for a pamphlet written by him that bears the title, "God Can Heal You, Give Him a Chance". In his Foreword he says: "This book is written to defend the truth about Divine Healing. The Christian church has too long neglected to teach this Bible Doctrine. Is it not astonishing how the most profound Bible truths were hidden and buried in the Christian church for centuries? —This fact of Divine healing is so plainly taught in the Bible and so often reported in books and newspapers of our day and substantiated from all directions by those who have healed, that it takes sheer unbelief and spiritual blindness to defy it."

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED FOR THE BOARD OF EDUCATION

First Ch., Philaldelphia, Pa., $25.22; First Ch., Upland, Cal., $47.15; Tabor, Goessel, Kan., $7.05; Bethel College Ch., Newton, Kan., $21.29; Christian, Moundridge, Kn., $15.50; Souderton, Pa., $25; Emmaus, Whitewater, Kan., $7; Bergtal Pawnee Rock, Kan., $5; Christian, Moundridge, Kan., $17; Immanuel, Los Angeles, Cal., $6.64; Friedenstal, Kan., $6.63; Burrton, Kan., $1.60; Bethel, Fortuna, Mo., $2.80; Gnadenberg, Kan., $18.68; Hebron, Kan., $14.05; Wayland, Ia., $10; John T. Nickel, Mt. Lake, Minn., $5; First Ch., Wadsworth, Kan., $10; Hoffnungsau, Kan., $7.74; D. M. Kopper, Aberdeen, Ida., $5.90; Bethel College Ch., Newton, Kan., $12.81; Brudertal, Hillsboro, Kan., $15.50; W. S. Shelly, Treas. Middle Dist. Conf., $75; East. Dist. S. S. Conf., $19; Reedley, Cal., $5.25; Eden, Moundridge, Kan., $37.14; Zion, Souderton, Pa., $20.

Gratefully acknowledged,

D. H. Richert, Treas.

Announcing a New Book

The Development of the Missionary and Philanthropic Interest Among Mennonites of North America

by DR. ED. G. KAUFMAN, PH. D.

A scholarly book that should be in the hands of every person interested in the great missionary enterprises of the Mennonite Church. Profusely illustrated with charts and diagrams.

PURPOSE—(Quoted from the preface written by the author.)

''Mennonites have a history of over 400 years. They have been in America for nearly two and one-half centuries. Their interest in missions is, however, a rather recent development as compared with that of other Christian bodies. It is only fifty years since the first missionary, officially commissioned and sent out by Mennonites of America, entered the work. Why so late a development of this interest in a group with such a long history? How, at last, did this interest begin among the Mennonites of America? How did this interest develop and grow, after it had gained a foothold, among them? To what extent has it at present permeated the entire group? What form of expression has this interest taken among Mennonites? And, above all, how is this comparatively recent interest affecting the Mennonites themselves in the light of their history and environment? Such are some of the problems that we are concerned with in this study. . . .

''This work is sent forth with the hope that it may throw some light on the various problems involved, be an encouragement to those among Mennonites who have interested themselves in some form of missionary endeavor, and make some contribution toward the better understanding of Mennonites in America by themselves, as well as by others.

''The Foreign Mission Board of the General Conference of the Mennonite Church of North America has taken special interest in the publication of this volume. It is therefore gratefully stated that arrangements have been made for all profits accruing from the sale of this book to be paid into the treasury of said Board.''

CONTENTS—A fair idea of the contents of the book may be gleaned from the chapter headings.

CHAPTER 1. Mennonite Migration to North America.
CHAPTER 2. The Sect Cycle and the Non-missionary Mennonite Mind.
CHAPTER 3. The Missionary Interest and the Organization of ''The General Conference of the Mennonite Church of North America'' (1847-1880).
CHAPTER 4. The Later Development of the Missionary Interest Among the General Conference Mennonites.
CHAPTER 5. The Development of the Missionary Interest Among the (old) Mennonites.
CHAPTER 6. The Missionary Interest in Smaller Mennonite Bodies.
CHAPTER 7. Concluding Statement and Summary.
APPENDIX I. The General Conference Mennonite Mission in China as an Example of the Expression of Mennonite Missionary Interest.
APPENDIX II. The (old) Mennonite Mission in India as an Example of the Expression of Mennonite Missionary Interest.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, JANUARY 28, 1932 No. 4

EDITORIAL

The account of the murder of Norman Bechtel, an active worker in the Eastern District Conference, has been spread over the country through the news agencies and over the radio in a way that shows how horrible was the crime and how ignorant and absurd those who undertake to give us the news, can be when it comes to matters that have to do with the Mennonite church or members of the Mennonite church. In their efforts to make the case as sensational as possible they have drawn upon the "Hex" superstitions with which a few backward communities of the State of Pennsylvania were afflicted years ago and against which Mennonites of every variety have protested and testified. Our grief, because of the terrible death it was the lot of the young brother to endure, has been doubly increased by the silly speculations with which it was endeavored to link the case with belief in so-called "Pennsylvania Dutch superstitions." It was a sacrifice of the good name of our people on the altar of sensation.

Briefly the facts of the case are these: There was a meeting of a committee of young people in Lansdale. Norman Bechtel attended the meeting. Two other young people from Philadelphia were present and upon Norman's invitation returned with him in his car instead of waiting for a very late train to get home. One of these was Eleanor Temple, the last to see him alive when he left her at her door. A half an hour later a policeman guarding the home of Judge McDevitt, heard groans near by and found him about breathing his last, suffering from many stab wounds and his body mutilated. A half an hour later he died without gaining consciousness. The mutilations cut into his face and body in a crude way by the fiends add to the mystery surrounding the case. Who perpetrated the awful crime and why did they take his life in such a horrible way? Police were able to do nothing but speculate and in trying to run down every clew gave consideration to the possibility of his death being the result of some terrible "Hex", but, abandoned that line of investigation as an impossible one. The deeper they delved into the life of Norman Bechtel, the more evidence they found that he had been a splendid young man with no evil associations who gave liberally of his time and money to the service of the church. Personally he was of the type of hard headed individuals who would be the last on earth to have anything to do with superstition or superstitious practices. A diary kept for the past ten years accounted for about everything in his life during that period but nothing was found to indicate that he had enemies or that there were reasons for which any one should hold a grudge against him. If robbery was the motive that led to the crime, the robbers, who must have finished their devilish work in a few minutes, were strangely different from other robbers. They did not take sufficient time to get all the money he carried, since a considerable sum was found on his person, and yet took time enough to mutilate his body in an awfully fantastic way. There are many reasons to believe that he suffered death because of a mistaken identification on the part of the murderers. He was found by the guard at the home of Judge McDevitt. Judge McDevitt is perhaps the one Judge in the United States whom criminals fear the most. He has been fearless and severe with criminals and his mail contains frequent threats from them and their friends. Moreover, in a general way Norman Bechtel resembled him so that in the darkness of the night, such an error might easily be possible. It is also reported that both Bechtel and the Judge drove the same kind of a car. The murderers either thought they had the Judge and gave vent to their hatred by slashing the body of their victim, or, they deliberately selected a victim at random and threw him before the door of the Judge as a warning to him of the ends they were ready to go in resenting his administration of justice.

Norman Bechtel was an active worker in the Sunday School, the C. E. Society and a member of the Board of Managers of the Mennonite Home for the Aged at Frederick, Penn. He was particularly untiring in his support of the Young People's Retreats, held regularly for several summers at the Green Lane, Pa., Camp by the young people of the Eastern District Conference. He was a conscientious business man, who had the confidence and respect of all with whom he came into contact in the business world. His quiet sincere and loyal devotion to the work of the church meant much to all concerned and the many places he filled so efficiently, suffer a loss hard to estimate.

Last week the Governor of Pennsylvania appointed a rather well known banker one of the trustees of the penitentiary. Appointments of this kind hardly cause a ripple except in the political circles affected by them. But this appointment caused wide notice and comment—the appointee was a former convict, a man who, while under the influence of liquor, recklessly drove an automobile and met with an accident that cost several lives. He was wealthy, he had many friends and was a successful business man, but, he had to serve his term. The experience sobered him. First of all it led him to determine to let liquor alone hereafter, then, while in prison, he came to see things from a convict's point of view and that made him the good angel among his fellow convicts. On being released from prison he devoted his efforts and money toward the bettering of the conditions under which convicts live and helping them to get a new start in life on being released. Papers who denounced him at the time of his arrest as a criminal dangerous to society now generally commended the Governor for his excellent appointment. It is refreshing to learn of one who has redeemed himself in the eyes of the community to the extent of winning back its confidence. It is also a matter of satisfaction to note that the convict found something to do even in prison that endeared him to his fellows. He had learned his lesson and profited by it—but it cost several lives in order to make a man of him. Yet, in this day of high speed cars and high powered liquor, there are many otherwise sensible persons who want to have back the right to buy and drink liquor as they please and make life unsafe because of the abuses in which they are sure to figure.

MENNONITE PEACE SOCIETY
Bluffton, Ohio, January 6, 1932.

The Mennonite Peace Society is cooperating with various Mennonite Colleges in the organization of a short course on the theme "Problems of Peace." This letter comes to you announcing the nature, speakers and date of the Bluffton program.

In keeping with the purpose of the Mennonite Peace Society as set forth in the constitution, (to unite the individuals of the various Mennonite groups in an effort to apply the teachings of Jesus in the promotion of "Peace on Earth, Good Will toward Men") the course will open with a discussion of "The Spirit of Jesus in Problems of Peace" and will be followed by a study of the historical peace background of the Mennonites.

The program is as follows:—

Feb. 2—9:30 A. M. "The Spirit of Jesus in Problems of Peace" by Rev. A. E. Kreider, Bluffton, Ohio.

Feb. 3—9:30 A. M. "The History of Peace Among Mennonites" by Dr. C. H. Smith.

Feb. 4—9:30 A. M. "Disarmament" by Mr. Ray Wilson, a representative of the American Friends Service Committee.

Feb. 5—9:30 A. M. "Organizations for the Promotion of Peace" by Dr. C. H. Smith.

From 10:30 to 11:30 A. M. each day there will be a round table discussion of the topics. The deputation teams of the Y. M. and Y. W. C. A. will give a play depicting the Anti-Christian spirit of war.

This conference comes at the time of the annual Bible Lectures to be given at 8:30 A. M. and 7:00 P. M. each day by Dr. W. Taliaferro Thompson of Union Theological Seminary, Richmond, Virginia. His topic will be "Our Relationship to Jesus Interpreted in Terms of Friendship."

In the interest of "Peace on Earth", there ought to be at least one representative from each church in attendance at this conference. Those representatives should go back into their churches prepared to aid in the promotion of peace programs of the various conferences by supervising peace lessons in the Sunday School and organizing local groups for the study of peace.

We trust that you will get this conference before your people immediately and urge them to be represented. Meals may be had at Ropp Hall for 75c per day. The Committee is arranging overnight entertainment in the homes. There will be a registration fee of one dollar. Advance information on the number of representatives from your church will aid us in completing detailed arrangements.

Sincerely,
Maurice E. Troyer,
President, Mennonite Peace Society.

HOME MISSION NEWS—CANADA

The work in Canada is made increasingly hard by the depression. This is particularly true among the immigrants. Many lose their homes and have to find other places wherever they can, and the closed settlements are broken up and the people scattered into wide areas. The itinerant preachers have to travel much further in their endeavor to visit the families and keep the organizations in tact. And wherever possible they organize Sunday schools, Y. P. S. and preaching services. Yet with all the adverse conditions they will hold their annual Harvest Thanksgiving services and endeavor to contribute something to the various treasuries. The ministers are on the circuit for several weeks and travel from place to place and speak two and three times a day.

In Ontario the work of organizing the congregations into independent congregations is still going on and is slowly being accomplished.

In the Great Deer district they report for the year 1931, 19 baptisms, 16 received by the right hand, and to follow the duties of his pastoral work for this one congregation the pastor had to travel 7,000 miles. The scattered condition of the families makes the work very difficult.

In October Brother King of the Calvary Mennonite congregation at Mechanics Grove (Quarryville, Pa.) resigned and to fill the vacancy Brother G. G. Buhler who was on our waiting list was called and took up his work in December. Before he left his home congregation in Los Angeles he was ordained by the Brethren Claassen and Regier. Installation services are to be conducted by the secretary on Sunday evening, January 24 in Calvary church.

The Mountain Mission at East Freedom, Pa. is in a flourishing condition since they had a revival. They now have twenty-nine members with prospects of more. The Sunday school is getting along better than ever, and an effort is made to organize a Y. P. S. Morning and evening services are now held regularly. The spiritual condition of the people has greatly improved.

To the congregations we would say: Do not slack your prayers and contributions, they are urgently needed.

W. S. Gottshall,
Sec. of the H. M. Board.

COINCIDING CHRIST AND THE THINKING OF TODAY

Lydia Ann Siemens

(Concluded.)

There is another item which touches the social phase and that is the problem brought about by the industrial age. Is man made for the machine or the machine for man? We cannot go back to the period of home industries, still we cannot man human beings subordinate to machines. It is contradictory to democracy's claim on equal chances for all. How much chance is there for the development of individuality in a girl who wraps chocolates day in day out, or a man who spends a life-time turning bolts in a factory. Shorter hours is not a remedy in itself, there must be wise use of leisure. A competitive system that crowds out the weaker or economically unfortunate and hinders the unfolding of character and spirit does not coincide with the words of Christ when He said, "I came that you might have life and have it more abundantly."

Going over to the second point wherein doesn't our thinking on education coincide with Christ? Let us take education as it manifests itself in the lives of those who get it. For has not our thinking made education what it is and should not the thinking and acting of the so-called educated be a good standard by which to judge education? What kind of products are our schools turning out? Many favorable things could be said, but it is not my purpose to do that here. There is considerable knowledge, but there does not seem to be sufficient understanding. Unless knowledge can be carried over with conduct to advantage there is lack of under-

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Rev. S. M. Grubb..............................Editor
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standing. Our schools provide for the teaching of varied subjects, but unless the teacher makes it his aim to transfer that knowledge so that it will build character then the fundamental purpose of education is lost. Martin in his book, "Meaning of a Liberal Education", says that our schools are missing the true aim. He says the typical college fellow today smokes a corn cob pipe, dances gracefully, wears a skull cap and cake-eater trousers. Our schools have perhaps socialized education too much and into the resulting social life have entered forces which undermine character. Our schools don't provide training in the use of leisure time. For instance, when teachers of several years' standing prefer spending the wee hours of the night at a wild party to resting for a day of sightseeing that is chuck full of information, or when Canadian beer and wine is the big feature of a tour that covers many places of historical, natural, and human interest then our training in the use of leisure is very deficient.

Is our teaching so that it fires the minds to think for themselves and to want to go out and do, or do we send our young people out looking for a soft job with good pay? An education should equip us so that we can live more fully and happily, but should also make us able to meet life's complexities better. It should not make you want to extract comfort and ease at the expense of those less fortunate. When a single college graduate after six years of teaching says that all of her income has gone for clothes and that her bank account is always in the red before the vacation time is over, then the aim of education has missed its mark. Such an example is not a rare exception. That does not only hold true of many teachers, it's the sorry plight of most salaried and wage earning America. Saving and conserving seems to be a passing virtue. Money has been thrown right and left, and when times begin to tighten up, poverty immediately steps in. Those are life situations, and if our schools shall equip our young people for life the economical phase of life must be taken care of.

Judging by the examples set by many teachers, our schools have encouraged spending rather than thrift. A course in thrift on our school curriculum would be very much in place. You might ask "What connection is there between thrift on a school curriculum and a C. E. Convention theme on thinking and Christ. In my opinion there is a very direct relation between a man's pocket book and his religion. People who energetically argue on questions of religion, putting up a bold defense for Christ and at the same time keep their doctor and grocer waiting for bills over due, do thinking that does not coincide with Christ.

Going over to the third point, does our thinking on church and religion coincide with Christ? Here I could bring in material that has been the bone of contention between preachers and theologians and denominations for a long time. It would be unwise for me to attempt such a thing. In the first place, I lack understanding, and in the second place, I could see no good coming from it. This discussion will confine itself chiefly to the Mennonite church since I am best acquainted with it. Here too there are many favorable things that could be said about the church. It has accomplished great things; but at the same time, there are factors at work which retard its progress.

One's religion should be a dynamic force, a positive thing in life. To me it seems that we have spent too much time defending Christ and the Bible instead of taking Him and living Him. He does not need our poor defense. By doing it we are using up precious time that should be used in a constructive way to make His kingdom grow.

Some people are using the Mennonite papers for the purpose of arguing back and forth on questions which are not vital. Frequently such arguments are prompted not by a Christian spirit, but by antagonism. So called ministers of the Gospel hold their pet religious ideas so important that churches have to give way and denominations have to be split. There are localities today where Mennonite families are without a church because of the very thing. "Put up thy sword," Christ said to Peter. Many of us need to put up our swords and get busy in a constructive way.

Then too, strife between members in the church is such a hindrance to growth. People drag their personal grudges into the church and feed them with all kinds of scriptural defense until the pastor is driven out and the members lose interest. That is the sad condition in quite a number of our churches.

Such a thing becomes offensive to the better type of church member. Young people turn away with disgust when they witness church meetings that center around, not vital issues of the church, but petty grievances. "My house shall be called a house of prayer, you have made it a den of thieves," Christ said. Might that hold true of some of our Mennonite churches?

Going over to the last point, does our international thinking coincide with Christ? International relations is a question that is occupying the mind of every thinking person. There is no question which has a more direct bearing on our material welfare than our relationship with other nations. The present world depression is due to the vice of economic nationalism —high tariffs, ship subsidies, monopolistic control of raw materials, reparations, interallied debts, and the World War. These are all policies caused by governments and are selfish in their nature because they are all at the expense of other nations. What is the result? A steady increase in armaments. The nations have decided to call a disarmament conference in 1932, but there is little likelihood that the conference will succeed unless we change our selfish policies about tariff, interallied debt, etc. Such policies are determined by governments who are guided by public opinion. Has public opinion in the Mennonite church expressed itself through the ballot, or petitions to your congressman? Are the many Mennonite teachers spreading the principle of peace in the school room? Records of peace movements show that Mennonites have not had a hand in them yet, they were the first to adopt the peace principle. When Jesus said, "Blessed are the peace makers," he said that of the active ones, not the dormant. There are people who think that their Christian obligations do not extend to supporting peace movements. They say it's meddling with un-Christian business. Still, they are some of the very ones who groan loudest under the burden of the present depression. There is a very direct relation between peace and prosperity. It is inconsistent to be concerned about our material welfare and to refuse to give assistance to those agencies that help to bring it about. In the Sermon on the Mount Christ said, "Ye are the salt of the earth. If the salt hath lost its savor wherewith shall it be salted?" Let's not let the Mennonite salt lose its savor by standing inactive.

I couldn't think of a more fitting close for my theme than the words of Christ in Matt. 7, "He that heareth these sayings of mine and **doeth** them I will liken unto a man that built his house on a rock." Our thinking is the foundation on which we build. Whether that foundation is sand or rock can be determined by how well it coincides with Christ.—(Given at the Western District C. E. Convention).

CORRESPONDENCE

Saucon Mennonite Church, Coopersburg, Pa. January 11, 1932—The Saucon Mennonite Bible School under the leadership of Supts. Frank Biehn and Geo. Wilt held the most impressive Christmas service Dec. 26, 1931, witnessed by friends for many years. Prof. C. D. Ott had charge of the singing and Supt. Frank Biehn had charge of the program.

Dr. W. H. Rhoads of Kellertown, pastor of Springtown, Springfield and Durham charges brought the evening message. He stressed the thought the world today is crying—No Room in the Inn—for Christ the Lord and King.—Is there room in your heart for Him?

The first watch night service was held at Saucon Mennonite church this year with a large appreciative audience present. Numerous visiting churches took part in the program. The local pastor, Rev. Linford Foulke of Quakertown, had charge of the program.

Special Feature—Studying **God's** Word—Bible Conference on the Book of **Revelation** by Dr. Ira P. Dean of Harrisburg, Pa., every night for two weeks in Saucon Mennonite church at 7:30 p. m.

Dr. Dean is well known at Coopersburg and vicinity having conducted about a year ago—a six-weeks' heart-stirring evangelistic campaign in Saucon church with his never-to-be-forgotten sermons, that were seen. This being the first of its kind ever held in Saucon quaint old historic church.

During that campaign thirty-three souls were garnered for God's kingdom.

Dr. Dean was happy to return this year with a genuine surprise in store for his Saucon friends.

His surprise being his music talented brother, Prof. Warren M. Dean from York, Pa. Prof. Dean is known throughout America as one of the best sacred musicians on all threaded instruments. On the radio his banjo is an enigma because folks can't tell what kind of an instrument it is—because he plays as unto the Lord and not unto men for entertainment. He was three nights at Saucon church with his brother Dr. Ira P. Dean, noted Bible teacher and evangelist.

Prof. Dean touched the hearts of many of his hearers during his short stay at Saucon church with his soul-stirring sacred melodies.

Dr. Ira P. Dean is conducting a two-weeks Bible Study Conference on the book of Revelation.

Dr. Dean's wonderful unfolding of the messages God reveals in the book of Revelation is intensely interesting and new interest is created every night. The services are in charge of Dr. Dean, he leads a half hour Gospel singing every evening at 7:30 p. m. before expostulating the mysterious book of Revelation.

Annual Report for 1931, Ladies' Missionary Society, Bluffton, O.—During the past year the Ladies' Missionary Society of the First Mennonite Church at Bluffton, Ohio, met in eight regular meetings the first Thursday of the month. These programs in general consisted of a missionary talk by either a missionary on furlough or by one of the home members, special music, and occasionally letters from missionaries were read.

There was however some variety in the regular programs. In June a pageant "Tithes and Offerings" was given by some of the members.

In August the Juniors of our Sunday school had charge of the program. It consisted of several dialogues and readings. A quartette and another song by all the Juniors provided the musical part of the program. This meeting was thoroughly enjoyed by all the members present. Credit for its success must be given to Mrs. E. S. Lape who was the sponsor of the program.

The book, "Roving with the Migrant" by Adella Ballard was reviewed during the September and October meetings.

Six special meetings were held during the year.

Instead of the regular session in January an all-day meeting, devoted to the study of the book "Between the Americas," by J. Stowell, was held. The first four chapters were reviewed during the morning session. At noon lunch was served. In the afternoon the remaining four chapters were reviewed. All members present felt that they had spent a delightful and very profitable day. We owe much gratitude to Mrs. S. K. Mosiman who started us in the all-day mission study three years ago.

The second of our all-day meetings was the all-day sewing in March. Garments, quilts and comforters for both India and Montana were made.

In April the annual union meeting of the St. Johns, Grace, Ebenezer and First Mennonite societies was held at the Grace church. Miss Hannah Bracy, missionary to Africa, gave the address.

In the evening of Oct. 16th another of our special meetings was held. Mrs. Mary Burkhart, returned missionary to India, gave the address.

Next came the Mite Box program. This was held Sunday evening, Nov. 22. Mrs. Floyd Pannabecker, missionary to China, was the speaker. She spoke very interestingly on Obstacles in Missionary Work in China.

The Mite Box offering amounted to $55.49.

The last of our special meetings was the annual social gathering given in honor of the Girls' Missionary Society. Although not a Mother and Daughter banquet, the audience is made up largely of mothers and their daughters. The evening is always a very enjoyable one for both.

One other feature that is sponsored by the society is the Harvest Home Sale. This year it amounted to $37.31. This money is always given to the general missionary treasury.

Mrs. Harvey J. Gratz, Corr. Sec.

Bally, Pa., Jan. 14, 1932.—The members and friends of the Hereford Mennonite Church, Bally, Pa., extend greetings to the editor and readers of "The Mennonite."

The activities of this church have again become history. We have had a very successful year in every respect, spiritually and materially.

On Wednesday evening, January 6, the annual business meeting of the church was held at which time the members were informed that all bills and debts of the church were paid and there was still a small balance in the treasury. In fact, every organization of the church has a balance in their treasury.

Spiritually, our church has been blessed. We added seven new members to the church and lost six by death or withdrawal by letter. Our average attendance in the Sunday school has increased to 202 as against 190 for the year 1930. We had 30 of our members attend every Sunday. Our church attendance also has been very well all year. Our services are very interesting due to a lot of musical talent which we have among the members and which we use in our Sunday morning worship and the untiring efforts of our pastor, Dr. E. E. S. Johnson who speaks on very timely subjects.

Dr. Johnson just completed a series of very interesting as well as instructive sermons on "How We Got Our Bible." He gave us a lot of historical facts about the Bible and he also created within us a deeper desire to read and study our Bibles more than ever before.

Our Sunday school had seven of our young folks attend the Retreat at University Camp at Green Lane. Dr. Johnson again was one of their instructors. He also was an instructor at a Retreat of the Old Mennonite faith at Smithville, Ohio, the first week in August.

About thirty young folks, members of the Young Ladies' and Young Men's Class, met at the home of their pastor on Thursday evening, Jan. 7, to hold their annual business meeting. After the election of officers and transaction of business of both classes they spent the rest of the evening playing games and singing songs. After the serving of refreshments by the host and hostess, a Friendship Circle was formed, singing one verse of "Blest Be the Tie That Binds," and repeating of the Benediction, which closed the meeting.

We have been rather fortunate in that our locality has not been as hard hit by the depression as some localities have. Most of our large manufacturing places have been working and gave their employees at least part time if not full time work for which we are truly grateful. Of course, we as a church organization have our problems and difficulties, but only as we conquer them can we mount to higher things.

The Grace Mennonite Church at Albany, Oregon

CRADLE ROLL DEPT.

Report for year 1931 of First Mennonite Church, Berne, Ind.

During the year 1931 the Cradle Roll Dept. enrolled 35 new members. 27 left to enter the beginners' classes and two died. There are still enrolled in the department 116 members. We pray that these little ones may not only be enrolled in the Cradle Roll Dept. but also in the Book of Life.

May we ever be true to the task laid before us—to teach these little ones to know their Saviour while their hearts are yet young and tender, that they may be a real joy to their parents, and bring honor and glory to His holy name.

Mrs. Maria Neuenschwander,
Supt. of Cradle Roll Dept.

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

February 7.

How Our Society Meets Young People's Needs. (Christian Endeavor Day). Heb. 10:23-25; Col. 3:12-17.

It is fitting and proper that we should set one week aside to think on the worth of Christian Endeavor. Some societies make this a testimonial meeting where members are given an opportunity to tell what C. E. has done for them. Father Clark hit upon a unique idea when he instituted his Young People's Movement. Because it was so appealing it has spread to every nation on the earth. The great factor which has made Christian Endeavor so powerful and useful has been the fact that Jesus Christ has always been made an ideal of first magnitude in the making of Christian character. Christian Endeavor takes young people and interests them in Christian service, gives them an opportunity for expression, and keeps them interested in the church during those critical years when so many young people are lost to the church. Many an able public leader first learned to think on his feet when giving a talk at Christian Endeavor. Many young men and women get the habit of going to worship services regularly while they are members of C. E.

In the Scripture Text

In the Hebrew text we are bidden to "hold fast the profession of our faith without wavering." That is a good thought to meditate upon when men are somewhat unsettled in their thinking. All of us need "to carry on" in the services for Christ and the Church. We need to "consider one another to provoke unto love and to good works", this is the spirit of love and unselfish service. And then the writer of Hebrews urges us to regularly attend divine services. Many of us acquire this habit when we were still quite young and we have never been sorry for it. We owe thanks to our parents for this training. We can repay them in part by similarly teaching our children to love the church and her services.

In the Colossian text we find a rule for the Christian life. We need to live a life of true Christian love, seeking to have the peace of God to rule in our hearts. We cannot over-emphasise the value of reading and studying the Word of God and then teach others and worship with the singing of songs which tends to strengthen our faith.

Questions

1. Give a brief history of Christian Endeavor.
2. Why has Christian Endeavor succeeded so well in meeting young people's needs?
3. What is involved in the C. E. motto:—"For Christ and the church"?
4. Why does every young man and woman need Christ?
5. How is Christian character molded?
6. Explain the meaning of Col. 3:17.

Search the Scriptures.

Mon.—Read I Tim. 4:1-12. Purity.
Tues.—Read II Tim. 1:1-5. Faith.
Wed.—Read II Tim. 3:1-15. Bible Study.
Thurs.—Read Lk. 15:1-13. Be on Guard from Temptations.
Fri.—Read Lk. 2:52. Prepare for Life.
Sat.—Read Col. 3:12-17. Live a fruitful life.
Sun.—Read Hebr. 10:23-25. Loyalty to Christ.

"Souls in heathen darkness lying
Where no light has broken through;
Souls that Jesus bought by dying,

Whom His soul in travail knew;
Thousand voices call us; o'er the waters blue.

Haste, oh, haste, and spread the tidings
Wide to earth's remotest strand!
Let no brother's bitter chidings
Rise against us when we stand
In the judgment, from some far-forgotten land."

THE RELATIONSHIP OF TRUTH TO PROGRESS

Evalena Sprunger.

Truth and progress have always been closely allied. As we live truly and speak the truth, so we can go forward.

It may seem at times that progress is retarded when we have lived for what we have believed to be true. It may be that we have lost those who would have been friends because of our obedience to some great truths.

There are the great fundamental truths on which we build our faith. Those Jesus has laid down for us, the truth of Jesus as the Son of God, of His coming to earth, of His death and resurrection.

Truth is the very foundation of education. The things we learn are based on truths, facts. Theories we have, but they lend their importance from the fact that they may sometime be truth.

In our study of Greece and Rome we learn of their rapid progress. A progress far above that of other nations, but when they lived mainly for pleasure and beauty, when they discarded the real truths of good morals of friendship and kindliness, when they put God out of the scheme of things their decline was sure. The loss of these two great nations is a real lesson to us. They show the result of forgetting the truths of God and the principles of Christianity.

When we as a nation forget God and accept only parts of His Word then we are going backward instead of forward.

In God's word we read, "the entrance of the Word bringeth light." In other words we might say, the entrance of the truth, for the Word is truth.

As we look at the dark heathen nations we see marvelous changes where Christ has been accepted. Schools, hospitals and churches spring up in desert and tropical places. Sickness and sorrow are lessened. The souls of black men and women are born into the Kingdom of God. What a new light shines in their faces and a new hope in their souls. They learn to read, they are taught trades, they learn to care for their health, but most of all they learn to serve God. Men have tried to educate the heathen without Christ, and again and again they have failed. The courage of these educators did not hold out.

There are those who try to supplant other things for truth. They live empty useless lives and try to make others believe they are happy and that sin does not hurt them. In the end they can sadly tell you that after all they never had true happiness.

The story is told of a rich man who was one day visited by his pastor. The man was at the point of death. The minister wishing to read to him asked for a Bible. The wife of the sick man brought a Bible from which many pages had been cut. Little verses here and there were missing. The minister said, "Is this the best Bible you have?" "Yes," said the sick man, "every time you said some portion of the Bible was not true I went home and cut that part out, in another year I would have had only the covers left." Are we treating the Word of God thus? Is all of the Bible ours, do we claim every truth?

The Word brings light, hope, peace, joy, love. Let us take the whole truth. May it make us free from the falsities and snares of life.

Light and progress go hand in hand. There can be no gain without truth.

Let us give truth its deserved place and as God sees fit we shall progress.

Issues are always coming up for decisions; take Christ into council and insure your destiny.

PEACE AND YOU

Second Prize Oration Delivered at Peace Contest during the Washington Convention

Arthur R. Franz, Schrag, Wash.

Except for brief interludes there has never been peace in the world; war fills the majority of the pages of its history. War, that has gradually developed with the advancement of civilization from the day when many first hunted his enemy with a clumsy club, traveling by foot and obtaining his living day by day until whole armies of men, banded together by a collective and national consciousness, equipped with modern implements of warfare, aided by large capital reserves, science, education, propaganda, the press and the combined efforts of those in the homeland are able to devote their entire energies for a prolonged period of time to the business of destruction as was witnessed in the last war.

Nor has its growth ended; the possibility of was as a destroyer is ever increasing. Winston Churchill, who was connected with the war machinery of Great Britain says, "All that happened in the four years of the great war was only a prelude to what was preparing for the fifth. The campaign of 1919 was never fought, but its ideas go marching on. In every army they are being explored, elaborated, refined under the surface of peace, and should war come again to the world it is not with the weapons of 1919 that it will be fought, but with developments and expansions of these which will be incomparably more formidable and fatal." Create for yourself a picture of its awfulness; compare it with its futility, then, shall war come again.

In the past history has repeated itself; war, then a period of peace, or rather exhaustion, a growing of the spirit of revenge, preparation for war; then another and a greater war. What shall this period of peace bring? What are nations sowing now that will mature and bring fruit later on? Will the longing of mankind for peace and the sincere prayer that each struggle would be the last become a reality, or will we let the foundations for war be laid while we are apparently enjoying the blessings of peace.

Have you heard it said that war is inevitable, and do you think that work toward peace is useless? That disputes of national character can be settled peacefully has been demonstrated many times when agreements has been reached through arbitration. Over a century of peace between Canada and the United States following the abandonment of army posts along the boundary and the removal of warships from the Great Lakes is proof that we do not have to arm to have peace; it is also proof that we have to prepare for peace if we want peace. It is equally evident that preparation for war does not bring peace but that it brings war.

Why do we have armies and war? It is because men, selfish and materially minded men are willing that millions of their fellowmen, less influential and wealthy should perish that they might add to their worship of the God of materialism.

The men of influence however are not all of their type; let me quote a few to show their attitude toward war and peace. Gen. John F. O'Ryan, "The American people can end war in our day if they will get on the job. Let us wage peace. . . . I should be a traitor to my country if I did not do everything in my power to abolish war." Gen. Tasker H. Bliss, "The responsibility is entirely on the professing Christians of the United States. If another war like the last one should come they will be responsible for every drop of blood shed and every dollar wastefully expended." David Lloyd George, "If the churches of Europe and America allow another war to fructify, they had better close their doors." They have placed the responsibility on the church; what is your responsibility as a member of that body? Christ charges you to keep peace and He has given His promise to bless your sincere efforts. Prof. Albert Einstein's opinion is that if two per cent of the population assert in time of peace that they will not fight they can end war. William McAdoo believes that women will put an end to war.

War still is possible because neither the Christians nor the two per cent assert themselves clearly enough. Formerly when kings and emporers declared war the responsibility was not hard to fix, but with the coming of democracy no one seemed responsible. To whom shall objections then be made? The men at the head of governments know that their policies need the support of the common man, and their actions are shaped to meet his demands. In the past policies that carried the threat of war have been successfully opposed by public opinion, as in our government's dealings with Mexico and the defeat of a big navy program. Why do you not let it be known that you will not support war, that you will not carry arms, that you will have peace, and their policies will be modeled accordingly. Are you pleased with the official radio broadcasting of the sham battle maneuvers of 672 army planes at New York City. Can you not imagine that it will make other nations suspicious and cause them to strengthen their armaments? Why do you not protest? Arms limitations conferences and the Kellogg Treaty for the outlawry of war signed by 63 nations show us that governments are sensing the desire for peace. Yet in spite of this more money is being spent for armaments and more men are under arms than at any time previous to the world war. Is the apparent heeding to the demands for peace only a sham under which armaments are being built.

Peace is necessary and possible if you work for it, but you must be prompted by a higher, nobler purpose than just self preservation if it is to be lasting; otherwise, propaganda designed to cause distrust and hatred will create a war spirit as it did before previous wars when man sincerely believed that universal peace had come. Christ, the symbol and life of the spirit of peace must be its inspiration, transcending creeds, transcending Mennonitism and Pacifism. He must inspire men to see a responsibility toward the bringing of peace, and an urge to combat the desires of man that destroy peace and bring war.

Peace is possible, peace is necessary for the preservation of the human race. To keep peace is the responsibility of Christians. Most effort has been expended, much has been accomplished, much is left to be done. You, what are you doing?

Today we have peace, tomorrow war may come; the young men cannot but answer their country's call to arms, and to destruction of body and character, to cause and to endure much suffering needlessly; to bring upon civilization the curse of war and its aftermath; perhaps destruction of civilization and Christianity leaving our darker and more backward brothers to carry the torch of civilization which we will have let burn low.

You fathers of young men, you mothers of young men; shall your sons be offered on the altar of the god of war or shall there be peace? You young women, will you not exert your far reaching influence, that war, the destroyer of the fittest, the destroyer of the accumulated efforts of mankind, the destroyer of that which is noble and good, shall never become a reality to future generations but only an incomprehensible insanity of the past to them as they read history? You young men who have the heritage of ancestors who for centuries for conscience sake have refused to bear arms; is your conscience so tender that you cannot destroy human life under any circumstance and yet so calloused that you can leisurely enjoy peace and let conditions exist that may develop and bring war thus causing other young men to do that which you cannot do? Or are you saying, WAR SHALL NEVER COME, with the spirit that the men fighting for their fatherland when the pressure was greatest said, THEY SHALL NOT PASS, and the enemy did not. Let each one of us ask ourselves seriously, What will I do with peace? We are deciding now which it shall be; peace means a work to do, leisurely enjoyment of peace means war. Let it be a prayer and quest of our life not that we may enjoy peace and escape the curse of war, but that we find some task to do that will promote lasting peace, and also inspire others to work for it.

WHY ONE JUNIOR GOES TO SUNDAY SCHOOL

1. We have the privilege of going. In Russia they do not have this privilege.
2. Our parents took us when we didn't know what it meant, and we want to go when we get older.
3. To know what is right and wrong and learn to live right the rest of the week.
4. To get acquainted with the Bible.

(Written in response to the topic, "Why Go to Sunday School?", by a ten-year-old boy.)

UPLAND ITEMS

The Upland church had a Harvest Home Service on Sunday, Sept. 20. The members of the congregation brought thank offerings in fruits, vegetables, canned goods, etc., which were turned over to the Salvation Army for distribution.

A Young People's Department has been started in the Sunday School. The Department has its own officers and holds its own opening service. L. J. Horsch is teacher and director of the department.

The local church is very busy preparing to entertain the San Bernardino County C. E. Convention, on Nov. 6, 7, 8. Otto Lichti is the new president of the Y. P. society. The installation service was held on Oct. 25, at which time the society also celebrated its fourth birthday anniversary.

Carl Garber was ordained deacon in the Bethany church, Freeman, S. D. Prof. P. R. Schroeder of Freeman College preached the sermon.

THE S. S. LESSON

February 7.

The Slavery of Sin. (Temperance Lesson) John 8:31-36.

Golden Text—"Every one that committeth sin is the bond servant of sin." John 8:34.

Those with whom Jesus came into contact were of two classes, those who believed in Him and those who refused to believe in Him. We note that the responsibility for believing, or disbelieving, rests with the individual. No one is compelled to accept or reject Him; it is a matter of the exercise of the will. One who disbelieves does so because he wants to disbelieve. Jesus sets a condition of discipleship. It is believing in Him. The follower of Jesus is variously spoken of. He is a believer in Jesus and accepts His claims to be the Redeemer of mankind and the Son of God. It is only as we believe with all our hearts that we may hope for the eternal blessings of Christ. The believer becomes a disciple not only by intimately associating with Jesus and being filled with knowledge. He becomes a disciple when the ideals of Jesus become his ideals and when he devotes his life and his all in the spread of these ideals. There can of course be no such a thing as being a disciple and not believer in all that Jesus reveals Himself to be. Both the believers and the disciples or the disciple-believers, are followers of Jesus. This means that He is followed as an example for life. that He is followed in His suffering and endurance of persecution and in serving the distressed and suffering of humanity. Both the disciple and believer are spoken of as Christians. The Christian is Christlike. The world sees Jesus in him. He, the Christian, reflects the light that leads men to glorify the Father who is in heaven. The believer, the disciple, the Christian **continue** in the word of Christ. It means that they forsake all and follow Him; that they are continual witnesses and that they make the Christ mission of saving souls their mission to which they devote their energies to the full extent of their ability. There is emphasis in the phrase "if ye continue in my word." Too many who come under the influence of the Word soon weary, or fall into neglect, or altogether disregard and disobey it. For them there is no discipleship and to them there comes nothing of the blessing of discipleship. Faithfulness is always the mark of true friendship. On another occasion Jesus says, "Ye are my friends if you keep my commandments." One of the saddest characters in the New Testament is the one of whom it was said "Demas hath forsaken me having loved this present world." The backsliding Christian has no excuse to offer even to himself. He has deliberately gone the way that leads away from Christ.

Among the duties of a disciple are those of loving ones neighbor as ones self and of setting an example of Christlikeness before the world. The intemperate person cannot do this. There is certainly no love for neighbor in the use, sale and making of strong drink that only brings misery in its wake.

There were two characteristics of which every Jew was proud. In the first place, he was a descendant of Abraham through whom all the families of the earth were to be blessed. This satisfaction often led him into race pride that forgot about blessing those of other races and thought only of special privileges. The Jew was proud of his independence. The history of the Jew showed him to be one who would not submit to servitude. He was free and would die in preserving his freedom. Jesus pointed out a kind of freedom that the Jew did not understand. It was the freedom that comes through knowing the Truth. A freedom from the bondage of sin.

All the world appreciates the work of its great liberators. We have our Washington. South America has its Boliver, etc. These were political liberators. Lincoln was the liberator of millions who had been in the bondage of slavery. To him the world owes a debt of gratitude. But there is an eternal slavery to sin from which there is no release save through Jesus and the revelation He gives in His Word.

Our bondage to sin takes many forms. Death and misery are in this world holding the whole race in its slavery. Through Jesus the victory over sin and over death is assured. Sin uses the power of habit to make our bonds strong. Nothing but the power that God gives us through Christ can overcome our sinful habits. We, as slaves of sin give ourselves to the things that injure our fellow man. Only when we have been won to Christ and know the power of love are we really rid of those mean and selfish things in us that lead to wrong others.

Truth is the power that wins over slavery. It is the truth about sin. Jesus reveals in His life and death how terrible is sin and shows us the way to be free from its condemnation. The Word brings us, too, the truth about sin, about law, about grace and about our Lord who "ever liveth to make intercession for us."

As this is a Temperance Lesson we have an opportune time for laying emphasis upon the fact that the numerous victims of intemperance who are deep in helplessness have one power available by which strong as may be the chains of sin and habit, they may be made free. It is by the power of the truth through Jesus the Saviour.

DEATH

Amstutz.—A life which began in Canton Bern, Switzerland on February 2, 1848 terminated suddenly when John L. Amstutz peacefully fell aslep on Tuesday morning, January 5th, at his home in Kidron, Wayne county, Ohio.

His long pilgrimage of nearly 84 years was blessed with much success. Arriving from Switzerland as a young man, he devoted himself to farming, five miles south of Dalton, in which community he resided the remainder of his life. In his youth he united with the Sonnenberg congregation, transferring his membership to the Salem Mennonite church soon after its organization. Here he spent many happy years as a deacon, Sunday school teacher, and chorister, ever willing to sacrifice for the welfare of his church. In his later years he joined the Kidron Tabernacle where he retained his membership until his death.

Mr. Amstutz's outstanding work which brought him a host of friends and acquaintances was his position as secretary for the Sonnenberg Insurance Co. His work in this capacity extended over a period of 45 years of constant service. Handicapped by a limited education, Mr. Amstutz was unusually accurate and dependable. He took great pleasure in this work and only advancing age made him retire from this company about a year ago.

A few days before his death he accompanied other members of the family on a motor trip to Berne, Ind., to attend the wedding of a granddaughter on New Year's day. At Berne the sad news arrived of the sudden death of a grandson, Kenneth, son of Rev. J. E. Amstutz, of Trenton, Ohio. Attending the funeral at Trenton on Saturday and returning late that night, Mr. Amstutz was no doubt tired, but expressed his appreciation of the long trip, remarking that he would be ready for another one. His health seemed about as usual but on Tuesday morning when he did not respond to the call for breakfast, an investigation was made, and his lifeless body was found in bed.

He leaves to mourn his loss four sons, three daughters, one brother, twenty-four grandchildren and five great-grandchildren. His wife, nee Barbara Tschantz, to whom he was married October 24, 1872, preceded him fifteen years ago.

Complying with a request of the deceased some time ago, Rev. D. M. Hofer of Chicago, Ill., preached the funeral sermon in the German language, assisted by Rev. A. R. Keiser. Funeral services and interment were made at the Salem church and cemetery.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR DECEMBER, 1931

Christmas Fund:

Emmaus Sew. Soc., Whitewater, Kan., $9.50; Ladies Aid Soc., Allentown, Pa., $25; Bethany Sew. Circle, Kingman, Kan., $5; Mission Sew. Soc., Avon, S. D., $5; Northeast Alexanderwohl Sew. Soc., Hillsboro, Kan., $10; Gnadenberg Sew. Soc., Whitewater, Kan., $5; Tiefengrund Sew. Soc., Laird, Sask., $2; East Swamp Ladies Aid, Quakertown, Pa., $5; Grace Menn. Ladies Aid, Lansdale, Pa., $5; Sew. Soc., Madrid, Nebr., $3.50; Grace Menn. Miss. Soc., Pandora, Ohio, $20; Menn. Sew. Soc., Berne, Ind., $25; Sew. Soc., Arlington, Kan., $5; Menn. Ladies Aid, Donnellson, Ia., $3; Onecho Mission Soc., Almota, Wash., $10; First Menn. Mission Soc., Aberdeen, Ida., $5; Miss. Soc., Zion Menn. Ch., Souderton, Pa., $10; Ladies Aid Soc., Second Menn. Ch., Philadelphia, Pa., $5.

Foreign Missions, Gen'l Treas.:

Hoffnungsau Sew. Soc., Buhler, Kan., $50; Menn. Ladies Aid, Monroe, Wash., $45; Bethel Ladies Aid, Waka, Texas, $35; Menn. Miss. Soc., Trenton, Ohio, $10; Grace Menn. Miss. Soc., Pandora, Ohio, $78.73; M. M. Circle, Brudertal, Hillsboro, Kan., $36.66; Busy Bee Soc., Donnellson, Ia., $50; Menn. Ladies Aid, Medford, Okla., $34; Sister Hillegonda's S. S. Class, First Menn. Ch., Newton, Kan., $13.75; First Menn. Miss. Soc., Bluffton, Ohio, $10.

Home Missions, Gen'l Treas.:

Menn. Ladies Aid, Monroe, Wash., $22; Menn. Miss. Soc., Trenton, Ohio, $11.75; Grace Menn. Miss. Soc., Pandora, Ohio, $39.36; S. H. Newton, Kan., $5; M. M. Circle, Brudertal, Hillsboro, Kan., $36.66.

"News and Notes" Postage, etc.:

Garden Tp. Sew. Soc., Moundridge, Kan., $3.40; Miss Stella Kirchhofer, Dalton, Ohio, $.25; Mrs. Hamm, Saskatoon, Sask., $.50; Zion Menn. Miss. Soc., Souderton, Pa., $3; Ladies Aid Soc., Allentown, Pa., $3.10; First Menn. Miss. Soc., Bluffton, Ohio, $10; Mrs. Sophie Schluneger, Colfax, Wash., $.25; Miss Rose E. Rubin, Colfax, Wash., $25; Menn. Miss. Soc., Trenton, Ohio, $1.50; Mrs. Samuel L. Gerhart, Norristown, Pa., $.10; Mrs. Ami Good, Bluffton, Ohio, $.25; Mrs. Wm. Schroeder, Fairmead, Calif., $.25; Hereford Ladies Aid, Bally, Pa., $5; Gnadenfeld Sew. Soc., Gruental, Man., $1; Ladies Aid Soc., Bethel Ch., Langdon, N. D., $.25.

In Place of Sewed Clothing:

Mission Sew. Soc., Avon, S. D., Champa St., India, $20; Sew. Soc., Turpin, Okla., Janjgir St., India, $20; Tabea Sew. Soc., Tampa, Kan., Basna St., India, $8; Do., Lame Deer St., Montana, $8.

Dr. Pannabecker Auto Fund:

Menn. Jr., Mission Band, Berne, Ind., $20; Miss.

Soc., Wadsworth, Ohio, $10; First Menn. Miss. Soc., Bluffton, Ohio, $10; Sew. Soc., Turpin, Okla., $15.

Relief Work:

Ladies Aid Butterfield, Minn. Harbin Refugees, $25; J. K. Lichti's S. S. Class, Upland, Calif., do., $7.50; Hoffnungsau Sew. Soc., Buhler, Kan., Russian Immigrants, $25; Johannestal Sew. Soc., Hillsboro, Kan., three Russian students Bethel College, $5; Newhopedale Sew. Soc., Meno, Okla., Harbin Refugees, $11; Do., Food Packages, Russia, $10.

Miscellaneous:

First Menn. Miss. Soc., Bluffton, Ohio, Biblewoman, India, $35; Miss. Soc., Sugar Creek, Ohio, Biblewoman, India, $25; "Masters Servants" S. S. Class, Medford, Okla., Biblewoman, India, $25; Menn. Ladies Aid, Medford, Okla., Biblewoman, India, $25; Do., Child, India, $30; Mothers' S. S. Class, First Menn. Ch., Newton, Kan., Orphan, India, $5; Hereford Ladies Aid, Bally, Pa., Orphan, India, $30; Ebenezer Miss. Soc., Bluffton, Ohio, Biblewoman, India, $30; Do., Biblewoman, China, $25; Menn. Ladies Aid, Donnellson, Ia., Biblewoman, China, $5; Menn. Jr. Mission Band, Berne, Ind., School, Basna, India, $20; Do., Miss Nickel School Playground Equipment, India, $5; Sew. Soc., Turpin, Okla., Hospital, China, $15; Northeast Alexanderwohl Sew. Soc., Hillsboro, Kan., Stereoptican, China, $5; Birthday Offerings Menn. S. S., Butterfield, Minn., India Mission, $6.18; Do., China Mission, $6.18; Hereford Ladies Aid, Bally, Pa., China Missions, $30; Do., India Missions, $30; Do., U. S. Indian Missions, $30; Do., Altoona, Pa., Mission, $30; Ladies Aid, Butterfield, Minn., Rev. Brown & Rev. Boehr Work, China, $25; Hoffnungsau Sew. Soc., Buhler, Kan., Home Mission Work W. Dist. Conf., $25; Bethel Ladies Aid, Waka, Texas, do., $30; Jr. C. E. Soc., Brudertal, Hillsboro, Kan., Oraibi, Ariz., where needed, $6.81; J. K. Lichti's S. S. Class, Upland, Calif., Portland Mission, $7.50; Do., Schooling of Hopi Boy, Daniel, $5; Total, $1,371.18. Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

CONTRIBUTIONS FOR EMERGENCY RELIEF BOARD, DECEMBER, 1931

For Russia:

John A. Corey, Berne, Ind., $1; First Menn. Ch., Berne, Ind., $10; First Menn. Ch., Miss. Soc., Wadsworth, O., $25.25; First Menn. Ch., Wadsworth, O., $11.66; Beate Paulus, Los Angeles, Calif., $1; Edw. Esau, Whitewater, Kan., $12; Plainview Menn. Ch., Dalhart, Texas, $4.50; Herm. Enns, Bethel College, $10; Marie H. Heinrichs, Kitchener, Ont., $40; Elise Wiebe, Newton, Kan., $20; Am. Express Co., returned drafts, $50; Gust Baumfalk, Beatrice, Nebr., $1; Peter Miller, Marion, S. D., $10; H. B. Schmidt, Elbing, Kan., $5.02; Junior Cong., First Menn. Ch., Geary, Okla., $9; Ladies Bible Class, Grace Menn. Ch., Lansdale, Pa., $18.50; Martens & Gaeddert's Children, Buhler, Kan., $25; New Hopedale S. S., Meno, Okla., $63.53; Tabor Ch., Goessel, Kan., $1.63; Bethesda Ch., Marion, S. D., $53.

For Canada:

Hoffnungsfeld Soc. Ch., Moundridge, Kan., $34.57; Brudertal Ch., Hillsboro, Kan., $20.05; San Marcos Menn. Ch., Paso Robles, Calif., $8; First Menn. S. S., Newton, Kan., $45.51.

General Fund:

Zion Menn. Ch., Donnellson, Ia., $28.16; Bethel College Menn. Ch., Newton, Kan., $10; Emmaus Ch., Whitewater, Kan., $47.10; B. R. & G. A. Regier, Elbing, Kan., $200; C. E. Programs of the Salem Ch., Munich, N. D., $25.85; West Zion Menn. Ch., Moundridge, Kan., $31; Cornelia Voth, Buhler, Kan., $5; Joint Thanksgiving Service of Salem & Salem Zion Ch., Marion, S. D., $120.75; Mrs. Cath. Dueck, Lincoln, Nebr., $.25; Anonymous, Lincoln, Nebr., $.15; Alexanderwohl Ch., Goessel, Kan., $20; Bergtal Ch., Pawnee Rock, Kan., $8.63; First Menn. Ch., Upland, Calif., $26.82; H. P. Goertz, Canton, Kan., $2; Mennonites in Wichita, Kan., $5.83; Goessel Menn. Ch., $10; Buhler Menn. Ch. Buhler, Kan., $22; Bergtal S. S., Pawnee Rock, Kan., $53.33; Indiv. Congr. through the Eastern Dist. Conf., Pa., $10; Menn. S. S., Halstead, Kan., $43.87; Bethel S. S., Inman, Kan., $25.43; Buhler Menn. Ch., Buhler, Kan., $18; Margarethe Regier, Elbing, Kan., $50; Ebenezer Ch., Mt. View, Okla., $35; Hoffnungsau S. S., Inman, Kan., $15.

Harbin Refugees:

Bethel Ch., Inman, Kan., $17; First Menn. Ch., Paso Robles, Calif., $25; Bergfelder Ch., Mt. Lake, Minn., $66.36; New Hopedale Ch., Meno, Okla., $29.57; Bethel Ch., Inman, Kan., $15; German Bible Class, Bethel College, Newton, Kan., $81; Elise Wiebe, Newton, Kan., $10; Herm. Janzen, Elbing, Kan., $50; John Epp, Jr., Whitewater, Kan., $25; Gerh. Wiens, Newton, Kan., $25; Mary Hege, Newton, Kan., $25; Bethel Ch., Mt. Lake, Minn., $45; Martha K. Goertz, Newton, Kan., $5; Anonymous, Butterfield, Minn., $2; Inman Menn. Ch., Inman, Kan., $33.61; Men's Bible Class of Bethel College Ch., Newton, Kan., $30; Mrs. Jacob Richert, Wichita, Kan., $2; W. P. Rempel, Pasadena, Calif., $15; A Friend, Newton, Kan., $50; Ladies Sew. Soc. of the West Zion Ch., Dallas, Ore., $50; Upland Menn. S. S. Class, Upland, Calif., $10; Ind. Cong. through the Eastern Dist. Conf., Pa., $50; Sister Hillegonda, Newton, Kan., $2; First Menn. S. S., Mt. Lake, Minn., $25.36; Mrs. Anna Galle's Class, West Zion S. S., Moundridge, Kan., $11.75; Sec. Menn. Ch., Beatrice, Nebr., $27.56; H. K. Penner, S. S. Class, Beatrice, Nebr., $5.75; Elise K. Regier, Elbing, Kan., $20; Rev. Daniel Hubin, Butterfield, Minn., $3.

Syr. Orphan Home:

Mrs. John Regier, Newton, Kan., $2; Anonymous, Newton, Kan., $10.

For Bible Distribution:

Anonymous, Beatrice, Nebr., $15.

Dec. 1st Balance & Reserve on hand	$5033.09
Received for Russia	372.09
Received for Canada	108.13
Received for General Fund	814.17
Received for Harbin Refugees	756.96
Received for Syr. Orphan Home	12.00
Received for Bible Distribution	15.00
Total	$7111.44
Paid out during month	947.06
January 1, 1932 balance and reserve on hand	$6164.38

Gratefully acknowledged,

C. F. Claassen, Treas.

JOTTINGS

Brother C. F. Claassen, of Newton, Kan., Treasurer of the Emergency Relief Board of the General Conference, writes, "I am just now quite busy sending relief packages to Prof. Benj. Unruh in Germany for Russia and other relief work.

Special Bible Study meetings were held every evening last week in the Saucon, Pa., church by Rev. Ira P. Dean of Harrisburg. Rev. Linford Folke is pastor of the Saucon church, one of the oldest in eastern Pennsylvania.

The Men's Choir of St. John's church near Pandora, Ohio, made up of eighteen voices, last Sunday gave a half-hour's radio program over WAIU, Columbus, Ohio. Noah Bixel is leader of the choir. After the broadcast the singers presented a sacred program in the Missionary Alliance church at Columbus.

Brother O. O. Miller, who visited the Mennonites in Paraguay as a representative of the Mennonite Central Committee, a body representing branches of Mennonites, gave an address last Sunday night at the young people's meeting at Lititz, Pa., in which he described the state of these Russian brethren in South America.

As in many other churches and Sunday schools the (Old) Mennonite Mission in Reading, Pa., provided baskets of provisions for needy schools in the community. Neighboring congregations enabled the Mission to prepare 120 bushel baskets. One of the baskets went to an Italian family and the father, to show his gratitude, secured a push cart and brought a supply of wood to the mission from a point more than two miles away.

The Peace Lessons for this quarter will be prepared for February 7. Sunday Schools may avail themselves of the opportunity for getting them by applying to the Mennonite Book Concern, Berne, Ind. Every Sunday School in our peace loving church should make special efforts to emphasize the peace teachings to which we are committed and the special days appointed for this purpose offer that opportunity.

Professor J. E. Hartzler, former president of the Witmarsum Theological Seminary, now with the American University at Beirut, Syria, in a private letter to the editor writes, "Immediately after the close of the academic year in the American University in Beirut I will go to Vienna, Austria, where in July I will deliver a series of educational lectures in the Austro-American Institute of Education. The institution is international in character and its aim is to furnish opportunity for specialized study in Education, Political Economy, the Social Sciences and International Relations. Students and professional men from all parts of the world meet here each year. Professors from various countries constitute the faculty. My particular course of lectures will deal with the significant 'Educational, Social and Religious movements in the Near East'."

The regular letter issued by the Hillsboro Bible Academy, Hillsboro, Kan., in its last issue was made up of paragraphs prepared by pupils who interestingly discussed problems and subjects in relation to school life.

The Freeman, S. D., Courier says that Freeman is the only town in the state without a pool hall and has an ordinance prohibiting dances. A traveling business man, who has made Freeman for years, says that he considers it the strongest church town in the state.

The recent annual business meeting of the Zion Mennonite church, Dallas, Ore., brought out a large portion of the congregation who elected officers for the coming year. The only loss by death during the year was that of Brother Henry Toews. The congregation was delighted that several of the missionaries, home on furlough, visited Dallas and gave interesting reports of their work on the field.

Rev. A. J. Neuenschwander, pastor of the Upland, Cal., church, began the New Year with a special series of sermons. The subjects were as follows: Gladly Begin, When God Calls, Lot and His Choice, Tests That Came to Abraham, The Peaceful Leader. A reception of new members marked the last Sunday of 1931. The total gifts received by the congregation for all purposes amounted last year to $8,220.27.

Thomas Que Harrison, associate secretary for the National Council for the Prevention of War, spent two days this week on Bluffton College campus. He addressed meetings of both students and residents of the town and community. Mr. Harrison's appearance at Bluffton is being sponsored by the College Y. W. C. A. He is recognized as one of the most decisive and intelligent speakers on the peace questions in the world.

The Eighth Street Mennonite church of Goshen, Ind., Central Conference, of which Rev. G. T. Soldner is pastor, recently enjoyed two interesting talks by visitors, the first of whom was Howard Liechty, editor of the Berne, Ind., Witness, who has spent a number of years in Syria, and illustrated his talk with numerous slides of photographs he had made. The other was Mrs. Mary Burkhart, a returned missionary from India. She had on exhibit numerous interesting articles which she brought with her from the East.

The First Church, Philadelphia, held its Annual Meeting on the evening of January 13 when officers were elected for the coming year. The Needlework Guild is appealing for clothing and shoes that may be distributed to the needy. Envelopes to receive contributions for the Old Folks' Home also have been distributed. The first Saturday night of the month during the year has been set aside for a regular social meeting of the young people of the church. A catechetical class is being organized which will receive instructions every week until Easter.

Books on Russia

No one can afford to miss reading at least a few of the new books on Russia which are pouring from the presses of this country. They are worth reading and keeping for future reference. You may not always agree with the opinions expressed but read them for the information they give.

*1. **The Real Romanovs**.....Gleb Botkin
One of the finest new books on Russia's Royal Family by the son of the Tsar's personal physician. Illustrated. Postpaid.....$3.00

*2. **Education of a Princess.** Grand Duchess Marie of Russia 3.50
The author's life story is a revelation of the points of view and the fantastic existence of the nobility during the Czaristic regime.

3. **Rasputin—The Holy Devil.** Renee Fulop-Miller 1.00
Almost unbelievable in modern times is this Siberian peasant who swayed rulers and nations during the most crucial hours of Russia's history.

4. **The Fall of the Russian Empire.** Edmund A. Walsh, S. J. 1.00
An analysis of the elements involved in the Bolshevistic Revolution, unprejudiced in its description of the last years of Romanoff and the coming of the Bolshevist.

5. **New Russia's Primer.** M. Ilin..... 1.75
The story of the Five Year Plan and an extraordinary interesting, first hand evidence of conditions and ideas in present Russia. This book is now used in the Russian schools as a textbook.

6. **Piatiletka—Russia's 5 Year Plan.** Michael Farbman 1.00
Issued by the New Republic, this book is a complete outline of the social and economic elements in theFive Year Plan.

7. **The Ochrana.** A. T. Vassilyev..... 4.00
The Ochrana was the famous and notorious Secret Police of the Czar. The author was the last chief of Russian Secret Police.

8. **My Life**—Leon Trotsky..... 5.00
The life story of one of the great Bolshevik leaders—"more fantastic than any fiction and more dramatic than any play."

9. **100 Red Days.** Edgar Sisson..... 5.00
Edgar Sisson was President Wilson's special representative sent to Petrograd at the dawn of the Red Terror. A personal chronicle of the Bolshevik Revolution.

10. **Through Blood and Ice.** Ferenc Imrey..... 3.75
A description of the Civil War between the Bolsheviki and the Whites in Siberia by a man who spent years as a prisoner of war in Siberia.

11. **Why Recognize Russia?** Louis Fischer..... 2.00
This book presents fully the arguments for and against American recognition of Russia.

12. **The Communist Shakes His Fist.** Bruce Reynolds 2.50
The author exposes what Senators, Congressmen and great industrialists have been attempting to find out concerning Communism and its "boring from within" in the United States.

13. **Black Bread and Red Coffins.** Negley Farson..... 4.00
A human picture of Russia. Mr. Farson is an American reporter who has lived with the Russians in their own homes and has penetrated the country of the Caucasus hundreds of miles from civilization.

*14. **Russian Dance of Death.** Dirk Gora..... 2.50
The journal of a Mennonite school teacher in Russia.

15. **In the Flame of Russia's Revolution with God and the Bible.** N. I. Saloff-Astakhoff..... 2.25
The story of martyrdom at the hands of the Bolsheviks.

16. **Ogpu: The Russian Secret Terror.** Georges Agabekov 3.00
Translated. An authentic account of an organization now known as Ogpu which serves the Soviet Government as its secret police, spreading terror throughout Russia, and extending its operations into Eastern and Western Europe and even America. The author for ten years was an important official of the Cheka and the Ogpu, and he tells of the murderous performances by the official agents under orders! Appendix. Bre.

17. **Seeing Red.** Eve Garrette Grady..... 2.00
The gang rule over Red Russia; the fetish of sex; the fact that Russian women even though married to foreigners cannot leave the country —and that to use soap under the Soviet law is criminal! The author, whose husband is a trained engineer, lived quietly with him in Russia until she told a joke about Stalin in a Saturday Evening Post article—and so she was thrown out of Russia! As she sees it, an unemployed man in New York is better off than a Russian workman with a job. B. W. & P.

*18. **Russia in the Grip of Bolshevism.** John Johnson, Secretary All-Russian Evangelical Christian Union 1.50
This book gives the truth regarding present conditions in Russia.

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*These books are specially recommended to our readers.—**All prices net—Send Cash with Order.**

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, FEBRUARY 4, 1932 No. 5

EDITORIAL

Many of our readers are so fortunate as to live in rural districts where there is the usual distribution of wealth and lack of wealth one finds everywhere, but, not the misery that is common in the congested districts of our large cities. Slums can only exist where they can hide in the out of the way places of great centers of population and industry. Usually they are where the houses have long passed the stage where they are at all fit for human habitation. As people come and go they often are ignorant of the fact that there are back courts hidden up alleys where their only excuse for existence is the greed of those who own the hovels. The house in the slums is without conveniences and the owner does nothing for those who live in it but collect his rent and, when that is not forthcoming, out go the tenants without ceremony or sympathy. The worst Shylocks of modern times are the owners of slum properties. In these vermin infested places live, side by side, all kinds of unfortunates with a generous smattering of criminals and rakes of the lowest sort. Sometimes such corners are the last refuge of aged people with no friends in the world. Here, too, drift the families deserted by their wage earners and the families whose heads are in jail, left by society to drift along as best they can while it imposes its penalty upon wrongdoers. Of course there are plenty of mentally unifits here. They have been permitted to marry and raise families like themselves and so further burden society with their needs though society cares precious little about them unless they run afoul with the law. One thing the inhabitants of the slums have in common with the rest of us. They must eat and sleep and have shelter and it is at times, such as this, that when even those who have never before had the experience of applying for help to keep alive that the ugly fact dawns upon us that there are great masses of human beings that are continually a serious liability to the community. Welfare workers and charitable organizations have always been on the job, more or less, but now, besides meeting for the emergency of the day, the very poor and the very miserable must continue to be cared for. Many of them just cannot be reformed and will die as they lived. But, the sad part of the situation is that conditions are driving many to live in the slums who, if they had the chance to do so, would gladly work and decently care for themselves. In a hundred year old soup house establishment, in which the writer is interested, one may see today people coming for their daily two loaves of bread and kettle of soup who wear good clothes, the salvage of better days, young people in the flower of their youth who but a few months ago had jobs and were valuable assets to the community. We were horrified when we realized that many of the soldiers who returned from the war were shell shocked. Do we realize that conditions are creating more shell shocked persons than the war ever did? As the long line passes the soup kettle one may observe that some of these are just bitter, others are stupidly indifferent, others again are spirit broken. Many of them will only drift for the rest of their lives. They are now without initiative and have come to the point where they just don't care. Good times may come again but to many of those who have been swept into the caldron of ruin there will never again be good times. It is all the more pathetic when we realize that our complex civilization, of which we boasted so much, is responsible for these terrible conditions. Mammon has been the god and Mammon is now mercilessly claiming his sacrifices.

Just as we were beginning to breathe a sigh of relief because of the news that our unfortunate brethren in Harbin, Manchuria, would soon be on the way to their haven in South America came the information of the aggressive military measures of Japan against China in which a great city was practically wiped out by a sudden and terrible attack.

It may be that by the time this issue reaches its readers Harbin will have fallen into the hands of the Japs. Should this happen there is a likelihood that not only China but Russia also, and perhaps other nations, will be mixed up in the broil. In the event of such happenings it is hard to speculate what will happen to the Harbin Mennonites. Will Russia assert itself to the extent of opposing the Japs and perhaps attempting to take Harbin? If she does there will be little or no hope for them, as the Russians have been demanding their surrender for some time to come and should they fall into their hands in all likelihood they will be done to death. Our hope is that they will succeed in getting away before hostilities increase in their community. But getting away from Harbin is but getting into other dangers for they are to sail for Shanghai for their first stop and Shanghai is now a war zone, the city has been ruined and the foreign governments are ready to take measures in case the foreign settlements have suffered. The situation is one that calls for earnest prayer in behalf of our unfortunate brethren.

HOME MISSION NEWS

Altoona, Pa.—The workers report a growing attendance and interest in all the departments of the mission. They wish to express their gratitude to those who have sent in clothing and money for the poor, and needy and there are so many. 90 children were clothed and many adults, and with the money bread was bought for the hungry. They say when we visit the homes and pray with the people there is a yielding unto God that would touch your heart, and then they come to church and Sunday school. The Christmas program was wonderful; there were people there from all over Altoona. 100 children took part in the singing, and the exercises were so impressive that men and women a over the house were seen weeping. 15 members were added to the congregation. All bills were paid up to date.

Hutchinson.—26 new members were added during the year. The Sunday school and all the other organizations of the church are growing. The church building was enlarged which was the only way we could grow, otherwise we would have had to turn people away. Even with the depression and lack of employment, our people kept up with their finances in a wonderful way. We had a white Christmas program, knowing that it is more blessed to give than to receive.

Los Angeles—The Board supports the lady worker only and she reports that the Lord has given evidence that He is with us. The Sunday school enrollment is now 508. The average attendance for 1931 was 318. Our people give freely so we have a nice surplus in the treasury. 100 people, mostly children, were fed on Christmas with our portion in relief work. The atmosphere in the congregation is very spiritual.

W. S. Gottshall, Sec'y.

REFUGEES LEAVING MANCHURIA FOR PARAGUAY

The first contingent of the 1,700 or 1,800 Christian refugees from Russia will leave their temporary haven at Harbin, Manchuria, this week. Three hundred Mennonites will sail from Shanghai for Marseilles, Saturday, February 13th, on the steamer Athos II, arriving in France about March 18th. Following the overland transfer to Bordeaux, the group will be transported on the S. S. Kurguelen to Buenos Aires, Argentina, thence to proceed up the Paraguay River to Asuncion and Puerto Casada, Paraguay. It is several days' journey from Puerto Casado by rail and wagon to the territory on the "Chaco" where the refugees will be permitted to settle. The Nansen Refugee Commission is managing the work of transportation; the Mennonite Central Committee will superintend the actual work of colonization and look after the settlers until they can become self-supporting.

For most of the refugees, the arrival in Paraguay will mark the end of a long trek from the banks of the Volga River, clear through Asia into Manchuria, in constant fear of pursuit and recapture by Soviet patrols. Various relief agencies, including a local group working under the auspices of the American Consul at Harbin, have been providing food and shelter for them until arrangements for permanent settlement elsewhere could be made. The ultimatum of General Tschan Sin Kuj, chief of the military police of Harbin, that the refugees must get out of the country by March first, has speeded up the negotiations on their behalf. The Lutheran contingent will probably be sent to Brazil, though some hope of permission to enter Australia is still held by the American Lutheran authorities. Smaller groups belonging to other denominations will throw in their lot with either the Mennonites or the Lutherans.

The Paraguayan "Chaco", for which the Mennonites are bound, is an upland prairie country west of the Paraguay River, not unlike the steppes of Russia. While it offers all the hardships incident to pioneering, the climate is healthy, with a notable freedom from insect pests. Two previous colonies of Canadian and Russian Mennonites in this region are reported to be doing well.—Central Bureau.

BIBLE WEEK AT BETHEL COLLEGE

Wednesday, Feb. 10 to Wednesday, Feb. 17

Wednesday, February 10, 7:30:
"Understanding the Scriptures", by Prof. A. E. Kreider
Thursday, February 11, 2:30:
"A Brother"—Philemon—by Prof. A. E. Kreider
Thursday, February 11, 3:30:
"Der Missionar und Seine Vorbereitung", by Rev. P. A. Penner
Thursday, February 11, 7:30:
"The Gospel According to Matthew", by Prof. A. E. Kreider
Friday, February 12, 2:30:
"The Life of Joy"—Phillipians—by Prof. A. E. Kreider
Friday, February 12, 3:30:
"Der Missionar und Seine Botschaft", by Rev. P. A. Penner
Friday, February 12, 7:30:
"Immanuel—God with Us", by Prof. A. E. Kreider
Sunday, February 14, 2:30:
"Faith in Christ"—Galatians—by Prof. A. E. Kreider
Sunday, February 14, 3:30:
"Das Ziel der Mission", by Rev. P. A. Penner
Sunday, February 14, 7:30:
"The Beatitudes of Jesus", by Prof. A. E. Kreider
Monday, February 15, 2:30:
"Living by the Spirit"—Galatians—by Prof. A. E. Kreider
Monday, February 15, 3:30:
"Die Arbeit unter Aussätzigen", by Rev. P. A. Penner
Monday, February 15, 7:30:
"The Light of the World", by Prof. A. E. Kreider
Tuesday, February 16, 2:30:
"Christ the Power of God"—I Cor.—by Prof. A. E. Kreider
Tuesday, February 16, 3:30:
"Das grösste Bedürfniss der Mission", by Rev. P. A. Penner
Tuesday, February 16, 7:30:
"The Providence of God", by Prof. A. E. Kreider
Wednesday, February, 17, 2:30:
"The Greatest of These Is Love"—I Cor.—Prof. Kreider
Wednesday, February 17, 3:30:
"Was wird uns dafür?", by Rev. P. A. Penner
Wednesday, February 17, 7:30:
"True Prayer", by Prof. A. E. Kreider.

AMBIGUITY

Rodolphe Petter

Lame Deer, Mont., Jan. 2, 1932.

Dear Mennonite:

Of late, articles have appeared on your pages which made me wonder at their ambiguity and I said, how fortunate it is that our Christian Indians cannot read them!

The sine qua non of **Christian truth and love** is never the mere intellectual understanding of the Kingdom of God, but ever the belonging to it and the possession of it by the power of the Spirit of God in a birth "from above".

And his kingdom is one of **truth unchangeable** from eternity to eternity. The Gospel of God in Christ is neither old nor new, it is the eternal message to men giving them an abiding fixity of hope, faith, spiritual life and purpose. This message of God was yesterday, today and tomorrow. Paul says, "He that brings another Gospel, let him be anathema." This message of God has outlived the changefulness of men in their erratic ways from one philosophy to another and one scientific system to another. Even a non-Christian scholar writes, "Stability of individuality depends on **stable objects,** to which allegiance firmly attach-

THE MENNONITE

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Rev. S. M. Grubb..............................Editor
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es itself." And Canon Streeter says, "The ideal as apprehended by Jesus does not admit of improvement or advance. **It is either false or it is final."**

There is a blatant Pharisaism now prevailing which opposes simple Bible Christianism. The Pharisee of old prayed (bragged to God) of how much better he was than the publican. The **new Pharisee** loves to drape himself in the mantle of education, schooling, science, progress, achievement, goodness and brotherly love, having a pitying, haughty smile for such whom he deems unschooled, ignorant, not up-to-date, emotional or credulous.—With him the wisdom will die (as Job says), he carries a beam in his mind and thus fitted dwells on the inefficiency of such "whose minds have not been trained".

If we are **of the truth and for the truth,** we cannot but stand manly for it, not for a moment compromising with vague, indefinite, kaleidoscopic views befogging the truth with ambiguous manipulation of words and high phrases born in minds which borrow balance and bearings from others.

Why we should knock the heads of Christian believers (called Fundamentalists) and Modernists together and then say, "Where does Jesus come in here?" Are we so much in the fog as to be unable to differentiate? Why mix the issues? Why accusing without giving proofs and evidence? How can one say that "the Fundamentalist has his mind made up and he does not want it contaminated with the Truth"? Is such a statement made in **Christian truth and love?** Does it not sweepingly judge thousands upon thousands of fine and staunch Christian men and women, who hold the "Faith of the Fathers", are born of the Spirit and walk in the Truth?

If we dislike the appellation "Fundamentalist", why use it to indict other Christians, as if they were different from us, as if they brought a tainted doctrine? Why throw them in a fabricated scale and weigh them there together with Modernists? The latter have proclaimed their tenets, their "line has gone out throughout all the land".—Dr. Lipman, a typical humanist of the non-theistic school names Fosdick, Kirsopp, Lake and Dean Inge as modernist leaders. He says that they are so **very vague** and **indefinite** about the personality of God and personal immortality of man, that **they have practically given up the old religion, Christianity.**—And these are the shepherds of modernistic tendencies. They have wandered far from the truth, and yet thousands of sheep follow their bleating and blatting!

And in the face of this all, an article in the Mennonite can say that the Modernist is as sincere as the Fundamentalist! Yea, even writes that it was Jesus' Modernism which took Him to the Cross, rather than Fundamentalism. To say the least, such a statement is unfortunate. Jesus himself connects himself closely with the Old Testament, Law and Prophets and he openly accuses the Scribes and Pharisees of "decoding" the spiritual meaning of the Scriptures. They have spun a web of innovations and teachings of their own, not in God's Word. They want to be "good mixers" at entertainments (Matt. 23), crave for honor, love to be called leaders, falling from the glorious height of Scriptural prophecy to the low levels of mere social, political and national aspirations.

An eminent man writes the following: "I do ask myself if what is called charity, brotherly love (by many) is not an excuse for some leaders for an intellectual flabbiness and a lack of real conviction, hardly to be admired in a thinking being."

Why try at all to excuse men who accuse themselves? And why in rejecting these "wandering stars" should we, at the same time look down upon true believers, Bible schools and say "Where does Jesus come in here?" Because they are called Fundamentalists? Because they believe the Scriptures to be inspired of God? Because they are overzealous, too emotional, too hot? Well, the Master says, **"By their fruits ye shall know them." Are our fruits better?**

What were our forefathers five and more hundred years ago? An inert body? The fact is that they were the salt of the earth, a light in the darkness, the very soil for the roots of the great Reformation. Are all our modern Christian activities so much better? What would we be today without these heroes of the faith? When the storms of persecutions shall come with full blast upon us, shall we stand as true and faithful as did the fathers?

There is a dangerous leaven at work in the whole Christian church and our denomination can no more boast to be free from it. If its permeating influence is allowed to spread unchecked, it will prove the acid which eats away true faith, develops an impotent spiritual life and finally is bound to paralyze all true evangelistic mission work, reducing the latter to a mere social and educational work, a gaunt shadow without the tree, leafless, lifeless, a lump of death!

"Take heed and beware of the leaven of the Pharisees and Sadducees".

DECLARATION OF AN AMERICAN CITIZEN*

Whereas, the Supreme Court of the United States has refused citizenship to Professor Douglas Clyde Macintosh on the ground that he was unwilling to promise to subject his conscience to an act of congress in the event of a war which he might at the time believe to be unjust and contrary to the will of God; and

Whereas, the ground upon which the court's decision rested was the alleged fact that every native-born citizen of the United States has impliedly made the identical promise which Mr. Macintosh refused to make, and that to admit Mr. Macintosh with such a reservation of conscience would give him a privileged status as a citizen in comparison with the status of native-born citizens; and

Whereas, the supreme court's decision, together with the argument on which it rests, affects not only an applicant for naturalization but every native-born citizen, whether he be willing or unwilling to bear arms in event of war, and lends itself to a justification of any form of tyranny over the free conscience of American citizens; and

Whereas, the supreme court, referring to Professor Macintosh, says:

> "Where he speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident . . . that he means to make his own interpretation of the will of God the decisive test. . . . We are a Christian people . . . . But we are also a nation with the duty to survive, . . . a nation whose government must go forward upon the assumption . . . . that unqualified allegiance to the nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God;" and

Whereas, it is a fundamental principle of democracy that conscience shall not be sacrificed to the state, but that the state accepts the responsibility of so fashioning its policies that it will enlist the support of the free consciences of its citizens; and

Whereas, no principle contributes so much to the moral dignity of democracy and to the purifying and stabilizing of the state as the guarantee of a free conscience to all its citizens and an unhindered right to worship and serve God according to the dictates of a free conscience; and

Whereas, in his dissenting opinion in this same case Chief Justice Charles Evans Hughes, with the concurrence of Justice Brandeis, Holmes and Stone, denied that the oath of allegiance can rightly be made to bear the interpretation advanced by the majority of the court, and affirmed the contrary view as follows:

> "In the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation. . . . One cannot speak of religious liberty, with proper appreciation of its essential and historic significance, without assuming the existence of a belief in supreme allegiance to the will of God;" and

Whereas, insofar as citizens assent to the doctrine advanced by the court's decision they consent to the nullification of the most basic principle of ethical religion, and surrender their own and the church's freedom to preach and practice that truth which is the vital breath of any spiritual faith, namely, that God alone is Lord of the conscience, and that we must obey God rather than men; and

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*This Declaration is being circulated cooperatively by the religious press of the nation. Signatures may be sent to The Mennonite. Pastors, teachers, and other interested persons desiring additional copies of the Declaration for circulation among members of their congregations and classes, or among their friends, may secure them upon request.

Whereas, if those who are American citizens allow the imputation of such an obligation to pass without protest, they thereby acquiesce in a ruling which is not only, in the language of Chief Justice Hughes, "repugnant to the fundamental principle of representative government", but which radically modifies the spirit of our democracy and smothers spiritual religion by setting up the state as the supreme object of devotion beyond which religion dare not go; and

Whereas, it is required of citizens when entering upon public office, whether federal or state, and when applying for passports, and on other occasions, to take the same oath of allegiance which, under this decision, now implies the giving of an absolute pledge to hold their personal consciences in subservience to the will of congress as the final interpretation of the will of God; now

Therefore, I, a citizen of the United States, solemnly refuse to acknowledge the obligation which the supreme court declares to be binding upon all citizens, whether native-born or naturalized. I have not promised, expressly or tacitly, to accept an act of congress as the final interpretation of the will of God, and I will not do so. In my allegiance to my country I withhold nothing, not even my life. But I cannot give my conscience. That belongs to God. I repudiate the obligation which the supreme court's decision would impose upon me, and declare that the imposition of such an obligation is the essence of tyranny. I refuse to be bound by it.

I further solemnly declare that until this intolerable restriction upon conscience and religion has been removed I will not take the oath of allegiance upon any occasion without adding thereto a reservation of the right of conscience and of my supreme allegiance to the will of God.

I therefore earnestly and respectfully petition Congress to amend the naturalization law so as to unbind the consciences of American citizens and to insure that no alien who is otherwise qualified, and who is willing to be subject to the same obligations in all respects as a native-born citizen shall be refused citizenship.

(Signed) ....

CORRESPONDENCE

Monroe, Wash.— Dear Christian Friends! In looking back over the past year we have many reasons to be thankful for the loving care and protection, for the material and spiritual blessings from our heavenly Father, in spite of business depression. We ought to be thankful, that we can still worship Him unhindered, while other countries do not have this privilege. The activities of our church and its auxiliaries could go on during the year unhindered. On Thanksgiving morning Monroe had its union service in the Nazarene church. Rev. Baumgartner gave the message. It was well attended. On the 16th of November we had the pleasure to celebrate the golden wedding of Brother and Sister J. D. Schwartz. Our Sunday school prepared a fine Christmas program which was well rendered on Christmas eve. On Christmas morning we had our usual services which are always well attended. The C. E. Gospel Team of Snohomish county rendered an impressive program in our church in December. December 6th communion was observed of which a goodly number partook. The annual church-business meeting held on December 22nd manifested a fine cooperative spirit. Our Ladies Aid is holding its meetings on the first Thursday in the month. 20 were present in its meeting this month. The Christian Endeavor which holds its meetings every other Sunday evening is still holding the general interest of Juniors and Intermediates as well as young people and adults. Having only the one room church available for our gathering we must still hold all departments together as best we can. We are having a mild winter so far for this section of the country, little snow, moderate rains, and quite a bit of sunshine.

Beatrice, Nebr.—Dear Editor and Readers of the Mennonite—The following is a brief report of the occurrences in our congregation of the latter part of the year 1931.

Thursday, October 8th, the Brethren Ehrenberg, Chicago, and Siemens, recently from Russia, served us with the word of God. Rev. Ehrenberg has chosen as text Eph. 5:14, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Rev. Siemens' text was Ps. 2. He told of the opposition of the rulers of Russia against God and His people. He urged that we remember those who are suffering for His name's sake in our prayers.

In the sermon which we heard on the last Sunday of the year our thoughts were directed to the word of God which is written in I Sam. 7:12, "Hitherto hath the Lord helped us" and Luke 24:29, "Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them."

Through the grace of God we were permitted to have five services of thanksgiving in the past year. The first was in June after partaking of the Lord's Supper, the second was on the 19th of July, commemorating the 20 years since the origin of our Hospital, the third was in thanks for the harvest, the fourth was after the second communion service of the year, and the fifth was on the national Thanksgiving Day.

On the 22nd of December the church choir consisting of 60 voices rendered the Christmas cantata, "The Song and the Star", by Holton. In the evening of December 26th a Christmas program was given by the Sunday schools in both churches. The program in the church nearest Beatrice was composed of songs and recitations by 66 children. In the other church 29 children took part. Both programs were in the German language.

Rev. Carl Friesen is again teaching our Bible School this year. There are nine students attending the school this year.

The C. E. Society has rendered one program each month. These programs were followed by an English sermon by Rev. Carl Friesen.

As we look back on the past year we praise God with Paul as he writes in Eph. 1:3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

With best wishes to the Editor and the readers for the New Year.

Heinrich Albrecht, Corr.

Bethesda Ch., Henderson, Neb., Jan. 20, '32— Dear Editor and Readers of the Mennonite: On January 3rd we were privileged to have Missionary Penner from India in our midst. He did not deliver a sermon on account of lack of time, but a very impressive report on their work in India. In a short and concise manner he gave a clear picture of their mission work in the thirty years of their work. Among other things he said that the churches of India may serve as a good example for us here in America. Some of its members received nine pounds of rice per week and 64 cents per month and in spite of this scant income they manage to save some of it for mission purposes. A definite field has been set aside for them which they support and still find it possible to send contributions to hungry Russia.

India yearns for the true Gospel of Jesus Christ, a Saviour who can rid them from sins, but it does not want western civilization or the Christianity that looks up to Christ, only, as an example, a prophet, or a great ideal. Now Jesus was all of this. Now if we even accept Him as such, there is still a lacking of the saving power. It does not want only the man Christ that is not divine, and was not with the Father at the creation of the whole universe, etc. If a negro is lynched in this country, India knows this the next day, or if a large number of divorce cases are granted in one week, India knows this the next day. Or if the gangsters in our large cities raise havoc in lawless racketeering, India knows this the next day. From all these and similar deeds India draws her conclusions and it simply says, we do not want the western Christianity. It is Christ, the divine Saviour, who shed His precious blood on the cross, can only help and save these unfortunate people. O what a charge against western Christianity that does not accept Christ as the divine Saviour and does not proclaim the true gospel of Jesus Christ. O what a charge against western civilization with its lawlessness. May God help us, as a nation, to rid ourselves of these evils that even a heathen nation is not willing to accept.

On January 3rd Elder Epp made the following report: 1931 has been an exceptional year for our congregation. It has been rather impressive for the unusual happenings that have taken place. But if we look about us, and especially the world at large, we have no reason to say, others have received greater blessing than we, as a congregation, materially and spiritually.

During 1931 our congregation was privileged to receive 35 members into fellowship of the church, 29 through baptism and 6 by letter or fellowship of the hand. Loss, one by

(Continued on page 13)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

February 14

What Jesus Teaches About Faithfulness.
Matt. 25:34-46.

"What think ye of Christ, friend? When all's done and said,
Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?"
—Browning, in "Bishop Bloughram's Apology".

"Inasmuch as ye did it unto the least of these", that is the central thought of our topic this week. Did you do your kind deed yet this day? It might be well if every society would create or find a project to carry out in connection with this meeting. Let each member bring some gift along to the meeting for someone who will appreciate the token of love. Or let the society plan to hold this meeting in sections in homes of shut-ins, or find some other project which will be suitable for your community. Only plan to do something. Too often our church holds meetings and we talk and discuss but we do not put our talk into practice. Make this a practical "Do Something" meeting.

Irresponsibility! What pastor, teacher, parent or leader has not been thoroughly disgusted at people who will not take any responsibility. They simply cannot be depended upon. And the sorry fact is that if the boy or girl cannot be depended on in school or church they will usually be undependable in all phases of life. The big tasks were always given to those busy at work, when Jesus walked the earth, it is still thus. That is oftentimes the reason why some people are almost overloaded while others have nothing to do. Chances are that the overloaded ones are the faithful dependable souls and those who grumble at being slighted and overlooked have had their chance and failed. But opportunities should be given again and again, when they once experience the joy of creative accomplishments they will also belong to the rank of faithful ones who are in such great demand. But if you are one of those who have been slighted, ask yourself whether you have taken every opportunity to serve the best you possibly could. Or did you refuse to take that topic, or did you refuse to serve when that office was given to you, or were you too busy to prepare for that solo, or to go along on that mission of love to Widow Smith's house?

Lack of insight. "Oh, I did not think that was important," someone will say. "I just didn't think," so men will say when the bridegroom has come and they belong to the class of the Five Virgins who had been unprepared. You have no doubt all read that beautiful poem of the village to which the Master was to come on a certain day. A certain lady busied herself to get her house spick and span, in anticipation of the Christ as her guest. But three times that day she turned away Christ's representatives who had a need which she could easily have satisfied. At eventide she wondered why the Christ had not come. Sitting in her spotless home she fell asleep and in her dream the Master spoke to her: "Three times I came to your door and three times you turned me away because you were too busy."

Can we earn eternal life by our deeds? Will faithfulness guarantee eternal life for us? Decidedly not. Good works have at times been stressed to this extent. But faith and works must both be in evidence. When men possess eternal life then good works should result. Oftentimes men profess to have faith but their works are evil. Of such Jesus says, "Every tree that bringeth forth evil fruit is hewn down."

The Gospel of John is no doubt our most spiritual Gospel we have as is evidenced by the fact that we turn to it most often. Again and again we find here that the eternal life which is often thought of as future is to begin in the here and now. Likewise John emphasizes that judgment is not something which happens "to us" in the future only but also that it happens "in us" now. This is a righteous world, the man who does evil will soon discover that evil has the seed of punishment within itself. The man who leaves town with a list of bills unpaid is as real a thief as the man who steals bread.

Questions

1. Why is faithfulness of such great importance in the Christian life?
2. Can the Christian life be attained by faithfulness in deeds of service?
3. Should the church be responsible in giving the service usually rendered by charities and lodges?
4. Is judgment present or future or both?
5. Is it possible to live an ethical life of service without being a Christian?
6. In what ways is Jesus Christ an ideal example of faithfulness?

Search the Scriptures

Mon.—Read Acts 5:1-6. The price of unfaithfulness.

Tues.—Read Lk. 10:30-37. The Good Samaritan.

Wed.—Read Lk. 16:19-31. Dives and Lazarus.

Thurs.—Read Lk. 15:11-18. The misuse of wealth.

Fri.—Read. Lk. 12:41-44. The faithful steward.

Sat.—Read Lk. 12:16-21. The rich farmer.

Sun.—Read Mt. 25:34-46. "Inasmuch" for the Master.

Books You May Want to Read

Under the above heading there will appear from time to time the titles and brief descriptions of some books which have proven helpful to many. They will be briefly described in the belief that others may desire to procure them and benefit themselves thereby.

The first book which will be introduced this week will be a devotional book entitled, "Christ in Everyday Life", by Bosworth (Association Press). Many men and women have used it for years. There is a Scripture portion for each day as well as brief comments followed by a striking poem or great thought which will fasten itself on the thinking of that day. It aims to create a reverence for God, to carry the ideals of Jesus Christ into everyday life. The foreword says, "What gets your attention gets you."

Another book which many of our young people may find helpful is entitled, "The Worker and His Bible", by Eiseln and Barclay. This book is published by the Methodist Book Concern for $.75 but all books may and should be ordered from the Mennonite Book Concern, Berne, Ind. This is a very compact and helpful book for the Christian worker. It contains three parts. The first deals with the study of the Bible, while the second and third parts deal respectively with the Old Testament and the New Testament. This book has been used and heartily recommended as a text for State Leadership Training Schools.

THE FAITHFUL FEW

When the meeting's called to order,
And you look around the room,
You're sure to see some faces
That from out the shadows loom;
They are always at the meeting,
And they stay until it's through—
The ones that I would mention
Are the always faithful few.

They fill the many offices,
And are always on the spot,
No matter what the weather,
Though it may be awful hot;
It may be dark and rainy,
But they are tried and true;
The ones that you rely on
Are the always faithful few.

There's lots of worthy members
Who would come when in the mood,
When everything's convenient,
They can do a little good;
They're a factor in the meeting,
And are necessary, too,
But the ones who never fail us
Are the always faithful few.

If it were not for these faithful,
Whose shoulders at the wheel
Keep the institution moving,
Without a halt or reel—
What would be the fate of meetings,
Where we claim so much to do?
They surely would be failures
But for the faithful few.

—Lookout.

THE MENNONITE YOUTH OF RUSSIA BEFORE AND AFTER THE REVOLUTION

Interpreted by Miss Mariam Penner

Our Mennonite faith, for which our forefathers were willing to die, is in danger of annihilation among the Mennonite youth of Russia. The rapid progress of socialism with its antagonism toward religion forebodes the collapse of Mennonitism unless we may discover a way out of this difficulty.

Miss Penner first presented to you facts concerning Mennonite youth before the revolution.

The ideal of the Mennonite churches before the revolution was to rear Christian men and women. They were characterized by simplicity, temperance, loyalty and diligence. Entire religious freedom, exemption from the oath and military service (privileges which Catherine II granted to the Mennonites near the end of the eighteenth century) made it possible for them to live up to their ideal.

After a century of great difficulties and struggle for existence, the Mennonites were financially able to give their children a good German Christian education. They maintained 400 elementary schools in which Mennonite teachers were employed. They also had thirteen secondary schools, two training colleges for teachers, several agricultural schools, one school for deaf-mutes, and other educational institutions. A large percentage of our Mennonite youth was educated in the elementary and secondary schools. In addition girls received training in home economics and boys in agriculture.

The German schools were, generally speaking, of high rank. Much stress was laid on the study of Bible and languages. In the elementary schools Bible History was taught, and in the secondary schools Church History was added. Instruction in the elementary school was already in both the German and the Russian.

Before the revolution youth was educated to be a useful member of society. In their clubs and societies both men and women received training along moral and spiritual lines and were given the right kind of guidance. They were interested in music and had concerts and music festivals in the spring.

This peaceful existence came to a close at the time of the Revolution in 1917, the Civil War which followed in 1922, and the Bolshevistic Regime which completely ruined the economic life already weakened by the World War.

In 1925-'27 after the economic panic, when Lenin proclaimed the new political economy, the Mennonite churches collected themselves once more, for this gave them more liberty. Conditions in general began to improve in a manner that was almost alarming.

When in 1928 the Five-Year Plan was introduced from Italy, all improvements were again torn down. Again their efforts had been in vain.

This change had a remarkable influence on the youth of the times. They could no longer see any future in agriculture. All private property had to be confiscated to the state, and everyone, irrespective of age, was forced to become a member of the communistic state—a laborer without property, a slave of the state. All independence was gone, in spite of the fact that the press lauded the "Bolshevistic freedom."

During this period of dependence, when personality counted not at all, Mennonite youth lost all interest in farming and tried to find satisfaction for their youthful enthusiasm in education. Schools were crowded to capacity; and that was exactly what the Bolshevists had hoped for, for in these schools the communistic socialism should be planted. Older people who could not be educated to these new ideas were exiled to the far North.

Every available method is used to educate youth for this communistic party. This bolshevistic education program produces a remarkable change in the Mennonite youth of Russia. Their former methods of education are taboo. Formerly, they were trained to be independent and of service to society; their personality and religion were saved. Now they are forced to become laborers for the state and may think and act only as the state would think and act.

With the introduction of the Five-Year Plan into Russia the education system has been considerably broadened out and, to some extent, improved. The greatest defect is, however, the teaching of anti-religious propaganda instead of the former religion. In addition, the students are so overburdened with extra-curricular work —atheistic organizations which do deputation work and try to educate the village youth along atheistic lines—that they are unable to do justice to their school work.

The progress of the student is acknowledged in as far as it is directed toward communistic and socialistic ideals. If the student refuses to do this, he is expelled from school.

In these schools only such teachers are employed who are thoroughly acquainted with their work and whose personal interests are such that they will educate the highest possible percentage of their students to become atheists.

To illustrate this Miss Penner cited an incident from her own experience at a German medical school which she attended.

Only those students which they finally hoped to win for communism were allowed to enroll. Immediately after enrollment, the constituency began its observation; teachers became acquainted with their students and helped the students to become acquainted with socialism. Then they expected that the students would without opposition step into their ranks as champions of Sovietism. They very soon discovered that their attempts to secure support without opposition were futile.

The management introduced severe disciplinary measures, such as forbidding the students to attend church or any lecture or performance which might savor at all of religion. All religious literature was tabooed. So for approximately two and one-half years the students neither read nor heard anything religious.

On the other hand, the methods for the carrying out of atheistic propaganda were improved. Anti-religious lectures were given, and discussion groups in which all students should take active part were formed. Only anti-religious literature was available to students.

One month after the opening of school, the first athetistic organization was started. This organization grew rapidly under its enthusiastic leadership. In this way the students were put face to face with a well-developed atheistic power.

The leader, who had been a Catholic, had been educated at a Jesuit school in Vienna and was well acquainted with religion. His character was ideal; his educational aptness was appreciated by the students; his education was versatile and thorough. In his contacts with the students he was tactful and subtle. At the same time he was fanatically opposed to the old religion. His attack on the students became so severe that they finally reached the point where a decision was necessary. In an overwhelming fashion they were told, "The wheels of time run their course; those who do not run this course with them are hurled aside or crushed."

It then became apparent that all "lazy and learned Christianity" which had no foundation could not resist.

After three years in this atheistic environment, 90 per cent of the students were members of the atheistic organization—and most of these were Mennonites. Only 10 per cent were spiritually strong enough to face the situation and resist atheism. The result was that the school refused to graduate them.

From this report it is evident that the forces with which our Mennonite brothers and sisters in Russia must contend are powerful.

It is Miss Penner's opinion that for the Mennonite youth of Russia there is but one way to be rescued, and that is emigration to a country where there is religious freedom.

SOME MODERN BETRAYALS OF CHRIST

The belief that the world is a soulless mechanism ruthlessly indifferent to the ideals and aspirations of men—

The passion to get something for nothing, to live upon the labors of others.

Denial of the dignity of another human personality.

A desire to live in needless luxury which takes no account of the poverty of millions in our own and other lands.

Unwillingness to subordinate the desire for profit to the welfare of human beings.

Taking upon oneself lightly the vows of membership in the Christian church or encouraging others so to do.

Thoughtlessly or deliberately turning one's back upon the cross of Jesus Christ and the way of living which it symbolizes.

THE S. S. LESSON

February 21

Jesus the Good Shepherd. John 10:1-16.

Golden Text: The Lord is my shepherd, I shall not want. Psa. 23:1.

The familiar picture of the shepherd caring, protecting and leading the sheep was one of the common things of life that, like other common things he used to illustrate deep spiritual things. There were many great men of old, such as Moses, David and others, who were associated with the shepherd life. Shepherds were the ones chosen to gaze upon the holy form of the infant Christ at this birth. The idea of the church is one of a flock. We speak of the leader as the pastor, which is but an ancient name for shepherd.

Jesus describes himself as the Good Shepherd in contrast to the bad or unfaithful shepherd. The Good Shepherd is the door through which the sheep pass into the fold. It is only through Jesus that we may hope to enter into the fold of God's people who are eternally safe from the ravages of sin.

The relation of the oriental shepherd to his sheep is intimate. He gives each a name and attends to the personal needs of every one. He lives with them out on the pasture and guards them when they are in danger. His concern for his sheep is such that he will risk his life on their behalf. In most instances he is the owner of the sheep and so has an owner's interest in them, ready to share all their dangers. We recall that Jesus, the Good Shepherd, came to earth to share the lot of those who needed His help, care and protection. On the other hand, there may be hirelings who have no intimate or friendly interest in their sheep. They will risk nothing for their sheep because there is nothing to appeal to their love for them. The hireling cared only for his own interests. Imagine a pastor who only tends the sheep because of his own selfish interests. From such a one nothing is to be expected of care or help. We are warned against false shepherds in the flock of Christ. The Great Shepherd wants the under shepherds to be loving and faithful. Otherwise he is the stranger against whom he warns.

Jesus tells us that the sheep know the voice of their shepherd and he knows them by name. Jesus, our great Shepherd, knows us and those who are His know Him. Mark that there is a great difference between knowing about Jesus and knowing Jesus. As the sheep of His flock we must know Him.

Another matter to be noted about the Shepherd is that the sheep follow Him. All through the revelation we have through Jesus, emphasis is placed upon following Him. The Good Shepherd leads to pasture, water and safety. There is more involved than that in the follower of Jesus. We are told to take up the cross and follow Him. Cross bearing, humiliation, trials, troubles and bodily weaknesses may all be involved in our following Jesus. Not only are we to follow Him to the cross. He is leading to victory over death and to eternal life. John saw "a door opened in heaven". It is the door to eternal joy that Jesus opened for us through His coming to earth, suffering and giving His life on the cross. Truly the Great Shepherd did give His life for His own.

The shepherd leadeth his sheep. He leads them to where there is food, care and safety. The question arises with, if Jesus, our Shepherd, is to lead us where does he lead? He leads us as pupils, teaching the deep things of God. He leads as a Master directing us to go where He would have us go. He leads as the Saviour to the cross. It is His leading that makes us say with all confidence, "Though I walk through the valley of the shadow of death I will fear no evil." It is He who leads to eternal glory "where the wicked cease from troubling and the weary are at ease." We note that He went before us with His cross. We then are to follow.

Wolves and false shepherds are ever the peril of the flock of Christ. We are warned that in latter times wolves and false teachers shall scatter the flock and lead the faithful astray. We have with us the wolves of passion, of greed, of selfishness, of pride. Of such we must beware for they kill as well as scatter. There never has been a time when false teachers were as numerous as now. They would lead to disloyalty to Jesus and His church. They would even question the claims of the Great Shepherd as something not to be taken seriously and incidentally they deprive themselves of the assurances that come through Him.

When Jesus speaks of other sheep he has in mind the Gentiles and those of other nations. He desires that there shall be one fold. He desires that the followers shall be one in His as members are a part of one body. The other sheep who are to be found and brought into the fold may be living next door to us or they may be living in far-off lands. It is their privilege to make the Master their Shepherd. It is our privilege to bring the mto Him and, indeed, it is our duty to do so.

CORRESPONDENCE

(Continued from page 7)

letter, 6 through death and 2 otherwise, or a total of 9 members. An increase of 29 members. A total membership of 608. 19 marriages were performed and 33 children were born. One of these infants died.

On January 15, at a special meeting, the financial reports of the different church activities for the year were placed before the congregation, and proper arrangements were made for the coming year.

As usual, with thanks to God, and most humbly, wish to give a complete statement of the different reports: for church purposes, $1812.93; Foreign Mission, $763.08; Home Mission, $697.31; Benevolence, $226.21; School, $303.31; German Dept. of Sunday school, $285.61; English Dept., $134.31; Jugendverein, $44.11; Naehverein, $112.85; Junior Sew. Society, $116.81; Predigerkasse, $157.44; and Armenkasse, $470.88, or $3495.85 for all activities of the church, and $16574.22 for the annex to the old church which was totally destroyed by fire. An estimate of $5074.88 was saved by building the new church on the partially remaining foundation, with few changes, which is now nearing its completion.

J. J. Friesen.

MARRIAGES

Myers-Swartz.—On December 24, 1931, by Pastor A. M. Fretz, Perkasie, Pa., Abram M. Myers and Elizabeth Swartz, both of Perkasie, Pa.

Myers-Swartz.—On January 1, 1932, by Pastor A. M. Fretz, Perkasie, Pa., Lawrence Myers and Esther Swartz, both of Perkasie, Pa.

Schmidt-Kliewer.—On Dec. 23, 1931, by Rev. G. N. Harms, Oscar Schmidt, of Gotebo, Okla., and Regina Kliewer of Whitewater, Kan. Rev. P. R. Voth of Buhler, Kan., gave an address on Matt. 19:6b.

Moyer-Gross.—On January 11, 1932, by Pastor A. M. Fretz, Perkasie, Pa., Enos D. Moyer, of Chalfont, Pa., and Florence B. Gross, of Denbora, Pa.

DEATHS

Kramer.—At his home in Perkasie, Pa., on December 28, 1931, Henry M. Kramer, a veteran of the Civil War, aged 94 years. Services and interment on January 2 at Tohickon Lutheran church. Service by Rev. Trafford and A. M. Fretz.

Bartholomew.—At his home near Plumsteadville, Pa., on Jan. 8, 1932, from a rifle wound inflicted by a hired boy, Elmer D. Bartholomew, aged 28 years, 7 months, and 10 days. Services and interment on the 13th at Deep Run, by A. M. Fretz and Rev. Trafford.

Mill.—At the home of his son-in-law, John L. Derstine, deacon of the old Deep Run church, on Jan. 11, 1932, Jonas Mill, aged 86 years and 10 days. Services and interment on the 16th at old Deep Run church by Enos Wismer, A. O. Hiestand, W. Overholt and A. M. Fretz.

Kintzi—Died at Reedley, Calif., Jan. 19th, in an automobile accident, Clara Kintzi, 23 years old, and her brother, Henry Kintzi, 21 years old.

Clara was born at Butterfield, Minn. Henry was born near Reedley, Calif. Funeral services largely attended took place in the First Mennonite Church of Reedley on Jan. 22nd, conducted by the pastors, Regier and Krehbiel.

They leave to mourn their sudden death their widowed mother, two brothers and two sisters and many friends. They were members of our church and growing in Christian graces and developing Christian character and will be greatly missed.

Amstutz—Kenneth L. Amstutz, twenty-four years of age, assistant professor of chemistry at Miami University, died suddenly from heart disease Wednesday, Dec. 30th, while taking a walk along Bull Run, south of Oxford, Ohio.

Prof. Amstutz's body was found in a ravine near Oxford where he was walking at the time he was stricken. He had left his home early for his accustomed walk and was not discovered until afternoon.

Investigation by the coroner revealed that the body was lying face down where the professor had evidently collapsed after crossing a small run. Mr. Amstutz had not been feeling well for some time preceding his death and had taken walks and exercise regularly.

Prof. Amstutz had been a member of the chemistry department for the past year and a half, coming to the University after a year in an industrial position with the Dow Chemical Co. of Midland, Mich. He had previously been graduated from Miami in 1928 and had taken his A. M. degree at Illinois where he held an assistantship, in 1929.

The deceased professor was a member of a Miami family, his father, Rev. John E. Amstutz, of Trenton, Ohio, having graduated from there in 1911.

He is also survived by his mother, a sister Bernice, who is librarian in the school at Huntington, W. Va., Maurine, another sister, who is a senior in the College of Liberal Arts, and a brother, John Howard, a junior at Miami.

Prof. Amstutz's wife was formerly Helen Marie Shafer of Trenton. They were married in 1929.

He was to have had a year's leave of absence in 1933 to complete work for his doctor's degree in chemistry.

The funeral was held Jan. 2nd with a short service at the home of Rev. Amstutz in Trenton, in charge of Rev. Ferguson of the Trenton U. P. church. He read the 23rd Psalm and also a very beautiful poem, "Waiting in Another Room." This was followed by services in the Mennonite church in Trenton, Rev. Turner from the U. B. church, Middletown, officiating. His texts were Romans 8:37-39, John 14:1, and Hebrews 13:5.

Dean Howard Robinson of the Liberal Arts College also spoke, representing Miami University.

Gehring.—After a siege of sickness at the home of her son, Ewalt Schrag, at Monroe, Wash., at the age of 70 years and 10 months, Katherine Gehring, who endeared herself to everyone who knew her, has gone to her reward. Mother Gehring was born in Russia March 7, 1861, came to America in her 14th year, lived near Marion, South Dakota, until 1900, when the family made their home in Adams county, Washington. She was married to Johannes Schrag with whom she lived and shared weal and woe until the death of her husband which was 50 years. Three years ago she married again and made her home in Monroe with her now bereaved husband Peter Gehring. She leaves five daughters, four sons, 46 grandchildren and 30 great-grandchildren and a host of relatives and friends to mourn her departure. Funeral services were held at the Mennonite church with the Rev. Gehring and Baumgartner officiating. Her unassuming godly life was a benediction to all who knew her. The remains were buried at the family lot in the cemetery at Menno, Wash.

Shelly—Rev. Harvey W. Shelly was born on November 4, 1861 in Haycock Tp., Bucks Co., Pa., the son of Abram C. and Eleanor, nee Walp, Shelly. He passed away after some years of failing health at his late home in Fairview, Quakertown, on January 2, 1932, thus having spent 70 years, 1 month and 29 days upon this earth.

He is survived by his wife, Josephine, and by one son, Norman, and four grandchildren. There also survive him three sisters and four brothers.

Brother Shelly's great interest and calling in life was in the work of the Lord. He was baptized and received into membership in the Flatland Mennonite Church by Rev. A. B. Shelly in his youth.

His earliest Christian service was rendered in Philadelphia in the days when the work of the Second Mennonite church was being started. He became the first superintendent of the Sunday School upon its organization. He was not only active in this church group but frequently assisted at a city mission in leading many a so-called "down and outer" to Christ.

Brother Shelly was granted an evangelist's license by the Eastern District Conference on May 3, 1904. He was ordained to the ministry by Rev. A. B. Shelly on August 5, 1906 and to the eldership on October 23, 1910.

Rev. Shelly held pastorates at the Flatland and Perkasie congregations. At Flatland, he served as assistant to Rev. A. B. Shelly for eight years, then in 1914 became pastor of the congregation and served as such until 1919.

At Perkasie, he had active part in building up the present congregation. His activity began in the days when this group was a mission, meeting in a Baptist church. This work was organized on June 10, 1905 and Brother Shelly served as pastor for three months. Again in 1910, when it was decided to erect the present church building, he was elected pastor and served the congregation until 1918.

Owing to the condition of his health, Rev. Shelly was then forced to discontinue active service in the ministry. He found other occupation in which he met with success.

About three years ago, he with Mrs. Shelly moved to Quakertown in the hope that this change would benefit his health. He then engaged in poultry farming. Although not able to preach regularly his interest in church and conference activities remained very keen, and he spent much time in Bible study. Whenever possible he attended services at Bethany church where he became a member, and a number of times supplied various pulpits. During his career he had been called upon to preach in many of the churches of the Eastern Conference and served on Conference committees.

His closing years of rest and quiet and happy home life in Quakertown thus came to an end when after being in a coma for five days due to a stroke of paralysis he quietly breathed his last.

Thus God has seen fit to call home another one of His servants to receive the crown of righteousness the Lord gives to all His faithful servants.

Funeral services were conducted at his late home and at Bethany Mennonite church on Wednesday, January 6, 1932 in charge of Rev. A. S. Rosenberger, assisted by Rev. Linford Foulke. Other ministers present at the service were, Rev. N. B. Grubb, Rev. S. M. Grubb, Rev. A. M. Fretz, Rev. W. S. Gottshall, Rev. S. M. Rosenberger and Rev. Howard G. Nyce. Interment was made in Flatland Cemetery.

CONTRIBUTIONS

FOR MENNONITISCHES LEXIKON

Lehigh Mennonite Ch., Lehigh, Kan., $4.03; Bethel College Menn. Ch., Newton, Kan., $11.90; Whitewater Menn. Ch., Whitewater, Kan., $3.25; Christian Menn. Ch., Moundridge, Kan., $10; West Zion Menn. Ch., Moundridge, Kan., $18.

Gratefully acknowledged,

J. F. Lehman, Treas.

JOTTINGS

A surprise token of appreciation given to Rev. Ernest Bohn, of the Souderton, Pa., church, was a watch presented by the young people of the congregation. The church has introduced the use of the Duplex Envelope system for receiving contributions.

The new Mennonite Hospital building at Bloomington, Ill., was dedicated January 8. A feature of the exercise was the presentation of a bust of Menno Simons by Dr. S. K. Mosiman. A history of the institution had been prepared and was read at the exercises.

Rev. J. C. Kaufman, traveling minister of the Northern District Conference, requests that the editor express his appreciation of the many letters received by him from sympathizing friends on account of his bereavement in the death of his beloved wife. So many have been received that it is impossible for him to make personal replies.

Dr. P. B. Fitzwater, instructor in Moody Bible Institute, Chicago, will conduct an eight-day Bible Conference in Ebenezer church, near Pandora, O., from Feb. 14 to Feb. 21. Daily conferences will be held at 2 p. m. each day. The opening address will be made at the morning service of Sunday, the 14th.

It is possible that the experiment of last summer in holding union services instead of individual church services during the warm months will be repeated this year. Daniel Landis of Philadelphia contributed Hymn Books for the use of the Flatland congregation. Bethany church, Quakertown, was particularly happy to greet the number of young people who are attending schools and colleges at its services over the holidays.

The Swamp, Pa., charge of which Rev. A. S. Rosenberger is pastor includes the West Swamp, Quakertown and Flatland churches. A recent issue of the Monthly Bulletin brings the information that the West Swamp church is considering the matter of enlarging the space given to the Primary Dept. of the Sunday school. New heaters have been installed into the church to add to the comfort of the worshippers.

Rev. S. Preheim was the speaker at the meeting of the Y. M. C. A. of Freeman Collge at a recent meeting. He gave a very interesting and instructive address on the subject of public speaking. The College inaugurated a Tuesday prayer service which is to be a regular feature of the college life. The first of these meetings was under the direction of Rev. P. R. Schroeder who fittingly spoke of the need of prayer and its application to college life.

Rev. A. M. Fretz, pastor of the Deep Run, Springfield and Perkasie churches in the Eastern District Conference, publishes an annual pamphlet which bears the name Home and Church. A Directory of the Mennonite Church Deep Run charge. Besides the usual statistical and financial information conveyed by the pamphlet it contains a pastoral greeting, a record of the marriages and deaths in the congregations and a list of general notes of which not the least is a recommendation from the pastor that members of the church subscribe for The Mennonite.

A local committee in Newton, Kan., has been sending a shipment of clothing to Canada for the Russian Mennonite refugees every month since last September. The Committee now announces through its secretary, Mrs. Sarah Richert, that there is not enough money in the treasury to make another shipment of any size and urges that gifts be sent in to enable it to continue its good work. Letters continue to come in telling of the destitute still existing among the immigrants.

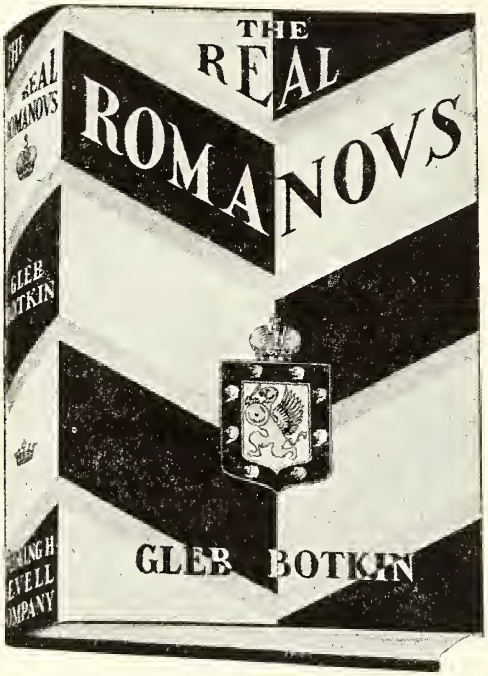
The Bible Lectures at Bluffton College will continue for six days beginning January 31. The speaker will be Dr. W. Taliaferro, of the Union Theological Seminary, Richmond, Va. A conference on the problems of peace sponsored by the Mennonite Peace Society will be held in the college in conjunction with the Bible Lecture Series from Tuesday, February 2 to Friday, February 5. Round table discussions and addresses by prominent speakers will be featured on the program.

Rev. Freeman Schwartz of the Eden church, Schwenksville, Pa., reports of his congreation that things have been better than at any time during the last ten years. The growth and improvement has been gradual but substantial. In most instances the increase has been doubled. This is true in attendance in both church and Sunday School in finances and in interest. The goal adopted for 1932 is: 1. A mid-week prayer service and Bible Study. 2. A Volunteer Pastor's Aid Committee. 3. A deeper spiritual life in the church. 4. A stronger missionary church.

A group of American students who spent last summer studying at Geneva took the initiative in organizing the Intercollegiate Disarmament Council last September for the purpose of vocalizing disarmament sentiment among American students prior to the Geneva conference. This council now reports the results of a nationwide straw vote of seventy American colleges and universities, Luther Tucker of Yale, chairman of the council, submitting the report. Of the 24,345 students voting, 92 favored the reduction of armaments; 63 per cent urge the United States setting an example by beginning to disarm without waiting for other nations. One-third of the students favor 100 per cent cut, provided all nations agree to the same ratio; and one-seventh favor 100 per cent cut without regard to the course followed by other nations. The poll reveals a strong feeling against the compulsory feature of military training in colleges; 81 per cent of the students voting are opposed to compulsory drill; while 38 per cent favor the elimination of military training from the colleges and universities.

Books on Russia

No one can afford to miss reading at least a few of the new books on Russia which are pouring from the presses of this country. They are worth reading and keeping for future reference. You may not always agree with the opinions expressed but read them for the information they give.



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An analysis of the elements involved in the Bolshevistic Revolution, unprejudiced in its descriptions of the last years of Romanoff and the coming of the Bolshevist.

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*These books are specially recommended to our readers.—**All prices net—Send Cash with Order.**

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, FEBRUARY 11, 1932 No. 6

EDITORIAL

As the law now stands a woman, no matter what her age or physical condition may be, is ineligible for naturalization if she refuses to declare herself willing to participate in military activities in which the nation may be involved. The courts have declared that she must take life if called upon to do so in times of war. The Supreme Court decision upon which this ruling is based was rendered by a divided court, the Chief Justice himself dissenting.

During the war, when conscientious objectors were subjected to questionings, a common puzzle set before them with the idea of breaking down their belief in pacificism was "Suppose your mother or your wife were subject to attack what would you do? The implication was that to do nothing would be cowardly and contemptible. Well in the first place, no one would exactly know what he might do under such circumstances, but, the Christian surely would hope that he would not do anything contrary to the teaching and spirit of Jesus. To pass hasty judgment on one who could not immediately figure out what he would do in a supposed case which in a million cases to one would be improbable would be to say the least highly unfair.

Now, however, by making the law mean that women must bear arms, the Government is saying that women who should be protected by every means possible, must do their share of fighting. In other words, the nation is putting its women between itself and the enemy. That takes all the chivalry out of war and the nation that expects its women to be protected, takes refuge behind its women in times of public peril.

As it looks today, there is little likelihood of things being settled between Japan and China in the ordinary peaceful way. The Japs seem to be determined to impress their will upon China by continuing their resort to arms—and this in spite of the numerous treaties they have made committing themselves to policies of peace. The oriental is no less Christian than some so-called Christian nations who have been building up enormous war machines which they will probably want to try out some time.

The position of the United States is such that it need not permit itself to be mixed up in another war. We should be ready to help the unfortunate people who now find themselves fighting by every peaceful means, but, one thing the people of the United States do not want is war, and they would get nothing out of another war except a train of trouble such as followed us after the last one. Sending battle ships to the affected zones is not a hopeful sign. Those Americans who are in the war zone should get out and stay out until things get settled again. The Literary Digest is busy now getting sentiment, by means of a poll, to discover whether the people of this country are satisfied with the Prohibition clause in our Constitution. It would do better and contribute more to the general good if it would use the great sum of money it is now spending by calling upon the voters of this country to say whether they want another war or whether they approve of the great preparations made by the military authorities in anticipation of one. Should such a question be put straight up to the American people we venture the opinion that a great majority would answer in the negative.

In hard times people hope for better days to come and are ready to consider anything that gives promise of prosperity. Often they are very short sighted in their ideas of what might bring back the good days when every one who wants work can find it. All sorts of absurd taxes are being proposed and the government is expected to furnish cash for all kinds of fantastic endeavors which will only tend to further waste the resources of the nation and so make hard times eventually harder. The silliest suggestion to which the public ear is given just now, is for a return to making lawful the manufacture and sale of strong drink, particularly beer. The argument in favor of this measure is that a large number of people would find employment and a great deal of our surplus grain might be put to use, while the state would be spared the great expense of enforcing the law and punishing those who break it. Never before did any one seriously suggest that a nation could drink its way to prosperity. Until now drinking was believed to lead the way to destroying prosperity and breaking down those institutions upon which prosperity depended. There was a time when brewers were saying that the amount of grain used by them was of little consequence. They strongly protested the suggestion, during the war that the little they were using should be limited or taken from them altogether. Now the foes of prohibition are saying that we must have breweries to consume our surplus and that when once brewing begins the matter of surplus will be no problem. As for the expense in enforcing law, we agree that it is great because there are a great number of law breakers. But, because crime increases, is that a reason why its punishment should be abandoned? Is it not more of the nature of a surrender to lawlessness when a nation would cease to punish crime because it costs much to do so? Shame on a nation that surrenders to criminals and when the officers of the law give up because their job is a hard one!

THE ANNUAL MEETING OF THE FOREIGN MISSION BOARD

has been planned for Monday, February 8th, in Newton. We have considered the possibility of doing without a meeting at this time of depression, but do not see our way clear to do that on account of a number of big problems. We ask for the interceding support in prayer by all our mission friends. It is, of course, especially our treasury that causes concern, but we intend to save where we can, and trust the Lord to provide what we need.

In China war clouds are hanging low, and missions there need much prayer, although our own field has not yet been touched directly by the present turmoil. May the Lord so overrule things that not bolshevism but evangelism may win the day.

In the name of the Board

P. H. Richert, Sec.

MENNONITE MISSION

Thomas, Oklahoma.

"Ye shall know the truth and the truth shall make you free."

These words of our Lord and Master contain a great teaching, which is very important in the mission work among our American Indians also. The question may arise, as with Pilate, what is truth? Jesus himself gives us the answer when he says: "Thy word is truth," and also "I am the truth." The world is very slow finding out the truth of these statements through actual experience and only the true Christians have really found it out. Only in Christ, as revealed in the Word, can the true freedom be found. Is it not surprising, that after nearly twenty centuries of the Christian era there is still so much slavery to sin and Satan, not only among so-called Christian nations, but also among us, who profess to be followers of Christ? And does that not prove that we are not as obedient to the Word and as consecrated to Christ as we should be? This certainly should make us very humble. It is indeed sad that after about fifty years of mission work among our Indians, the most of them are still not "free", but love darkness rather than light and are still being deceived by false religions. Their excuse, though a poor one, often is that the Bible is for the whites, who have so often cheated the Indians and brought so many vices to them that they do not care to accept the white man's religion; and also that neither the white nor the Indian Christians live in accordance with God's teachings. In reality they condemn themselves through such statements and show that they are more ready to believe Satan's lies than God's truth. But that has been too much the case with all people since the fall of man. It is sometimes amusing, as well as sad, to see how ready the Indians are to imitate the carnal things of civilization and Christianity. The Fourth of July they love to celebrate with several days of feasting and dancing. At Christmas time they exchange many gifts, have a Christmas tree and even a Santa Claus. Is this not a warning for us to have less show and more Spirit in our celebrations? By word and example it is our duty and privilege to bring them the truth, so that they too may become the free children of God. In spite of all the evil influences and practices among these people, there are also encouraging signs that the darkness must give way to the light and the lie to the truth. The old religious customs are gradually dying out, many no longer regard them sacred but only as a "show" with which to make money from the whites; the Word of God is admitted to be good and true and for all people, more than it was formerly; a better conception of God, Christ and the Holy Spirit is noticeable; the heathen who criticise the Christians show that they know quite well how a Christian should live—and they too; some of the Christians are growing stronger in their Christian life as they look to Christ, the Truth. And what is our duty? Certainly not to give up in the face of difficulties and hindrances, but to pray more, put forth more effort, have more faith, love more, and to consecrate ourselves more to Christ and His cause, that our Indians may really know the truth as it is in Christ Jesus and be the free children of God.

May we ask for your continued co-operation?

H. J. Kliewer.

A FRIENDLY CRITICISM

To the Editors of the Bundesbote and Mennonite:

Some time ago, I forget whether this appeared in both the Mennonite and Bundesbote or only in the Bundesbote, it was stated that our Church publications should be read by every member of our denomination and that any suggestion to make the papers more attractive or bring different desirable results about would be appreciated and for that reason I take the liberty to make a few suggestions but I wish it to be understood, however, that they are not made in a spirit of criticism but are merely my own personal opinions.

Long years ago I first only read the Bundesbote and at different times the Rundschau, then later on the Mennonite. The Rundschau, when I first began to read it, contained to a very large extent lengthy contributions from different correspondents, containing in many instances no item of genuine news but only of possibly daily family occurrences and in talking with the older people this is what they wanted and that is one of the reasons why some of the families kept the Rundschau, as it brought news from their old homes in Russia, etc. This fact held true also to some extent for years with the Bundesbote but never with the Mennonite, however, lengthy articles by lay brothers appear in all three of them from time to time when the contents of these articles could have been condensed to possibly one-third of the volume. When our first publications appeared, the average member of our denomination did not read more than one or two papers, the Church paper, of course included—very few books—and our different publications at that time brought to them what they wanted, however, since that time most of the older people have passed away and the first and second and third generations consecutively became better educated, more widely read and it is natural to assume that in order for a paper to be desired and read from one end to the other that it will keep step with the advancement made by its readers. This matter has interested me considerably and I have talked with young people up to the age of thirty and even a little bit over, in whose homes either the Mennonite or the Bundesbote is kept, or both of them together, as to whether they have read either the one or the other of our publications. The answer invariably was to the effect that they did not see much in these publications to interest them or rather, which covered problems with which they were confronted now and further that they thought our papers catered more to the older members of the families and not to the younger generation. I found this to be true in many of the different homes.

It is admitted fact that we, the older people, must and do expect that the continuance of our church lays with the younger generation and therefore our publications should contain items of interest not alone mostly for the older people but also for the younger people. Editorials are necessary but should be held just as short and condensed as possible. Comments and articles on different problems and questions should be asked and solicited from our professors and doctors and ministers we have within our denomination and in this connection I wish to state, however, that they should be held then and given

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in language which will not go over the head and is not understood by the common reader, as for instance, a recent article given by one of our learned brothers and which, by the way, was very good and to the point, contained this expression "where homiletical terminal facilities are bad." But 99% of the readers will not know what it means. This part of the sentence is very good and could be profitably applied by all of us on the different communications we send to our papers and could be applied also on different topics which appear in the papers every week. As a rule I think jottings and short and abbreviated news items as they appear are very much appreciated and if this condensation would be and could be extended to other items, it would give more space that could be made available for the use of the young people who should be encouraged to make the old people's paper their paper.

I wish to compliment you on the change in size of the paper, and as in many homes they are kept for several years and possibly even longer, I allow myself to suggest in order to facilitate the filing of them that each issue should have three perforations so that they could be filed away in a loose-leaf book which, by the way, could be furnished by our book concern for a reasonable amount.

Trusting that you will receive this communication in the spirit that it has been given and reiterating again that I do not wish to critise, I remain

Very truly yours,

Dan Krehbiel.

ANNUAL REPORT OF THE WOMEN'S MISSIONARY SOC., UPLAND, CAL., FROM JAN. 1, 1931 TO JAN. 1, 1932

We had twelve regular meetings.

The first Thursday of every month is our missionary day. The meetings are always opened with a song, Scripture reading and prayer by our President, Mrs. Habegger, or sometimes by a member of the society, followed with Bible verses by all present. Reading of the minutes of the preceding meeting and regular monthly business follows. We have about 40 members at present.

Average attendance was 22 members per meeting and 9 visitors for the year. Our monthly offerings for the year were $68.63 or an average of $5.70 per meeting.

39 letters from missionaries were read. Also 22 cards, most of them "Thank you", or acknowledgment cards. "News and Notes", a small missionary paper, was read every month except July and August, when it is not printed.

We had four special meetings. One all-day meeting, when we gathered and repaired clothing, also made seven comforters, to be sent to the Russian refugees in Canada.

One afternoon we met when Miss Schirmer from Arizona gave us a talk on their work among the Hopi Indians. Also Miss Amy Talis, an Indian girl, told us about her conversion.

On April 17 we met in the evening with the "Circle Girls", in their room, when Mrs. P. W. Penner gave a very interesting talk, telling about their work in India, also showing some of the things they had brought from India, made by the natives. In September we met in the same manner while Missionaries F. J. Isaac and Mrs. Isaac were here. We were again deeply touched by the stirring message Mrs. Isaac gave us. Both times gifts of money were given the missionaries.

We gave several showers, one of fruit for the hospital, 45 quarts of canned fruit, five jars of jam and jell and 32 small glasses of jelly were donated. A food or grocery shower, also a set of dishes was given a family. 100 lbs. of dried pears were sent with the returning missionaries to India, also $22.00 was given them to buy more fruit on their arrival in India. 13 mission stations were remembered with gifts of money amounting to $55 to help with their Christmas celebrations. All foreign missionaries were remembered at Christmas time with a greeting. either card, letter or gift.

$10 was sent to China to purchase Bibles. $35 to our Russian brethren. $98 was sent to India for the support of our two Bible women, two orphans and $15 for the lepers." $20 was sent to the Portland mission. $10 to each of the girls' homes at Winnipeg and Saskatoon; $10 to the Concordia hospital; also $10 to the Birra Mission Station in India.

Our Annual Picnic with a program was enjoyed July 23, Missionary Classen's from S. A. being present. Both took part in the program. Our offering amounted to $12 which we divided equally between the Home and Foreign Missions.

Our birthday offerings for the year amounted to $16.36—part of this was used for Christmas to the mission stations.

The buying and cutting committee reports thirty articles of clothing being made to send to Arizona and Montana mission stations. Also two comforters and several remnants of cloth and a number of toys.

A number of toys and books were sent to India. The Finance Committee reports $161.90 were collected by subscription from Sept., 1930, to Sept., 1931.

The Social Committee served two dinners, both at C. E. Conventions.

The Quilters completed 22 quilts amounting to $274.63, of which $110 were spent for mission purposes (some of which have already been mentioned). $11.20 were used for gifts at Christmas time for our shut-ins, also anniversary gift earlier in the year.

The Mission Committee made 154 visits to the sick and the shut-ins, bringing cheer and encouragement; also carried 146 bouquets of flowers. Four birthday card showers were given to our older sisters or grandmothers.

"Your Place"

Is your place a small place?
Tend it with care—
"He" set you there.

Is your place a large place?
Guard it with care.—
"He" set you there.

Whate'er your place,
It is not yours alone.
But "His" Who set you there.

Elizabeth Ruth, Sec'y.

SUPPORT OUR YOUNG PEACE PATRIOTS!

"Shall I submit to compulsory training in war-mindedness and in military methods—in violation of the peace convictions that have grown out of my church, my home, and my school, and in contradiction to the spirit of our national pledge to renounce and settle all disputes by peaceful means—**or shall I renounce war methods, too,** and study to serve my country by peaceful means?" This is the problem that faces ninety thousand young men entering one hundred twenty-five of our leading colleges and city high school systems this month.

Three high school students have just been denied their education by the School Board of Council Bluffs, Iowa, because they (and their families) hold a religious faith that renounces war. Churchmen of other denominations are hastening to express their condemnation of such an invasion of the religious freedom of this group by a public school practice of compulsory military training.

Little groups of students in a number of colleges and universities—in many instances without adequate aid or encouragement—are fighting for the right to retain their peace consciences in the face of military compulsion. Every individual or group that believes in or desires peace must sustain these boys who practice the faith we all preach. If you know such a student join him in his fight against such military suppression in civil education.

Every informed person knows that our world is struggling desperately to free itself from an over-dose of military mindedness and war-methods, and that disarmament is essential to a restored and sane world order. We all plead for mental disarmament for peace-mindedness to lead the world out of chaos and war. We must "carry through on this drive" and stand by the young man who enters school determined to do his bit for peace and prosperity by studying peace and not war.

And then we must take the next step of encouraging these schools and colleges to offer courses that will help these boys to become leaders in building the peaceful society of cooperating nations. Peace will not come as an accident, but must be built upon the intelligent, patient and determined efforts of those who not only renounce war but serve by peaceful methods. Support the young peace patriots in your college.

CORRESPONDENCE

Reedley, Cal., Jan. 22, 1932—I have just returned from the saddest and perhaps the largest funeral we ever had in Reedley. It was the double funeral of Clara and Henry Kintzi, two young people who were killed in an auto accident during the night of January 19th. (See death notice). They had attended a party at the neighbor's home and after the party they with two other young people drove to the river bottom to look at some traps which one of the young men had set. Returning they unexpectedly came to the end of the road and trying to make the turn into a road running another direction the auto turned over killing these two, and injuring the other two occupants, who however are on the way to recovery.

Statistics show that over 32,000 people are killed each year in automobile accidents. Considering this fact it is a question whether the auto is a curse or a blessing. Anyhow this funeral today and these statistics ought to be an admonition to all of us to drive carefully.

The third Sunday in December we had our annual congregational meeting at which everything was arranged for another year. One of the arrangements made for this year is that I was elected as correspondent for The Mennonite, and I will fulfill this duty by writing about four correspondences during this year, and if each correspondent elected by his church would do the same it would add to the interest of our church paper. According to our constitution the deacons are not elected at the annual meeting, but at some regular Sunday church service, it being announced a Sunday previous that the election is to take place. Last Sunday we held this election and August Kohfeld and Rev. Peter Nachtigal were elected and will be installed next Sunday.

Our church, like our government and many other institutions, had to close the year with a deficit. The depression was the cause and the depression was just a little severer here than elsewhere on account of the lack of moisture and consequent shortage of crop. However, we look with hope into the future for during December we have had more rain than during the whole season last year, and to date we have had four times as much precipitation as for the whole season last year. And the snow is piled up in the mountains to a depth of seven feet.

During the Christmas vacation there were about twenty young people home from schools, and the Monday evening after Christmas the young people who stayed at home gave them a reception at the church during which they had a splendid program. I have been wondering whether the young people will make a better world in which to live? I trust they will have more common sense than to pile up 250,000,000 bushels of wheat while 20,000,000 people have no bread to eat, and I am almost certain that if they had control of affairs they would have ended the war of 1914 before now while the older diplomats and statesmen have made three unsuccessful attempts viz. Versailles Treaty, Dawes Plan, Young Plan. They were to make the fourth attempt at Lusanna, Switzerland, next Monday, but it has been postponed because England is not ready for another attempt and France is opposed to ending the war. All the nations will be at the parting of the way next month at Geneva, and if they disarm upward as hitherto the present civilization is doomed.

But coming back from wandering around the world and wondering at human stupidity, I want to close by stating a pleasant fact, and that is that last Sunday evening our Men's Chorus gave one of its excellent programs, and as they enjoy a splendid reputation in this community and beyond, the last place in the church was filled. An extra attraction was added by three ladies from the neighboring town, playing a violin trio. These programs of sacred music is something we all enjoy and for which we are thankful. Wishing the editor and all the readers a blessed New Year, I am your Brother

H. J. Krehbiel.

Lind, Wash., January 16, 1932.—I have been requested to give a resume of the happenings of our church at Menno during the last year.

During the year the Congregation received an increase of twelve members, ten of them through baptism and two of them otherwise. The number of members is now 112. Through death the congregation lost only one member, Grandfather Leonard Franz. The Lord's Supper was held twice. On Easter Sunday the choir gave a cantata and from the 18th to the 21st of June the W. S. S. and C. E. Conference and Young People's Retreat of Washington held their meetings, then later on Christmas the usual programs were rendered. The brethren, Rev. W. S. Gottshall of Quakertown, Pa., Rev. S. S. Baumgartner, of Monroe, Washington, and Rev. E. C. Schoenlaber, pastor of the Baptist Church at Odessa and Lind and Rev. P. R. Aeschliman visited us and took part in the Young People's Conference, which was held in June and further, throughout the past year, Rev. J. C. Kaufmann of Freeman, South Dakota, and Missionaries P. W. Penner and F. J. Isaac and family of India visited us.

Ever since 1929 when crop conditions and prices became unsatisfactory, all members of our congregation are working under difficulties which are hard to overcome, especially so as the 1930 crop was practically a failure, then the crop of 1931 proved to be still worse and more extensive, in fact covered at least eight different counties in eastern Washington. The crop returns were so poor that it became necessary already in the spring of 1931 to obtain federal help in order to plant the crops and prepare the usual acreage of summerfallow, then as this crop became a worse failure than the one from the year before, our farmers are practically in most instances without the necessary seed and feed to plant a crop in 1932 and do the necessary farm work and for that reason efforts have been made already last December to obtain further federal help for them and so far as we have been informed, the outlook for further assistance is very favorable.

As ninety-nine per cent of the members of the congregation at Ruff and Menno are farmers, they have found it difficult and next to impossible to raise sufficient money for the minister's salary and for that reason Rev. M. J. Galle, who has served us so faithfully for a number of years, accepted a call from the English Congregational Church at Odessa for part time services so that he has now three churches to serve, which naturally lays a greater burden and responsibility on him and Mrs. Galle.

So far we have received more than the usual amount of moisture the last several months than we have received for quite a number of years and our fields are well saturated and it is hoped that we will get a good harvest this year and this will enable the two congregations then to support a minister for full time service.

We are glad to be able to state that our young people take serious interest in our church affairs and through them we are able to have and keep up our Sunday School and C. E. programs and song practices regularly.

Dan Krehbiel.

Aberdeen, Idaho, January 21, 1932. Dear Friends:—Greetings to your good paper and its readers!

The New Year has been very cold with a fair amount of snow. Indications are that our water supply this year will be sufficient, and we are thankful for it.

The Christmas season seems long past but it was again a beautiful time. The S. S. children gave their program the Sunday after Christmas. A good representation of the older members of the choir with many of the younger members gave a musical program on Christmas night. It was well attended and evidently enjoyed.

The first week of January our Church with the Presbyterians and Methodists joined in observing the week of prayer. The Rev. H. G. Humphreys, Supt. of the South Eastern Idaho District of the Methodists was the main speaker. His messages were certainly worth while. Now plans for the C. E. week are under way. Because of road conditions not all evenings will be observed.

There has been much sickness since the first of the year. The "Flu" kept over half the school children out of school one day. Among our church people none have been seriously ill except Ferdinand Dalke, son of Henry Dalke. He is improving nicely now.

Next month Mr. and Mrs. Henry Toevs are anticipating celebrating their Golden Wedding anniversary. We wish them well!

It is reported that Missionary and Mrs. Paul Wenger and son will be with us at our Pacific Conference. We look forward to their coming with much pleasure. We love to think of the time when Missionary and Mrs. P. W. Penner were with us. They gave of their best unselfishly.

With best wishes to all,

Edith Giesbrecht.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

February 21.

Desirable Qualities in National Leaders—John 1:6-9; Is. 11:1-9.

This is to be a Washington-Lincoln meeting, and it is quite well-worth while that we should spend one evening on thinking about them. It is also a very fitting time for us to think about some of our national problems. No one can doubt that some of them need to be considered quite seriously. None of us is too young to begin to grapple with them. In reality it is more truly our world than it is for the man past middle life. We have more of its problems to face than has the older generation. No generation has ever been more serious in facing problems than is the youth of today.

The portions of Scripture which are outlined for our topic this week look to the Christ and to an order where men are Christlike in their dealings with one another. Light has been shed abroad so that there will be no war, no injustices, but "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion and the fatling together, and a little child shall lead them." We say, "My, but I should like to see that time come." Jesus came to be a Light unto men, to show to all mankind the true revelation of the Father, and to give men power to live as well as they know. Before Christ, men knew what they should do but the things they wanted to do those they did not, as is stated in Paul's problem in Rom. 7. The purpose in John's writing his gospel is "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

I believe the Evangelist of the Fourth Gospel has interpreted the Christ for us better than any other New Testament author. It is the kind of a gospel which is needed for just such a time like this. For let none of us be over-optimistic, we are in a very critical period of history. We do need Divine guidance. This may come through the proper God-inspired leaders, but we need also the intercessory prayers of every true Christian, as well as the "Ye must be born again" believer. Our whole civilization, including the church is creaking and groaning, we do not know whether we will be able to find our way out of the muddle into which we have brought ourselves. There has been altogether too much satisfaction in the material things of life. Christians so-called have at times been the worst at fault, men do not trust one another, they are suspicious, they have not learned that new commandment of LOVE. And as for the church as an organization, we have been so busy keeping all of our organizations going in good order, building up our memberships in order to make a good showing on the books, so that the pastor may receive that new church with its advanced salary. We have forgotten that a church is only a spiritual power house when the minister and members are truly Spirit-filled. We do not want to be so intolerant as to make ourselves a judge over others, but is it not true that it is not impossible to find a church where both minister and members do not even know that there is such a necessity. We naturally think of some worldly group we know with whom we do not agree and say, "Amen", but which of us is entirely free from the above condemnation? Perhaps if we, like in the days of the Old Testament prophets, repent and turn to God He may forgive us. The Holy Spirit is as real as ever, and He desires to work through men, but He will not break through a door which keeps Him out. "And the Spirit and the Bride say, Come. Let him that heareth say come—and let him that is athirst say come, and whosoever will let him take the water of life freely."

Questions

1. Describe briefly what you consider to be the three outstanding problems facing our nation today.
2. What was there in the life of Washington which made him great?
3. What constituted the greatness of Abraham Lincoln?
4. Are outstanding leaders naturally great, or do they owe their greatness to the times in which they live?
5. What do we need most, great leaders or a people with a new spirit?
6. Can you think of any better plan for building a better world than by having more twice-born Christians in our churches? If so, how?
7. How does Jesus point the way to a better world? How can He help us?

"Search the Scriptures"

Mon.—Read Is. 59:9-15. A dark picture.
Tues.—Read II Tim. 3:1-7. A warning.
Wed.—Read Prov. 14:29-34. Secret of a great nation.
Thurs.—Read Lk. 23:20-25. Wrong kind of leader.
Fri.—Read Neh. 2:1-3. A great leader.
Sat.—Read Is. 11:1-9. Ideal society.
Sun.—Read John 1:6-9. Ideal leader.

"One may conquer a thousand men in battle but he who conquers himself is the greatest victor."

* * *

"As long as sin bears no fruit, the fool thinks it honey; but when sin ripens then indeed he goes down in sorrow."

* * *

"I am not bound to win but I am bound to be true. I am not bound to succeed but I am bound to live up to what light I have." — A. Lincoln.

* * *

"If in your own judgment you cannot be an honest lawyer, resolve to be honest without being a lawyer."—A. Lincoln.

* * *

President Lincoln had sent a message to Secretary of War Stanton. When the messenger returned, Lincoln asked what Stanton had said in reply. He said you are a fool, replied the messenger. "Did he say that?" Yes he said "you are a big fool." After a moment's hesitation, Lincoln answered "I reckon it must be true then, because Stanton is generally right," and he passed on.

BOOKS YOU MAY WANT TO READ

This week this department wishes to suggest two good books in fiction. Fiction affords clean entertainment, is cultural and helps to mold character if it is of the best type. The first book is "Silver Trumpet" written by J. Wesley Ingles, ($1.00). This is a real Christian novel. The setting is laid in a Christian College. Reading it will strengthen the faith of old and young alike.

The second book is one of the most-read of all books in fiction and is worth the price of the book and the time to read it. It has recently passed the tenth printing and is in greater demand than ever. "The Magnificent Obsession" by Lloyd Douglas ($2.50) is published by Willett Clark & Co. and can be purchased from Mennonite Book Concern, Berne, Ind. If you like a stirring Christian novel which will challenge you to the best in life, read this book.

PRAYER

A. R. Keiser

Prayer is the soul's sincere desire, be it expressed or unexpressed, to have fellowship and communion with that power which is the source of all power in the universe, and that power we call God. Man delights in this personal meeting and fellowshipping with God for thereby he feels that he is working with the universe and not against it. Man has always prayed and he will no doubt continue to do so, because of the utilitarian reason, it works. When the cord of prayer is cut off, then the sense of God will also become unreal and vaporous, we like to talk and commune with friends. And not only does man commune with God but it is a two-fold search. In this double search God the Father is in quest for communion with his creatures who are made in His image, that is the message of the story of the Prodigal Son. And because the heart of God is tugging at the heart of man, we find there is a real joy and satisfaction when the circuit is complete and the current of power is set free. Man by his laziness, unbelief and unfaithfulness can close the circuit so that no power will emerge.

The Obstacles to Prayer

I have mentioned the first obstacle to the efficacy of prayer, which is to be found in our laziness, selfishness, inattention and carelessness. We think we are too busy to pray and consequently we rush through a hectic day, and half of the time we are hurrying along and we do not know where we are going, and when we get there we do not know what to do. If we would rest ourselves, become composed, have communion with God, there would come a purpose and a strength into our lives which would astonish us.

In the second place, we have been caught in the maelstrom of a scientific age. We want to be modern. We are willing to pay any price to be put up to the minute in our thinking, and so because science has in a very bold and loud manner been claiming to explain the need of a personal God out of the universe we have been willing to dismiss prayer through the back door in order that we will be modern. But there is a changing emphasis. Even some of the scientists themselves are finding that there must be something else, life becomes rather superficial and thin, there must be a Cause even behind all of the mechanistic schemes. The Mover must always be greater than the thing moved. The currents of the deeper life are already circulating and no doubt will continue to do so increasingly.

The third bugaboo of prayer has been the study of psychology. In analyzing prayer the psychologist has found that there is a considerable amount of auto-suggestion, and so he has sometimes concluded that that is all there is to prayer. One can pray thus without having any religion. All we need to do is to catch hold of our bootstraps and make up our minds we are going to lift ourselves from the floor and up we will go. One of my young men came home from college some time ago and felt quite sure that after a little while we would no longer need a God, we would be able to do everything by means of psychology. He had only a smattering of psychology then, but with some added thinking he sees that psychology is helpful but limited. Auto-suggestion does help, but only when we know that we are praying to someone on the other end of the line, when that conviction ceases we will discontinue to pray. We must rise in faith to a Personality on the other end of the line.

What Prayer Can Do for Us

1. Through the medium of prayer we may gain a new appreciation for the beauty and wonder of the world in which we live. Much of prayer should consist of adoration and thanksgiving. An individual who is appreciative and thankful will always have open eyes for new aesthetic values, there comes to such individuals a semi-divine vision and understanding.

2. The avenue of prayer leads us to a fellowship which is more intimate and satisfying than any human friendship can possibly be. The Psalmist voices something of this when he says, "When my father and mother forsake me then the Lord will take me up."

There are occasions when we want to confide in someone, and yet are not willing to trust a single human individual, at such times we turn to prayer and there like Jacob of old wrestle with God. And how many battles are being won there. Some men claim that is the only time they find any helpfulness in prayer and the only time they do pray. But I believe this sense of fellowship should be claimed for more of life. I believe the spiritual man or woman will increasingly seek to have the feeling of the abiding presence through as much of the day as is possible. When you are thinking of nothing special what are you thinking about? That is the secret as to what a man will become. If he can at such times direct his thinking upon this communion with God, his future will be assured.

3. And then there is that creative energy which comes as a result of prayer. This fellowship with the Infinite Power will furnish us with supplies of energy which will reinforce our limited powers and make us adequate to meet the strains of the day. It will also give us that extra power when we have an extra demand on our power resources. Countless men can testify to this sense of unlimitless power which has come to them. Why are we so weak when we might be strong?

4. Prayer is good for our discipline. Truly some of this is auto-suggestion. But I believe it is more. Prayer can keep us true to our best

selves, for we are constantly comparing ourselves with the Infinite. By holding before ourselves what we want to become, we may become that if it is not a selfish goal. Most men make the mistake of setting their goal at too low a standard.

How Shall We Pray?

In our private prayer life we need to be in a quiet place where we will not be disturbed by any outside influence. It is difficult enough for most of us to keep our minds centered on God without any exterior disturbances. The next element then is to relax. Hurry is not conducive to prayer. A hurried prayer is simply performing a duty and getting it over with. Such a prayer has no value, unless it be to keep the habit, but for that day no benefits need to be expected. What we do and how we do it during this period of our fellowship with the Divine is an individual matter. The posture makes no special difference, but personally when I am in deep earnestness I always like to kneel. Some will spend a large portion of their time in reading the Bible or some other devotional literature. Others simply close their eyes and simply try to get in touch with God by meditation. Others agonize in prayer continually speaking words audibly or silently. The length of time spent depends on the individual and perhaps on the extent of bessings we desire. The Church Father Ignatius required 30 days of unbroken concentration for those taking his spiritual exercises. If we will rediscover the art of prayer we may have our whole life transformed and may enjoy an almost continuous stream of answered prayer.

Now for what shall we pray? In the first place we have cheapened prayer and have rendered it futile by simply asking for things. Certainly much of prayer should be adoration, thanksgiving and communion. But there is also a real place and time for petition. Petition should be unselfish in as far as is possible. I do not think that anything is too insignificant to pray for as long as it is worth having. I have experienced with others like George Müller that prayer has helped me find a lost article, etc. That may be nothing more than getting away from the turmoil and pushing on to the deeper stratum of memory. But there is never a sweep of the soul into the wider regions of the spiritual world which does not heighten the powers of the person who experiences it. As to the intercessory prayer some people have been very successful, prayer can reach over hundreds of thousands of miles accomplishing that which God pleases.

In my own life, I believe in prayer, I have found a deep satisfaction in it, I can claim some remarkable answers to prayer, none of which are, however, out of the ordinary. I believe my limit to the power of prayer has been the limit I have set to it and not God's limit.

TEACH ME TO SERVE

I love Thee, Lord, and those Thou gavest me to love and serve. I would not want one cloud to fall on any heart, one joy, however small, to be ungranted or need unanswered because of some small selfish thought. Clean would I be from every selfish aim, free from all dreams of future hope, of future spheres of service that would entangle me in this close web of self. Break every thread that spins a veil before the present duty's call. Let me not take these moments, rather give them from the dawn till set of sun. Let me not count one little task too mean to do.—Teach me to serve.

Make me more big of heart to carry little, fretting cares—annoyances, and leave to Thee the things I cannot solve. Make me more wise of heart to touch these lives without a note of discord and if 'tis mine some counsel to impart, that always love may weigh and love may balance. Make me more pure of heart lest I should fail to be a strength—a bit of light on this small spot of road to Thee.—Teach me again to serve.

Joanna Sudermann Andres.

BIBLE ROCK—LAKE SEQUOIA

I sat on Bible Peak today and looked out on the ocean and far away
Where the blue of the sky met the blue of the sea,
And I thought I heard God speak to me,
"You are here for a purpose," He seemed to say,
"If you don't fill your purpose, why should you stay?"
"You're here to serve your fellowmen
In every way the very best you can.
If you don't play fair, and just do enough,
Don't you think that your Father can see through your bluff?
You just do your best; work hard as you can,
And I'll be with you and make you a man."
And I fell to musing, and God slipped away,
But I felt I had talked with my Father that day.

—Don Strable.

THE S. S. LESSON

Sunday, February 28.

Jesus Raises Lazarus from the Dead. John 11: 32-44.

Golden Text—I am the resurrection and the life: he that believeth on me, though he die, yet shall he live. John 11:25.

In this lesson we have one of three miracles of raising the dead that Jesus performed during His ministry, the other being the raising of the daughter of Jairus and of the son of the widow of Nain. None but Jesus could say "I am the resurrection and the life" for He was divine and He exercised the power of life over death.

First, we note the beautiful friendship existing between the family of Lazarus. They were His intimate personal friends. It was His delight to be in their circle and their joy to have Him with them. The friendship of Jesus with this family is symbolic of the friendship that is possible to have with Him in every home where He is loved, honored and served. There can be no happier home than the Christian home, blessed with the presence and council of Jesus. It is possible for every home to be such a home. But to make such a home every member of it must be sincerely devoted to Jesus and honor Him by the kind of a life He can approve.

There seems to be something mysterious in the delay of Jesus. Why did He not hasten to Bethany when He was so sorely needed? Well, His delay was for some wise purpose. It gave opportunity for the performance of His greatest miracle. It also gave opportunity for the family of Lazarus and their friends to realize that He was able to do greater things for them than they supposed.

The shortest verse in the Bible tells us that "Jesus wept." Though composed of but two words, the Bible would be a very incomplete book were that passage omitted. It was then that his great heart of sympathy melted into tears, sharing the sorrow of the mourners as He did, He showed himself a real friend in their trouble. Those who can weep with us in our distresses speak a language of sympathy and love that is deeper than words. To us the fact that He wept is particularly assuring for we are told in the Word that Jesus is the same yesterday, today and forevermore. It means that the real Christ is present with His sympathy in our troubles as much as He was with the family of Lazarus. In all of our sorrows we have "the man of sorrow and acquainted with grief" present.

The pity of it was that there was unbelief in the family of Lazarus in the presence of Christ. Unbelief is not only a failing with those who know not Christ. If those who love Him and profess to be His disciples had more faith there would be greater wonders performed in their sight. Yet, in spite of the doubt that Christ could do anything for the dead man, He proceeded to restore him to life. Jesus is always doing more for us than we expect of Him or perhaps believe He will do for us.

Not only is the power of Christ shown over death in the miracle at the tomb of Lazarus, but, in Himself He has proved that He is the Lord of death as well as life. Lazarus is a symbol of the resurrection. As He rose from the dead so shall we rise from the dead. It is the asurance of another life that gives every Christian a hope that is an asurance. It brings to him the comfort that death does not end all and that there is another existence that through Christ becomes one of eternal bliss. Though Jesus had often spoken of His resurrection and, though He had restored persons who had died to life, His disciples had no conception of the great significance of His words and the fact of the resurrection. It required a crucifixion and a restoration of the Lord after that crucifixion to make the disciples realize the full meaning of a life after death.

The resurrection of Lazarus, wonderful as it was, was insignificant as compared with the resurrection of the Lord. Lazarus died a natural death only to die again. When Jesus died it was to conquer death and assure us that beyond this life there is a life that is eternally free from all of the world's miseries.

At the side of the tomb Jesus gave others a part in the miracle. He called them to move away the stone. We are workers together with God and the little we do may be a part of something great in the plans of God. Nothing is commonplace with Him, even the rolling away of a stone had its place in an immortal event.

We notice that Jesus began this great miracle with prayer. It was both a prayer of confidence and thanksgiving. The deed was done to the honor of God and the glory of Christ. The place of prayer in the life of our Lord should make us know that we can do nothing that glorifies God without prayer. Through prayer comes power and by prayers wonders are performed.

Prayer is a privilege; like friendship, and laughter, and great books, great music, great art, it is one of life's opportunities, to be grasped thankfully and used gladly. The man who misses the deep meanings of prayer . . . has robbed himself of life's supreme privilege, friendship with God.—Harry Emerson Fosdick.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JANUARY, 1932

Foreign Missions General Treas.:

Bethany Ladies Aid, Quakertown, Pa., $20; Mission Soc., Upland, Calif., $6.65; Bergtal Sew. Soc., Corn, Okla., $25; Miss. Soc., Reedley, Calif., $25; Hebron Sew. Soc., Buhler, Kan., $125; Sew. Soc., First Mennonite Ch., Newton, Kan., $50; Menn. Mission Circle, Meno, Okla., $35. Total $286.65.

Home Mission Gen'l Treas.:

Bethany Ladies Aid, Quakertown, Pa., $20; Mary Martha Circle, Immanuel Ch., Los Angeles, Calif., $5; Mission Soc., Upland, Calif., $6.50; Mission Soc., Summerfield, Ill., $30; Hebron Sew. Soc., Buhler, Kan., $75. Total, $136.50.

Expenses of Ex. Com.:

Bethany Ladies Aid, Quakertown, Pa., $3; Sew. Soc., Newport, Wash., $1; Miss Justina Doerksen, Denair, Calif., $.25; Bergtal Sew. Soc., Corn, Okla., $4; Mission Soc., Portland, Ore., $1.20. Total, $9.45.

Miscellaneous:

Mary Martha Circle, Immanuel Ch., Los Angeles, Calif., School Girl, India, $30; Bethany Ladies Aid, Quakertown, Pa., Orphan, India, $30; Sew. Soc., Goessel, Kan., Matron, India, $50; Hebron Sew. Soc., Buhler, Kan., Bible Teacher, India, $100; Bergtal Sew. Soc., Pawnee Rock, Kan., Evangelist, India, $50; Tabea Sew. Soc., Tampa, Kan., Student, India, $25; Nos. 4 and 5 S. S. Classes, Ebenezer Ch., Gotebo, Okla., Helper, India, $13.05; Mission Soc., Summerfield, Ill., Biblewoman, China, $40; Menn. Mission Circle, Meno, Okla., Stereopticon, China, $10; Do., Leper work, India, $10; "True Blue" Mission Circle, Aberdeen, Ida., Mrs. P. W. Penner, where needed, $5; Nursery Class S. S., Upland, Cal., Nellie Penner Christmas Gift, $5.10; Mrs. K. G. Wiebe's S. S. Class, First Menn. Ch., Newton, Kan., Needy, Canada, $13.10; Bergtal Sew. Soc., Corn, Okla., Harbin Refugees, $25; Ladies Aid, Geary, Okla., Lame Deer, Mont., for clothes, $5; Bethany Ladies Aid, Quakertown, Pa., sewing classes, $5. Total $416.25.

Grand total, $848.85.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR JANUARY, 1932

Menn. Ch., Lehigh, Kan., $2.47; S. S. Classes 1 to 3, Menn. Ch., Lehigh, Kan., $15.81; Swiss Ch., Whitewater, Kan., $75; Five S. S. Scholars Brudertal Ch., Hillsboro, Kan., $30; Immanuel S. S., Los Angeles, Cal., $58.56; Alexanderwohl Ch., Goessel, Kan., $185.45; Interest—Conference Trust Funds, $266.64; Philathea Soc., Emmanuel Ch., Noble, Iowa, $20; Hopefield S. S., Moundridge, Kan., $20.50; Grace Ch., Lansdale, Pa., $27.65; First Ch., Berne, Ind., $5; Grace S. S., Pandora, Ohio, $123.90; Bergfelder S. S., Mt. Lake, Minn., $13.55; Christian S. S., Moundridge, Kan., $31.23; Bethel Children's Classes, Marion, S. D., $3.75; Onecho Union S. S., Almota, Wash., $60; First Ch., Mt. Lake, Minn., $38.50; Hebron Ch., Buhler, Kan., $14.59; Menn. Ch., Buhler, Kan., $14.30; Children's Coll. Menn. Ch., Buhler, Kan., $3.74; West Zion Ch., Moundridge, Kan., $42; Zion Ch., Elbing, Kan., $277.50; Fairfield Ch., Ortanna, Pa., $237.63; Menn. Ch., Halstead, Kan., $47.09; H. G. Baerg, Lustre, Mont., $23.55; Class 38 First Ch., Berne, Ind., $20; Menn. Ch., Wichita, Kan., $7.31; First Menn. S. S., Mt. Lake, Minn., $25; Friend, Marion, S. D., $500; Grace S. S., Lansdale, Pa., $20; Inman Menn. Ch., Inman, Kan., $26.16; P. B. Amstutz & S. S. Class, Bluffton, Ohio, $50; Grace Hill Ch., Whitewater, Kan., $25.31; Bethany Ch., Kingman, Kan., $10.30; Salem S. S. Munich, N. D., $134.85; Jansen Sew. Soc., Watson, Sask., $28.32; Hereford Ch., Bally, Pa., $35; Emmanuel Ch., Noble, Iowa, $50; Menn. Ch., Goessel, Kan., $50.85; Menn. S. S., Goessel, Kan., $28.23; First Menn. S. S., Bluffton, Ohio, $69.70; First Ch., Nappanee, Ind., $300.12; Bertha Sprunger, S. S. Class, Berne, Ind., $40; Philathea S. S. Class, Wayland, Iowa, $10; Friend, Berkeley, Calif., $5; Mrs. Clara Ruth, Reedley, Calif., $20; First Ch., Geary, Okla., $14.05; Bergthal C. E. Soc., Corn, Okla., $7.33; Sunshine Workers Class First Ch., Philadelphia, Pa., $30; B. F. S. Class, Boyertown, Pa., $30; Second Ch., Philadelphia, Pa., $12; Menn. Ch., Wayland, Iowa, $37.52; Bethany S. S., Quakertown, Pa., $30; First Ch., Philadelphia, Pa., $39.94; First S. S., Philadelphia, Pa., $15.44; Zion S. S. Souderton, Pa., $500; Menn. Ch., Germantown, Pa., $12.92; Bethel S. S., Lustre, Mont., $15.50; Refund—Isaac Trav. Exp., $7.58; Sr. C. E. Soc., First Ch., Upland, Calif., $15; Sunshine Bible Classes, Hutchinson, Kan., $30; Zion Ch. Donnellson, Iowa, $97.31; Christian Ch., Moundridge, Kan., $106.78; Ladies Bible Class, Lansdale, Pa., $25; Immanuel Ch., Los Angeles, Calif., $126.28; Friend, $15; Friend, $25; Menn. S. S., Donnellson, Iowa, $26.37; West Zion Jr. C. E. Soc., Moundridge, Kan., $40; West Zion C. E. Soc., Moundridge, Kan., $50; Grace S. S., Pandora, Ohio, $2.70; Rent—Fonda & Cantonment Prop. $31.14; J. H. Krehbiel, Moundridge, Kan., $30; Johannestal S. S., Hillsboro, Kan., $118.72; Menn. Ch., Pulaski, Iowa, $13.36; Menn. Ch., Deer Creek, Okla., $10.14; A Pennsylvania Friend, $1; First S. S. Beatrice, Nebr., $264.76; P. P. Schrag, Pretty Prairie, Kan., $6.86; First Ch., Upland, Calif., $58.97; Wanderers Welcome Class, Upland, Calif., $30; Bethel C. E. Soc., Inman, Kan., $35; Sunshine Miss. Soc. Pratum, Ore., $26: First Ch., Berne, Ind., $639.10; M. Wenger, Aberdeen, Ida., $1250; F. F. Jantzen, Paso Robles, Calif., $30; New Hopedale Ch., Ringwood, Okla., $9.10; C. E. Soc., Lostwood, N. D., $40; Jacob S. Voth Pt. Legacy, $100; Zion Jr. End., Donnellson, Iowa, $6; Menn. Ch., Pratum, Ore., $54.79; Herold Ch., Bessie, Okla., $5.77; Mrs. A. B. Becker, Meno, Okla., $10; Hereford Sr., C. E. Soc., Bally, Pa., $30.00; Bethesda Ch., Henderson, Nebr., $66.04; First Ch., Aberdeen, Ida., $34.45; Mrs. H. P. Graber Class, Pretty Prairie, Kan., $5.50; Rent—Peter Jantz farm, $47.34; W. H. Dyck, Elbing, Kan., $30; New Huttertal C. E. Soc., Freeman, S. D., $30; St. John S. S., Pandora, Ohio, $50.12; West Swamp Jr. Soc., Quakertown, Pa., $12; Brudertal Ch., Hillsboro, Kan., $25; Menn. S. S., Aberdeen, Sask., $14; Zion Kindergarten Class, Dallas, Ore., $10; Hoffnungsfeld Soc. Moundridge, Kan., $14; C. A. Krehbiel, Donnellson, Iowa, $30; Menn. Ch., Butterfield, Minn., $6.45; East Swamp Y. P. Soc., Quakertown, Pa., $25; Salem Young Women's Class, Dalton, Ohio, $12.65; Salem Ch., Dalton, Ohio, $30.31; Friend, Woodlake, Calif., $5; First Ch., Sugar Creek, Ohio, $75; First Menn. C. E. Soc., Newton, Kan., $30; Eden S. S. Inola, Okla., $75; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $653.14. Total, $8487.99.

Balance in bank January 1, 1932		$ 127.92
Gifts for General Fund	$6062.89	
Gifts for Orphans, etc.	1334.92	
Gifts for Pension Acct.	23.58	
Gifts for Sundries	721.48	
Interest & Rent	345.12	8487.99
Balance and Total Receipts		$ 8615.91
Money borrowed during month		2000.00
Total		$10615.91
Paid on orders during month		$10346.49
Balance in bank Feb. 1, 1932		$ 269.42

(On February 1, 1932 the Board has a debt of $10,000.00).

Respectfully submitted,

J. G. Regier, Treas.

HOME MISSION TREASURY REPORT FOR NOVEMBER-DECEMBER

General Fund:

Bethel Ch., Langdon, N. D., $9; Great Deer, Sask., Ch., $5.16; Herold Ch., Bessie, Okla., $3.79; Wisner, Neb., S. S., $32.97; Hutterdorf Ch., Freeman, S. D., $62; Bethesda Ch., Henderson, Nebr., $83.47; First Menn. Ch., Aberdeen, Idaho, $32.27; Busby, Mont., Mission Station, $5; Rev. and Mrs. Sylvan Lehman, E. Freedom, Pa., $10; Emanuel Ch., Doland, S. D., $20; Young Men's Choir, $25.74; and First Menn. Ch., Berne, Ind., $774.55; Interest Gen. Conf. Trust Funds, $74.50; First Menn. Ch., Mountain Lake, Minn., $14.94; Hoffnungsau Ch., Inman, Kan., $19.21; B. W. Entz, Newton, Kan., $25; Calvary Ch., Quarryville, Pa., $41.58; Buhler, Kan., Ch., $20.15: Bethel Ch., Mt. Lake, Minn., $75: Butterfield, Minn., Ch., $16.74; Summerfield, Ill., S. S., $20; Pulaski, Iowa, Ch., $18.50; Grace Ch., Pandora, O., $17.94; First Menn. S. S., Newton, Kan., $20; Pretty Prairie, Kan., Ch., $67.49; Pratum, Ore., Ch., $21.21; Bloomfield, Mont., S. S., $4.50; First Menn. Ch. and S. S., Philadelphia, Pa., $23.41; Bethel Ch., Lustre & Volt, Mont., $13.06; Salem S. S., Freeman, S. D., $35; Smith Corner, Pa., Ch. & S. S., $22.10; Johannestal S. S., Hillsboro, Kan., $23.73; Mrs. Cornelius Regier, Moundridge, Kan., $5; Zion Ch., Souderton, Pa., $135; Bethany Ch., Freeman, S. D., $25; Karl Friesen, Beatrice, Nebr., $5; Swiss Ch., Alsen, N. D., $5.80; Bethesda Ch., Marion, S. D., $50; Bergthal Ch., Pawnee Rock, Kan., $11.29; Rudolf Schmidt, Montezuma, Kan., $5; West Zion S. S., Moundridge, Kan., $51.73; First Menn. Ch., Colfax, Wash., $97; Zion Ch., Elbing, Kan., $95.80; A Friend, Donnelson, Iowa, $5; Newport, Wash. Ch., $7.88; Christian Ch., Moundridge, Kan., $41.05; New Hopedale Ch., Meno, Okla., $19.45; Mennonite Orchestra, Berne, Ind., $9.47; Deer Creek, Okla., Ch., $10.21; Grace Ch., Pandora, O., $101.85; Second Menn. Ch., Beatrice, Neb., $47.40; Bethel Ch., Perkasie, Pa., $8: Rev. Henry Krehbiel, Flint, Mich., $5; Salem Ch., Dalton, O., $48; First Menn. Ch., Paso Robles, Cal., $17.92; West Zion Ch., Moundridge, Kan., $22; Bethany Ch., Quakertown, Pa., $6.90; St. John Ch., Pandora, O., $71.90; Bethlehem Ch., Bloomfield, Mont., $4.65; First Menn. Girls' Missionary Society, Bluffton, Ohio, $10; Goessel, Kan., Ch., $17; Buhler, Kan., Ch., $56.25; West Swamp Ch., Quakertown, Pa., $57.26; Garden Tp., Kan., S. S., $10.39; First Menn. Ch., Upland, Cal., $32.73; Ebenezer Ch., Bluffton, O., $50; First Mennonite Church, Geary, Oklahoma, $12.67; Zion Church, Donnelson, Iowa, $45; First Mennonite Church, Allentown, Penna., $25; Immanuel Adult C. E., Los Angeles, Cal., $12; First Menn. Ch., Bluffton, O., $90.

Special Gifts:

Pretty Prairie, Kan., (Hutchinson), $20.28; Bethel Ch., Perryton, Tex., (Hutchinson), $10.60; Johannestal C. E., Hillsboro, Kan., (Chicago), $5; West Zion S. S., Moundridge, Kan., (Hutchinson), $25; S. S. Class No. 39, Berne, Ind., (Winnipeg), $5; Friedenstal Ch., Liberal, Kan., (Hutchinson), $8.74; Interest on Orphan Fund Loan, $27.

Total Receipts	$3306.13
Bank Balance, November 1	13.82
Total Disbursements	2768.40
Bank Balance, January 1	551.55
Total Indebtedness	8500.00

The local bank which has been the depository for the Home Mission Treasury, unexpectedly closed its doors on December 31st, tying up the above balance of $551.55. Hopes and prospects are that it will all be paid back in due time. Of the above indebtedness of $8500.00 there is a loan of $450.00 from the local bank which will in large part offset the balance of $551.55 held by the bank.

Respectfully submitted,

J. E. Amstutz, Treasurer,
Trenton, Ohio.

JOTTINGS

Owing to the illness of Dr. Langenwalter, pastor of the Bethel College church, the services of the congregation have been in charge of Dr. Kliewer and Rev. A. Thiessen.

The Board of Trustees of Witmarsum seminary met at Bluffton, Ohio, on February 2. The purpose of the meeting was to formulate a plan relative to the future of the Seminary which has been closed for the year.

The Flatland, Pa., Sunday School selected as its Superintendent Raymond Ahlum and Flora Felman as its Assistant Superintendent. The Young People's Society elected Helen Frei president and Mrs. Raymond Ahlum secretary.

The mystery surrounding the death of Brother Norman Bechtel, of Philadelphia, whose mutilated body was found within a half hour after he was last seen alive, has not been solved. The police frankly admit that in spite of every effort they have made not a single clew has been found which might help clear up the mystery.

The Dean Bible Conference, held in the Saucon, Pa., church, came to a close last week. Interest in the meetings was encouraging and attendance good. The final meeting on Saturday evening was one of the most impressive in the history of the Saucon church. The book of Revelation was the subject of the Conference study.

According to statistics compiled by Rev. Benj. Ewert of Winnipeg, Man., the Canadian Conference has a membership of 8,695 and the total number of souls including the children is 17,819. There are 194 ministers and 39 churches. The Sunday Schools number 110 with 3,732 scholars. Money contributed for missions and congregational purposes amounted to $27,969.

In speaking at a meeting held in Newton, Kan., Dr. Charles M. Sheldon, the noted author, having for his subject, "The Outlook for a Warless World", said, "When a young man in the ambulance service goes out on a field of battle at night to pick up his fallen comrade, is blown to bits by a large bomb, dropped from a far away airplane, and can not see the hand that dropped it, that is cowardice—war is cowardly."

At last there is encouraging news concerning the Russian Mennonite refugees now waiting at Harbin, Manchuria, for an opportunity to find a place that they may call their home. Through German relief organizations, who have become interested in the refugees through the efforts of Prof. Benj. Unruh and through the efforts of American Mennonites, provisions have been made for sending 300 of the refugees to Paraguay. They will leave on the first leg of their long journey for Shanghai, China, on February 13. The entire cost of the transportation will be $39,000.00. The fare for each individual will be $120.00 and for children under 12 years half that amount.

The building of the new structure of the First Church, Newton, Kan., is progressing. The foundation is finished and the rafters for the first floor have been set in place and a great quantity of material for completing the structure has been delivered at the site.

The Missions of the General Conference in China are not in the present war zone. Kai Chow is 500 miles south of Manchuria and 1,000 miles north of Shanghai. No conflicts between the Chinese and Japs have been reported in the vicinity of the missions.

The report of the Eastern District Conference, prepared by Rev. Freeman Swartz, the secretary, is now ready for distribution. This is one of the most carefully prepared records of this Conference ever issued and it presents all the work of the organization in well arranged detail.

Freeman College, Freeman, S. D., has arranged to conduct Sunday evening services in the Bethany Mennonite church for the rest of the college term. The meetings are sponsored by Professors Schroeder, Wipf and Hiebert. They will be either in the form of sermons or programs. They will be conducted in the English language. Prof. Hiebert had charge of the first of the series.

Rev. S. M. Grubb of Philadelphia was in Washington, D. C., to attend a hearing before a Congressional committee on the Griffin Bill, which aims to have the immigration laws so amended as to make it possible for one who has conscientious objections to participation in war to become naturalized. Many witnesses were heard who expressed approval to the bill. There was also a large delegation representing military and so-called patriotic organizations who are opposed to the bill.

The Union Meetings held in the Berne, Ind., church came to a close on the evening of January 31 with a huge audience that completely filled the large church. Throughout the two weeks there was hardly an evening that the church was not completely filled. A number of life decisions were made during the series of meetings. The services held in the morning were Bible Studies. Two young men and three young ladies were in the Tucker party and furnished music on a number of instruments.

Members of our churches who have not provided themselves with copies of The Mennonite Year Book miss a great deal of valuable information concerning the work and interests of the church which should be at their finger's end. This year's issue gives a comprehensive account of the various District Conferences comprising the General Conferenc. The statistical tables are complete and show in detail just what the individual churches are doing. The lists of ministers and their addresses is up-to-date. The Calendar of officers and boards of the General Conference appears in full.

NEW BOOKS and REPRINTS

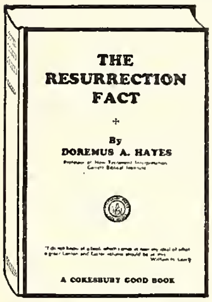
For Ministers and Religious Workers

NEW COKESBURY EASTER BOOKS

THE RESURRECTION FACT, by Professor Doremus A. Hayes, Garrett Biblical Institute

"This is a magnificent work—one of the best accounts of the Resurrection ever written. . . . Prof. Hayes knows his Bible—his is no guess work. He is a poet; his book is beautifully written; it has scholarship; it picturizes the things which happened; it faces every argument of the enemies of Christianity and **disposes** of them. . . . I do not know of a book which has been published since I have had an intimate acquaintanceship with religious books which comes as near my ideal of what a great Lenten and Easter volume should be as this."—Dr. William H. Leach.

This is a book which will stimulate sermons; and when read in the home, or used in the various societies of the Church, it will strengthen religious convictions concerning the great Resurrection fact. **Price, $2.00 postpaid.**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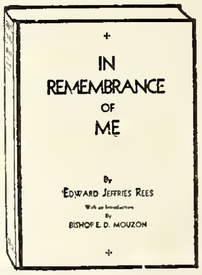
These twelve communion addresses treat the meaning, purpose, and urgency of close spiritual communion with God and Jesus Christ, and dwell with deep insight upon the significance of the regularly scheduled communion services of the Church. Especially pertinent during the Lenten season are the chapters, "Consecrated Lives at Consecrated Altars," "The Supper in the Light of the Cross," "Immortality and the Easter Hope," "The Spirit of Missions in the Sacrament." **Price $1.00 postpaid.**


IN REMEMBRANCE OF ME
By
EDWARD JEFFRIES REES
With an Introduction
By
BISHOP E. D. MOUZON

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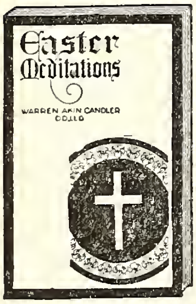
Easter Meditations
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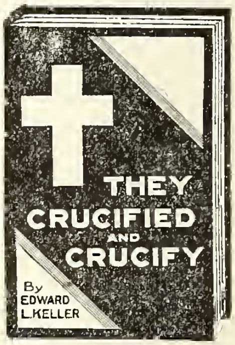
Nine Lenten and Easter meditations by one of the veteran church voices in America today. This beautifully bound, attractively printed book affords a variety of uses during the Lenten season. **Price, $1.00 postpaid.**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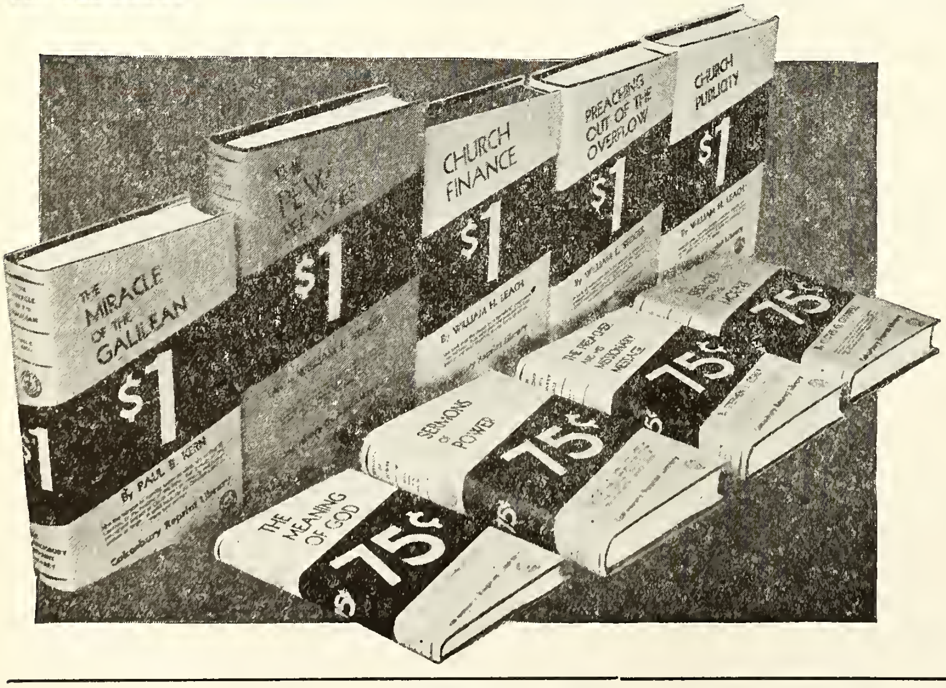
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MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, FEBRUARY 18, 1932 No. 7

EDITORIAL

Attention has been called to the fact that, like other ventures, the Publication Board of our General Conference is keenly feeling the general depression. Ordinarily the Publishing House makes its way as it goes and does not need to call upon its patrons for extraordinary help but the situation today calls for loyal support of all of our publication ventures. There is no reason why our church papers should be left in the lurch. The church needs them and the membership of the church can not have an intelligent understanding of the affairs of the church unless it is kept informed concerning all of its activities. Moreover, at this time, when calls are being made for all kinds of ventures in benevolence, the instrument that directs special attention to needs is the church paper. If it does not have access into every home of the church it fails in its purpose.

It surely is not the great cost that keeps people from subscribing for their denominational papers. For one thing, our own papers, when compared with those of other denominations, are not expensive and there is hardly a family that does not subscribe for a daily paper which at least costs two cents an issue. The Mennonite only costs its subscriber three cents a week. No matter how many calls there are upon one's pocketbook the taking of a church paper, because of its cheapness, places no hardship on any reader. Lack of interest, lack of loyalty or lack of sympathy for what a church paper stands are the real causes that make the way of the church paper hard to go.

It is not only by supporting our publications that the Publication Board is helped. The Publishing House is in the business of selling books and is prepared to furnish literature, on order, of any kind at the market price to its patrons. If our readers need books of any kind they will be benefitting themselves by making their purchases through the House, since everything done for publications is something done for the church and its interests.

The report of the Eastern District Conference, recently issued, is something more than just a bundle of reports. It gives intimate information concerning some of the activities of the Conference that do not generally come under the reports of business sessions. The Ladies' organizations and Men's Brotherhood are noted. The lay organizations in the church are coming more and more into notice and influence. Both those for men and women have a distinctive part to play and in just the proportion of lay activities will the inner life of the congregations be noted and become effective. Sunday Schools and Young People's Societies are old institutions having done an amount of good in the church that cannot be estimated, but, both organizations serve a class and are not so far reaching that the whole membership may be included. The Men's and Women's organizations now make it possible for every member of the church to have a distinct and active part in its life and influence. Where such organizations exist we see no reason why any member of the church should be without connection with one or the other of these societies. The Brotherhood of the Eastern District Conference is an organization of its men which holds itself together for the purpose of doing any work that the church finds for it. Some years ago, when the matter of relief was uppermost in the minds of the people, this body of men, upon invitation of the Conference, undertook to raise a Thanksgiving Fund of $50,000.00 which not only gave much needed relief to our brethren in Russia but financially strengthened such undertakings as the Home Mission and Educational Boards were undertaking. A recent task given to the Brotherhood was to work out some plan for a Ministerial Pension Fund. The result of its proposition will be presented at the next meeting of the Conference to be held in Philadelphia this spring. There can be no question that such a relief measure should be put into force. No individual church is in a position to guarantee to the future of the ministers who have given their life to the service of the church, yet, the need of their care in the event of old age or misfortune is apparent. The family that makes no provisions for its fathers and mothers, when they have passed the time where they can take care of themselves, is criminally negligent and the same may justly be said of the church and its worked out ministers.

SOUTHERN CALIFORNIA PEACE CONFERENCE

A. J. Neuenschwander, Upland, California.

One of the tasks of the General Conference Peace Committee is to work with other like-minded Peace groups. For a number of years, such cooperation has been carried on in the Eastern and Central States through an organization, known as the Pacifist Churches. Conferences have been held under the auspices of this organization in Bluffton, Ohio; Lancaster, Pennsylania; Carlock, Illinois; Chicago, Illinois; North Manchester, Indiana, and in other places.

Extension work was discussed and approved in the Committee so an approach was made some time ago to the Friends and Church of the Brethren in Southern California. The response was gratifying and plans were formulated. In the beginning the following individuals participated and helped to get the regional Peace Conference under way: Dr. J. Herschel Coffin, Dean of Whittier College, Whittier, California. Whittier College is a Quaker Institution. Two other Whittier College men, Prof. S. A. Watson and Prof. David E. Henly, also helped. It might be stated that all these three men are on the Friends' Pacific Peace Committee. From the Church of the Brethren, Dr. Ellis M. Studebaker, Dr. W. I. T. Hoover and Rev. Galen K. Walker is the pastor of a large Brethren Church. L. J. Horsch and the writer represented the Mennonites.

The first Conference of this group will be held in LaVerne College, Saturday, March 5th. In next week's issue of The Mennonite we hope to bring the program.

The plan is to extend the invitation to all the congregations that are connected with the Friends, Mennonites and Brethren, in this way the announcement and invitation is to come to all the members of these three deominations.

FORMAL STATEMENT OF THE ORGANIZATION OF THE MENNONITE PEACE SOCIETY

Dear Friends:

For a number of years there has been an increasing desire among various Mennonite groups to make our historical belief in non-resistance more effective. The last few years have brought a greater necessity for action, and a feeling of responsibility for making known our stand on the question of strife.

As a result of this need for action and this feeling of responsibility the MENNONITE PEACE SOCIETY has been organized. It is the purpose of this Society "to unite individuals of various Mennonite groups in an effort to apply the teachings of Jesus in the promotion of 'Peace on earth, Good Will toward Men.'"

The Society is not associated with any one group or Conference of Mennonites. It solicits the support of all and expects to cooperate with any existing conference peace groups.

The Society wishes to carry out a program of education and activity. It is dependent for its finance upon membership dues and friendly gifts.

Because of our spiritual heritage we believe we have a definite responsibility for teaching men the way of peace instead of war. We invite you to share in this task with us.

THE BOARD OF COUNSELLORS of the MENNONITE PEACE SOCIETY.

Vivienne S. Musselman,
Executive Secretary.

Membership Card

I am in sympathy with the purpose of the society and wish to become a member:

Associate	$1	annually
Active	$2	annually
Contributing	$5	or more annually
Honor	$10	or more annually
Life	$25	

Name..

Address..

All membership applications should be sent to Rev. I. R. Detweiler, Bluffton, Ohio.

THE CHURCHES AND THE SHANGHAI TRAGEDY

American Christians have been so deeply stirred by the recent tragic events in the Far East that many are eager to know whether the Churches have been able to exercise any effective influence during the crisis. The following is a brief summary of some of the developments of the last three weeks.

On January 22, the Administrative Committee of the Federal Council took action expressing its whole-hearted support of the policy announced by the Department of State in the notes of January 7, 1932, in which our Government declared "that it does not intend to recognize any situation, treaty or agreement which may be brought about by means contrary to the covenants and obligations of the Pact of Paris." This declaration of the Secretary of State the Administrative Committee hailed "as a step forward in implementing and making effective the ideals and purposes expressed in that Pact, and thus in upholding the principle that resort to military violence for securing national objectives is no longer to be regarded as legitimate."

Many cable messages have passed back and forth between Christian leaders in the United States, China and Japan,—all symbols of a fellowship in Christ which reaches across national barriers and ministers to mutual understanding.

When the tragedy began in Shanghai, a cablegram was immediately sent (January 30) to one of the most influential missionaries in Tokyo, stating that "American opinion is horrified by Japanese slaughter of innocent Chinese in Shanghai." Supplementing, as it did, a long confidential letter sent to the same missionary in December, the cabled information would certainly be conveyed to leaders not only in Christian circles but also in the government.

A cablegram was also sent (February 2) to the chairman of the Japanese National Conference for International Peace through Religion, which read: "American religious leaders long friendly to Japan horrified at bombing civilian Chinese in Shanghai including helpless men, women and children. Earnestly appeal your committee use utmost influence to prevent continuation of such procedures." The sending of this cablegram seemed especially appropriate since the Japanese Conference for International Peace through Religion, held last June and attended by 342 representative men and women of the Buddhist, Confucianist and Christian faiths, had adopted a series of striking resolutions on their responsibility for world peace.

In view of the powerful nationalistic and militaristic currents now sweeping Japan, on the basis of the distorted censored news that its people are apparently receiving from the rest of the world, it has been essential that no message should be sent to the Japanese Christians which might embarrass or endanger them or place upon this little group a responsibility which the nation as a whole should bear. In the integrity of purpose, sincerity and courage of the Christian leaders in both China and Japan there has been the fullest confidence.

The situation in Shanghai developed so rapidly and ominously that a frank and friendly letter was presented to the Japanese Ambassador in Washington, D. C., on February 3rd, by Dr. Sidney L. Gulick in person. This letter set forth the dismay and sorrow of American Christians over the horrors in Shanghai. The Ambassador graciously offered to transmit the message to his government in Tokyo.

On February 5th, a special session of the Administrative Committee of the Federal Council was convened to review the situation and to consider what further action should be taken. The outcome of this special meeting, after extended discussion and conference with foreign missionary leaders intimately in touch with both China and Japan, was the adoption of the following resolution:

"The rapidly increasing horrors consequent upon military action in the Far East vividly reveal the appalling situation created in the world by great armaments and the ready resort to their use. The Administrative Committee of the Federal Council of the Churches of Christ in America regards present conditions in Shanghai as a clarion call to the nation, our own included, to redouble their efforts to achieve a radical reduction of armament and to strengthen the institutions of world peace. Instead of treating the chaotic conditions in the Orient as indicating the futility of the Geneva Conference, we regard them as demonstrating the absolute necessity for holding the Conference and making it a complete success.

"We deplore the sinister and short-sighted

THE MENNONITE

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comment heard in certain quarters that the demand for war supplies from the Orient may stimulate American trade. We condemn any idea that the American people should make profit out of providing the implements of destruction for fighting nations.

"We record our high appreciation of the efforts of our Government, in cooperation with other nations, to prevent further military conflict in the Far East and to aid in securing a just and honorable settlement of the Sino-Japanese controversy in the spirit and methods of the Pact of Paris, thus conserving the true interests of both Japan and China and promoting the peace of the world."

Since the adoption of this statement and its submission to the Department of State, cablegrams have come from Christian leaders in both Shanghai and Tokyo appealing to American Christians to urge the Government of the United States to adopt every possible measure for restoring peace between China and Japan.

During all these anxious weeks, the Federal Council of Churches, keeping in close touch with the Department of State in Washington, has been confident that the Department is giving the Sino-Japanese problem both careful attention and wise handling. Dr. Samuel McCrea Cavert expressed the judgment of the Council's staff in these words:

"The people of the United States may well be thankful that at this hour our Government has as Secretary of State a man who has had personal experience in the Far East and who is himself acquainted with many leaders in the governments of both China and Japan. We may be assured that Secretary Stimson will do everything that is humanly possible to help secure a peaceful solution of the relations between Japan and China, conserving the rights and promoting the legitimate interests of both countries. All Christians should pray that Divine wisdom and guidance may be granted to him and to all the other statesmen who are carrying heavy loads of responsibility in connection with the crisis in the Orient."

RELIEF NOTES

By Levi Mumaw.

A cable from Bro. G. G. Hiebert, who has been located in Paraguay for the past two years helping the Mennonite colonists get started in their new home, has advised this office that he expects to arrive at New York, February 2. Bro. Hiebert has been relieved of his duties in the colony during the past year because of the organization of a Cooperative in the colony for the purpose of taking care of the business connected with its activities.

We are glad to be able to report that the monthly cash budgets which had been promised the Colony have been forwarded regularly as they became due and we are hoping that we will have sufficient funds on hand for the next two months to carry out our plans as previously announced. A part of these funds has been pledged. We are depending on the balance through your cooperation.

As reported in our last Relief Notes, the Mennonite Central Committee had been assigned the task of helping the Mennonite Refugees being detained at Harbin, China. This task has been facing our relief organizations for about two years. During the year 1930 a considerable number were assisted to the United States. This avenue was finally closed. During the past year a number of projects were in progress but without any direct results. This led to the action taken at the Newton, Kansas, meeting held in December. Negotiations were taken up at once, and arrangements are now in progress to assist 60 families or about 300 souls to go to Paraguay.

This work was undertaken only after much apprehension as to the final results of our efforts. We believe, however, that many prayers have ascended for the relief of these unfortunate ones, and at this writing the general prospects are mingled with grave facts and conditions that may yet seriously hinder the movement. It is the purpose of the Committee to do all in its power to make possible their escape and our present plans and prospects will make it possible for more than one-half of the group located there to find a desired haven for themselves and families. Who will assume the responsibility of hindering any possible avenue of escape for these needy ones?

It will be remembered that Harbin, China, is located in Manchuria, the territory which is the scene of the conflict between the Japanese and Chinese miltary forces. Harbin has recently been mentioned by our daily press as being in the zone where the two armies are contending. Shanghai is also in the zone of military operations. These conditions have made it very desirable to have this movement in the hands of a general relief organization. Accordingly all the negotiations of the Central Committee through its representative, Bro. B. H. Unruh in Germany, have been conducted through the Nansen Relief Organization associated with the League of Nations at Geneva, Switzerland. Through this organization special transportation rates have been obtained from Shanghai to Buenos Aires. All transportation problems will be assumed by them. As a result of their negotiations and assistance, we are now able to report that a first group of 60 families or about 300 souls are scheduled to leave Shanghai, February 13, on Steamship Athos II. This steamer is scheduled to reach Marseilles March 18 and then continue from Bordeaux, March 21, and to reach Buenos Aires about May 1. It will require nearly two weeks longer to reach Puerto Casado, Paraguay, where they will disembark.

With the funds in hand and available for this purpose, including that reported to us by the treasurers of our relief organizations, enough is available to meet the transportation charges for this group and a part of the equipment necessary for each family. The amount needed per family for equipment and supplementary support in Paraguay for the first year is estimated at $200.00 per family. We believe there are many individuals who would rather share this amount than to exchange places with these unfortunate ones. A response of this kind would greatly relieve the responsibility assumed by the Central Committee along this line. In many sections there are congregations who could no doubt assume an obligation to take care of one family. Any smaller amount, however, will be appreciated.

The aim of the Committee is to provide adequately for this first group according to our needed estimates. Those who will need to remain under the present abnormal and distressing conditions at Harbin will not be forgotten. In fact, negotiations have been made to render assistance as soon as additional funds are available. Our Committee is under obligations to acknowledge the receipt of $10,000.00 to assist in the transportation and colonization of our refugees at Harbin from the Central Bureau for Relief of the Evangelical Churches in Europe, operating in this country by approval of the Federal Council of Churches of Christ in America. This assistance will cover more than one-third of the total transportation charges for this first group. This, together with the other funds that had been accumulating for this purpose, has made it possible to assume the obligations necessary to move such a large group in our first effort.

We wish to acknowledge the fact that we have in prospect as reported by Bro. Unruh, a grant of 150 marks for each family from "Brueder in Not" in Germany to be applied on the equipment bought in Germany. This will total about $2,200.00 for this first group. It will be remembered that this organization had given similar grants to all who had left Germany for Brazil and Paraguay. A list of equipment similar to that furnished to previous groups going to Paraguay from Germany will be purchased in Germany and shipped to Marseilles or Bordeaux to be sent along with the refugees.

Your prayers and cooperation in this effort are urgently solicited. The services of the Committee are committed to Him who doeth all things well.

Scottdale, Pa. January 28, 1932.

CORRESPONDENCE

First Mennonite Church, Mt. Lake, Minn., January 29, 1932. Since I have been re-elected correspondent to the "Mennonite" and "Bundesbote" I shall again try to fulfill my duty.

On November 17th, the annual business meeting was held in the church building. Plans were made and officers were elected for the coming year. The offices for which persons were elected are: One member each to the Board of Religious Council and to the Board of Trustees; term of office being three years. The following offices were filled for one year: S. S. Supt., choir director, organists and pianists, ushers, representatives to the Board of Directors of the Bible School, etc. At the time of the business meeting it was one year since this congregation adopted its new constitution. No changes or by-laws have as yet been made.

Christmas time, with all its blessings, has once more become history and the new year with all its mysteries has ushered in. But many scenes of the Christmas season have been painted on memory's wall and things heard are printed in indelible form on our minds.—The Ladies' choir rendered a musical Christmas program in the evening of December 17th. The girls indeed sang well. The church was beautifully decorated for the Yuletide season and this together with the beautiful message in song awakened ones heart anew for the Christmas season. We also had a beautiful program in the evening of Christmas day. The church was exquisitely decorated with lights and evergreen branches. The Christmas tree also had its place near the children and the stage. Much was said and recited, and most likely most of it is by now forgotten, but I hope and believe that some seeds of the Gospel have deeply penetrated into the hearts of the children and adults which will in due season sprout, grow, and bear fruit for the Life Eternal.

On New Year's morning it was our joy to have with us Missionary P. A. Penner. He had chosen as text Luke 13:6-9, and emphasized especially the question "Have we brought forth fruits fully as much as God demands of us or will He be compelled to say, 'Cut it (the tree) down! why cumbereth it the ground?'" He admonished us to bear more fruits and then gave five reasons why we perhaps did not bear as much fruit during the year 1931 as we could and should have done. The sermon was easily understood and very impressive and no doubt will long be remembered. At the close of the services our elder I. J. Dick gave a brief statistical report of our church. Seven weddings had taken place during the year. Several funerals were held but more children were born than the number of deaths mentioned. We have been privileged to have services every Sunday and besides the regular services many special ones could be held. C. E., Sunday School, Sewing Societies, Choirs, etc., have also been very busy. We must say at the close of another year, that God has showered many blessings upon us. To Him be thanks, honor and glory.

The weather is quite changeable at present. On the average we have had a great amount of precipitation at first in rain and now in the form of snow and ice. But inspite of inclement weather conditions the regular church attendance has been very satisfactory. There have not been very many cases of sickness, but it so happened that both of our ministers were sick at the same time. They have, however, almost recovered by the time of this writing.

The evenings of January 4th till January 6th, we had our annual prayer meetings. On account of inclement weather the attendance was however not very satisfactory.

Today, January 29th, it is exactly 39 years that our beloved father was called into the ministry of the gospel. Many things have happened during those years that fill his life's work with a bountiful treasury of memories. It was in 1876 that he came with his parents from Russia to America, and since his parents were poor and settled on the praries of Southern Minnesota, it wasn't possible for him to receive a higher than an ordinary education. Therefore, it has often been difficult for him to prepare and deliver his sermons, but the Lord has always given strength. He always has and still reads a great deal in both German and English, and that together with experience has been his further education. Since he has never received pecuniary compensation for his labors, he found it a necessity to make his living in the field of agriculture. He with his family have dwelt in this occupation till 1927, since then he has made his home in Mt. Lake. It is but natural that his daily work has greatly handicapped him in his ministerial labors, for tired and weary he often came home from the field knowing that he could not go to rest until he had at least in part prepared a sermon for the coming Sunday or other festivity. And since this congregation, in its earlier years, had regular Sunday services at four different places it has not always been easy to be on time and place when there was rain or snow, or were other severe weather conditions. It was one mile to the church northeast of Butterfield, 12 to Mt. Lake, 18 to Delft, and 21 to the southwest of Mt. Lake church, and when the horses had worked hard during the week they did not care to trot very fast either.

As this congregation has always had more than one minister at one time (now two), he has till now labored in cooperation with seven different ministers. All but two of these have by now entered into their eternal reward.

It being the custom in early years to write the sermon out completely in long hand and read it to the congregation he has done so too during the first seven years of his ministry, later he has only taken down notes and delivered the sermon as then inspired by the Holy Spirit. In these 39 years he has delivered thousands of sermons, and hundreds of funeral addresses and talks for other occasions. Thousands have heard the Word of God from out of his mouth.

In 1918, after he had labored 25 years, a jubilee celebration was given by the congregation northeast of Butterfield. All had come for the occasion. Since the celebration was to be a surprise, it was a complete success. It had never dawned upon him that such a thing would be undertaken for his honor, and for that reason the surprise was such a great success that his tears rolled down his cheeks; he could not help but feel unworthy as he felt he had done only his duty to them and now a recognition due him! He could not grasp it! A program was rendered and then a meal served (the eats were brought by the guests), then he was encouraged to labor on, the guests departed and so the joyful feast came to a close. Fourteen years have passed since then and he still labors in the Vineyard of our Lord. How long it will yet be his privilege to be active we do not know, but we hope it will yet be many years. But when his time will come surely the Lord will also say to him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. Matt. 25:21.

H. M. Harder, Corr.

Hebron Church, Buhler, Kan., Jan. 24, 1932. —The Annual Congregational Business Meeting of our church was held Dec. 28. Good attendance and much interest was shown. The reports of the previous year were read and the election of officers followed. D. D. Balzer was elected superintendent of the Sunday School and J. R. Epp assistant superintendent. J. J. Buhler was elected deacon to serve for two years. The secretary of the congregation elected was Sam Regier. Emma Goertzen was elected pianist and D. D. Balzer choir leader. The Bible Teachers' Training Class meets every Thursday evening and is conducted by Rev. P. E. Franz. We had two meetings that everybody attended, showing that the interest was great. The studies are in the Old Testament.

Two of our people, who have submitted to operations, we are glad to report, are coming along nicely. Next Sunday we will celebrate the communion of the Lord's Supper. The Sewing Circle will again begin meetings next week.

Mrs. C. P. Froese.

Emmanuel Mennonite Church, Pratum, Oregon. — Dear readers of the Mennonite.— Greetings to all the readers. At the beginning of this another year, we have many things to be thankful for, and many things to look forward to.

God has wonderfully blessed us both spiritually and materially. Has not called any one out of our church home through death. We had very little sickness in our community for which we are very happy. God has wonderfully answered the prayers of the believers to have our dear pastor's health restored so that he was able to deliver such beautiful messages from God's own Holy Word to us. It should be the duty of every church to be a praying group for their pastors, for they certainly need our prayers.

This past year we had 1,140 visitors in our Sunday School. Many more come later just for the services. How true the words of our Blessed Lord when He said "that my word shall not return unto me void." We are very glad to have so many visitors in our midst. Our highest attendance this past year was 259 in our Sunday School which makes our classes very large. God's house should always be a Light House for the soul.

On December 6th, we had the joy of having Rev. W. G. Asher in our church. He gave us a very timely message which was much enjoyed by all. On December 20th, the Senior Choir gave a Christmas song concert, which was much appreciated by the large audience. On Christmas eve we had our regular Christmas program given by the children. The Junior choir furnished the songs and our pastor Rev. J. M. Franz gave the splendid closing remarks.

On Christmas Day our pastor gave us the Christmas message in the German language. He was happily surprised to see such a fine group come out to hear the Gospel Truths. The older brethren especially enjoyed this rare treat in their favorite language.

Our annual business meeting was held in the evening of January 6th. The meeting was opened by a very fitting message which was

(Continued on page 14)

MENNONITES AND WAR

The Mennonite church was one of the earliest of modern peace organizations. From the start non-resistance was one of its fundamental doctrines. Mennonites were often called "Revengeless Christians" because they opposed all use of force in the settling of such disputes, whether private or public, as arose from human passions and hatreds. This doctrine was based not only on good Scriptural authority and the clear practice of Jesus and the Apostolic church, but upon sound psychology as well. The law "Like begets like" is as true in the realm of social relations as in the field of biology. Hatred begets hatred, and it is only love and good will that can settle human quarrels.

Human life to the Mennonites was sacred, and not to be snuffed out for any reason whatsoever, individually or collectively, to satisfy the desire for private revenge, to appease the demand for public justice, or to end an international dispute by means of an armed force in organized war. "Thou shalt not kill" was a divine command which knew no exceptions. Mennonites consequently never sanctioned either capital punishment or war; and up to the time of the French Revolution none ever found their way into the armies of the times.

Contrary to what one might expect, this refusal to engage in war, except in the case of the Swiss Mennonites in the early eighteenth century, was not usually a cause of persecution. So long as armies were small, and soldiering was still a profitable and pleasant pastime, it was not difficult for the war lords of the times to keep their ranks well filled with professional fighters who offered their services to the highest bidder, whoever he might be. As late as the American Revolution Hessians were still hired to fight British battles. Exemption from military duty therefore under these conditions was never hard to obtain even by those who desired it on other than conscientious grounds.

But with the introduction of the general levee under Napoleon and universal conscription which followed throughout Europe during the nineteenth century, the Mennonites of Europe found it increasingly difficult to maintain their traditional attitude toward war. Finally in course of time the young men who were lured into military training in times of peace, could find no logical excuse to refuse in times of war, and completely abandoned their peace traditions, everywhere except in Russia where a remnant of faithful Mennonites is still keeping up a courageous but seemingly hopeless struggle to maintain the faith of the fathers.

In America, on the other hand, the Mennonites have consistently kept hold of their peace principles. This has not been a difficult task; for in America there has usually been a high regard for sensitive consciences. Wars too have been fought by volunteers; and there has never been any compulsory military training in peace time. In only two struggles has there been recourse to conscription—the Civil War and the recent World War. In both cases ample provision was made for such as were conscientiously opposed to military service. In the World War perhaps some two thousand young men were drafted into the service. Most of these accepted the noncombatant duties provided by law; a strong minority, however, those with a more sensitive conscience, and with a keener sense of the logic of their situation than their fellows—the so-called conscientious objectors—refused all service. Three hundred of these were condemned to long terms in federal prisons, but were released long before the expiration of their terms soon after the war.

Of all the countries where Mennonites are found, Canada has been most considerate of their peace principles. In every militia and war act in her history the Canadian government has specially exempted the Mennonites from war service. In 1873 an Order in Council granted Russian Mennonite immigrants complete military exemption as an inducement to settlement on the Manitoba prairies. This promise was scrupulously kept by the Canadian government during the recent war, and even extended to the Mennonites who had located in Canada before 1873. No Mennonite of any description was drafted, nor even compelled to register during the World War.

What of the future? Without question it will become increasingly difficult as time goes on for any group of people to retain special and unusual privileges of any sort on the ground of religious scruples. Contradictory though it may seem democracy has much less patience with the conscientious convictions of the minority, if such convictions run counter to the interests of the majority, than an autocracy. How important then it is that Mennonites, who especially in times of strain and war, have shown such valiant courage in maintaining their non-resistant faith, should now also in times of peace study anew their peace principles, and fortify themselves for periods of stress that may still lie ahead. If the time ever comes when American Mennonitism will be separated from its peace principles it will lose its very heart, and only excuse for separate existence.

There was perhaps never in the history of the world a time when so many of the thinkers and moral leaders of the world raised their voices in protest against the war system as now—such men as Einstein, Gandhi, Kagawa, not to mention numerous religious leaders in our own America. These men go all the way in their renunciation of war—the way of the absolutist, the way of the conscientious objector, the Mennonite way, absolute non-participation. It is to be regretted that Mennonites no longer lead this procession as once they did. They have hidden their light under a bushel. But they should at least follow. Especially should they cooperate with other non-resistant churches to the fullest extent possible in the crusade for what may some day be a warless world.

War is still the world's greatest collective mistake; and its elimination from the face of the earth still its greatest task. And there is no task more worthy of the best efforts of the young men and women of today aflame with the desire to serve their fellows.

C. Henry Smith.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

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Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

February 28

What Contributions to Civilization Are Missionaries Making? Acts 19:8-20.

A vital and important topic is again before us. A number of questions immediately present themselves when we read this topic. What is civilization? What is the relation between Christianity and civilization? Does Christianity have anything to contribute to non-Christians? If so, what? Do other religions have something to give to us? May it be true that Divine revelation has not been strewn exclusively on Christian soil?

It is helpful sometimes to go to a dictionary to get a clear meaning of a well-known word. The definition for "civilization" is "a state reclaimed from savagery, educated, refined and humanized." According to that definition may we say that the United States of America is civilized? As we look at crime, wretchedness, squalor, bitterness, discontent, appeal to force and the beastial, we are compelled to say that we are still far removed from our goal. But on the other hand we can declare that the purpose of Christianity is to bring into fulfillment the demands of the above definition. Christianity does aim and is able to save, moralize and civilize In many cases the public mind refuses the proffered help of the "Gospel Way", and prefers to look to other sources for help. But only as men and nations come to Him "in whom we live and move and have our being" only then will they find the way to a free life. "Come unto me, all of you who toil and are burdened and I will give you rest." These are the words of Jesus, and they hold true today just as much as they ever did. "Jesus is here" if we will but approach Him. He alone can lead us into freedom from ignorance, superstition, and slavery. Until men are truly Christianized they are enslaved to that which holds them down.

Christianity and Militarism

One of the oustanding problems confronting every nation, and Christian nations especially, is the problem of militarism. All depends on the vital question and the way we choose to answer it. The question is: "Where is your highest loyalty?" If a people answers, "In the State", then that country encourages nationalism and consequently an increased program of militarism and possibly destruction of civilization. If, on the other hand, a people answers in terms of that which is right and good, or as we Christians would say, "God", then that people is tending toward internationalism, a better understanding of one another and possibly world peace, and in addition it may be a big step toward world religion.

When we think about a world religion, we feel certain that it can be nothing but Christianity as we now know it. It is very true that a living religion like Christianity must be an experience, it can never be borrowed. Christianity is a power. But from time to time we will perhaps take the truths of Christianity and express them in new thought forms. That is what was done by Paul and the author of the Fourth Gospel. They took the teachings of Jesus and clothed them in the thought forms of the people with whom they were working. It is always hard to interpret an experience in any words. But vital experiences like that are universal. Justin Martyr said: "Whatsoever things have been rightly said among men belongs by right to us Christians."

"One holy church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place."
—Samuel Longfellow.

Jesus, speaking to some of His followers, said: "Ye are the light of the world." We should proclaim the living gospel of Jesus Christ and proceed to show the transforming power by our lives. The missionary in an especial way is a light, a leaven, whose purpose it is to leaven the whole lump. Christianity through our missionaries has done a remarkable piece of work in bringing the best of our civilization to other lands. This work is going on still. Quite often their work is made exceedingly difficult by their own fellow-countrymen whose sole purpose is to exploit the natives.

Perhaps our most classical example of this vicarious service of love is to be found in the life and work of David Livingstone who gave so much of his life to his beloved Africa. He traveled through swamps, crossed rivers, mountains, suffered the ravages of disease. He explored country where white men had never set foot on before him. He traveled over 32,000 miles of uncharted rivers. But much more important than that, he taught the natives the beautiful powerful gospel of Jesus Christ. And what was more he lived that gospel. So powerful was his appeal that when Livingstone died in his beloved land his black-skinned friends insisted that his heart must be removed and buried in Africa. He died praying for his people. The remaining part of his body was sent to England. Loving friends carried his body hundreds of miles to the sea-coast; it rests today in Westminster Abbey.

Questions

1. Are the terms "civilization" and "Christian culture" synonymous?

2. Can Christianity receive any contributions from other religions?

3. Wherein lies the strength and weakness of Buddhism?

4. Wherein lies the strength and weakness of Mohammedanism?

5. Give a short sketch of the life and work of your favorite missionary.

6. What are some things which Christianity can contribute to the non-Christian world?

7. How can missionaries be a large factor for peace in the troubled world of today?

8. What are some contributions which Jesus Christ can give to civilization?

Search the Scriptures

Mon.—Read Tit. 3:1-8. A gospel that transforms life.

Tues.—Read Rom. 12:1-8. A high ideal.

Wed.—Read I Jn. 3:17-19. Hospitals.

Thurs.—Read Acts 14:8-18. Benevolent enterprises.

Fri.—Read Jn. 9:1-7. Education.

Sat.—Read Acts 17:22-31. Knowledge of God.

Sun.—Read Acts 19:8-20. Christianity and Civilization.

Books You May Want to Read

This week I would like to submit for your consideration a devotional pamphlet which is designed to be used for a daily devotional guide during the season of Lent. It leads up to Easter, and is very fitting for use in the personal Morning Watch. The pamphlet is entitled "The Fellowship of Prayer", the subhead is "Recapturing the Radiance". It is issued by the "Commission on Evangelism", 105 East 22nd St., New York City. I believe the price is three cents apiece.

PRAYER

By Frederic Ross

Prayer is fellowship with God. The Spirit of God meets with the Spirit of Man; it is tuning in with God. "Draw nigh unto me and I will draw nigh unto you." (James 4:8). That is what we do in prayer. It is the root of our Spiritual Life, and therefore, I would call it "The Road to God". Strong faith is learned in prayer.

There is great danger that prayer may become self-centered, or selfish; or it may be made a means for selfish ends. True prayer, however, makes one humble; it gives one a sense of the majesty of God; it makes one feel unworthy of God; it changes our life and builds character.

In prayer the heart speaks, a spoken prayer is merely a form of prayer. When the heart prays it brings forth the spoken word. "Out of the abundance of the heart the mouth speaketh."

A child crieth to his father—so in prayer we cry as children to God, our Father; out of a sense of need and—we learn to do the will of God. When Jesus prayed a true Son spoke to his Father. It was natural for him to pray; it was but the natural breath he breathed. So with us; if our life is a praying life we become eventually so Christlike that Prayer is a natural breath. We think God's thoughts after Him.

I do believe in certain times of praying, preferably in the morning, and the evening hour. On the whole we must learn to pray "without ceasing." Prayer is power. It is an art, the finest art of all arts. We are in a school of Prayer and will be made perfect herein likewise.

OUR PORTLAND MISSION WORK

Dear Mission Friends:

Another year has become history for the Portland Mission, and with Samuel we can say, "Hitherto hath the Lord helped us." The work has not been easy; at times it has been quite difficult, but God has always given grace and strength to carry on." We surely praise God for our people here in Portland who have been helping to "carry on" so faithfully. We pray that God will give them much strength and courage to continue the good work.

Then we also praise God for those of you who have been standing by so faithfully with your prayers and contributions. May God most richly bless everyone. Recent contributions received are as follows: Ladies Mission Society, Upland, Calif., $10; S. O. Circle, Upland, Calif., $7.50; S. S. Class, Upland, Calif., by J. A. Hiebert, $9.

On Sunday morning, November 29, Rev. J. M. Franz and family from Pratum, Ore., were with us. Rufus Franz gave a very interesting talk in Sunday School and Rev. Franz gave us a very helpful message in the morning service.

On Sunday, December 13, Rev. P. R. Aeschliman from Almota, Wash., was with us and gave us an interesting message on the subject, "The Most Important Event." Four people were received into the church that morning.

Our Choir gave a sacred Christmas song service on Sunday evening, the 27th. Rain was coming down in torrents, nevertheless, we had a fairly good attendance.

Mrs. Mason has invited our Christian Endeavorers to her home for a watch night party on New Year's Eve. A program is being arranged for the evening.

We ask a continued interest in your prayers for the work here. Wishing you all much joy and peace and prosperity in the New Year.

Yours in Christ,

Catherine Niswander.

Dec. 29, 1931. 424 Fargo St., Portland, Ore.

A CANDLELIGHT INSTALLATION SERVICE

By Ruth Eymann

On Sunday night, January 3, twenty-eight officers of the four Christian Endeavor societies of the First Mennonite church of Reedley, Calif., were installed at a candlelight ceremony.

The state C. E. colors, purple and gold, were used in the decoration of the church auditorium. Ivy trimmed the panels, and candles in a number of candelabra burned throughout the service. In the background stood a large C. E monogram.

The members of the four societies sat in separate reserved sections. Herman Neufeld presided over the meeting, and after a short song service, led by Miss Emma Ruth the group stood and sang, "We're Marching to Zion", while all of the officers entering at the rear marched in slowly. Each president carried a lighted candle and was followed by the other officers of his respective society. The officers of the Adult society came first, followed by the officers of the Young People, Intermediate, and Junior societies. The officers took their place on the platform.

It was a very impressive service. Instead of having a talk by a professional speaker, each officer was instructed as to his duty in a three-minute talk by a more experienced endeavorer. The formal installation was conducted by Mr. C. F. Mueller, after which the group joined in singing, "All the Way My Saviour Leads Me."

C. E. ACTIVITIES

The C. E. Societies of the Upland church met in one large group for the closing C. E. service of the year, the Senior society being in charge of the program. Once a quarter, the societies all meet together, taking charge both of the C. E. program and the church service. Each society puts on a program one quarter in the year.

The four C. E. societies of the Reedley church will have a joint candlelight installation service on Jan. 3, when the officers elected for the ensuing term will be installed The responsibilities of the various officers will be stressed in brief talks before the charge is given to the new officers.

The Snohomish County C. E. Gospel Team rendered a program in the Monroe church in December.

The C. E. societies of the Almota church have been reorganized, dividing the membership into active and associate members. Chester Manchester is the newly elected president.

On the evening of Dec. 27 the new officers of the Y. P. and Adult C. E. Societies of the Los Angeles church installed into their offices by Rev. Claassen.

PREPARATION FOR THE HIGHER LIFE

Olga Regier

A life that is to be useful must have a commanding purpose. It must have a high and noble aim. It is said, "A high and noble aim, and the battle half won". Our greatest purpose on earth is to prepare for a great hereafter—for a higher life—a life more abundant.

How are we to prepare for this higher life? It is not enough to have a definite purpose and a high aim because many a dreamer has had these and yet never accomplished much in the world. We must be willing to say with the Apostle Paul **"this one thing I do".** There are some people in life whose aim is so well known and whose purpose is so certain, that regardless of what winds blow and what difficulties arise, they always come out at the same place because they have an aim, a commanding purpose, and untiring energy.

Into every life is planted a purpose by the divine mind—a purpose that is revealed to us as we seek to find His will—a purpose that shall lead to eternal life. Christ, Himself, charged us with a definite task and when He comes again, He will ask account of it. He is as a man taking a far journey, leaving his porters to watch. Christ left something for all of us to do and expects us to have accomplished our task—to be ready to enter that higher life when he appears.

While preparing for that higher life, we must ask with the Rich Ruler, "What lack I yet to inherit eternal life? Christ's answer is two-fold, (1) Prefer heavenly treasures before all the wealth and riches of the world; dispose all that you have or that you know would dishonor God. (2) Devote yourself entirely to my conduct, namely, come and follow Me.

Only One has overcome the "world" step by step as He became the Way unto life eternal. Now He turns back and beckons us to follow Him. We cannot find the way to the higher life ourselves, we must have a Guide that knows the road because He, Himself, has made it. Let us take the hand of our Master as He reaches it out to us. He is a wise Guide, a strong Guide, experienced, and always present. He is waiting to help us and longs that we put our full trust in Him.

What does it mean to "follow Him"? Our Master's life was a life of constant service to humanity made powerful by a close fellowship with his Father. Then we, who would follow Him into the life more abundant, must follow Him along the road of constant sacrificial service to humanity made possible through a close fellowship with Him. It is only as we walk in close communion with the Master that we can hear the Voice and feel the guidance of the Spirit as it leads us along the road of His will until at last we reach the end of that Will—the life perfect with Him.

Christ does not only become the Way, He becomes also the Truth as He reveals to us the will of the Father and as our hearts open more fully to Him, He becomes unto us Life, itself. **In Him we must set out, in Him go on, in Him attain.** As we follow Him along this road of sacrificial service, we can say with the Psalmist, "Thou showest me the path of Life; in Thy presence is fullness of joy."

Let us wait for our advancement to that higher life until Christ advances us while sitting on the throne of glory.

In the hour of trial,
  Jesus, plead for me;
Lest by base denial
  I depart from thee.
When thou seest me waver,
  With a look recall,
Nor for fear or favor,
  Suffer me to fall.
    —James Montgomery.

THE S. S. LESSON

Sunday, March 6.

Jesus Washes His Disciples' Feet. John 13:1-5.

Golden Text—The Son of Man came not to be ministered unto, but to minister, and give his life a ransom for many. Matt. 20:28.

The Feast of the Passover, to the Jew, was an occasion of great significance. It celebrated his passing from bondage to freedom, from the service of Egypt to the service of Jehovah and the passing over the Red Sea, but particularly it spoke of the Paschal lamb which symbolized the Lamb of God who was to die for the sins of the world. Here, in the upper room in Jerusalem the last Passover with significance to the Christ, was to be eaten. Jesus realizing the meaning of the whole procedure was specially anxious to be with His disciples for there was to be a situation of peculiar intimacy such as they had never before known. He was to institute another Passover which was to be the fulfillment of the ancient Passover in the form of the Lord's Supper.

The disciples, even so near to the death of their Lord, were still quarreling about who of them should be the greatest in His kingdom. That the kingdom was to appear there could be no doubt, but, it was not to come in the preconceived way of the disciples. In a few hours Jesus was to say to His earthly judge that "My kingdom is not of this world" but the Disciples were still filled with worldly ideas. They were to be disillusioned. It was for this purpose that the washing of the disciples' feet took place. In the Oriental family the guest, when he came, had his feet washed by the meanest and lowliest servant. The act was one of refreshment for the guest who came barefooted over the hot dusty paths. The host saw to it that the guests feet were washed, but by the servant and not by himself. It was a duty he would not have omitted but it was beneath his dignity to stoop to the service himself.

There was one who had no part in the washing, Judas having left beforehand. Judas had openly professed friendship for Jesus and secretly sold Him. No doubt he thought he was deceiving his Lord, but such a thing could not be. Jesus had knowledge of it. Those who think that they can deceive God only deceive themselves. "God is not mocked." There are many conjectures about Judas. Some suppose he thought that Jesus would be able to deliver Himself. Some, that having deceived Jesus (as he thought) he believed himself able in some way to deceive the enemies of Jesus, but the fact remains that he deliberately sold his Lord for a price and in doing so he also sold himself body and soul to Satan. He passes from the picture having eliminated himself from the number of disciples in the confidence of the Lord.

Those of the disciples, excluding Judas, were those whom Jesus loves as His own to the end. It was for them that He instituted the Lord's Supper and for them He gave the example of the washing of feet. Love was the motive behind all the acts of the Lord. Here it is particularly emphasized. He loved His own. The narrative is not so narrow as to exclude those who are His disciples now. He loves them and He will to the end. What He did is for us as it was for them. Their concern about chief places in the kingdom is answered by the symbol of feet-washing. They thought of high places. He took the low place as a rebuke and an example to them. If they wanted high places it was for them to do what the one occupying the highest place was doing, namely, take the very lowest and humblest place. High places in the kingdom comes by service not by honors and privileges.

In this scene Jesus' acts symbolize His work, says Torrey, "He rises from the supper—rises from His rightful place and enjoyment. He laid aside His garments—so He laid aside is garments of divine majesty. He took a towel and girded Himself—took upon Him the form of a servant. He poureth water into a basin—provides the cleansing word. Began to wash the disciples' feet—applies the cleansing water. Took His garments—reassumed His glory. Sat down again—resumed His place as Lord. As to Simon Peter note: 1. His imagined humility but real pride. 2. His failure to understand the meaning of Jesus' acts. 3. His failure to ponder the meaning of Jesus' words. 4. His talking when he ought to have been thinking. 5. His promise of future understanding. He knows all about it now. 6. His prompt and eager repentance."

CORRESPONDENCE

(Continued from page 8)

read by our pastor. The thought which was stressed upon every believer was Phil. 2:14-15. New workers were elected and new plans were made how best to carry on our Lord's work. Many were present and all was done with unity and in harmony. The Holy Spirit can only thus work among the believers when they are united as in one body.

Lydia Stauffer, Corr.

CONTRIBUTIONS FOR EMERGENCY RELIEF BOARD, JANUARY, 1932

For Russia:

First Menn. Church, Berne, Ind., $10; F. N. Funk, Marion, Kan., $50; Adina Graber S. S. Class, Pretty Prairie, Kan., $6.92; H. B. Schmidt, Elbing, Kan., $6; P. Penner, Halstead, Kan., $5; J. P. Thiessen, Marion, S. D., $12; J. G. Pankratz, Canton, Kan., $1; Bernard Epp, Marion, S. D., $5; A. P. Neufeld, Inman, Kan., $5; Wm. J. Reimer Beatrice, Nebr., $5; M. Heinrichs, Kitchener, Ont., $6.75; Augusta Schmidt, Korba, India, $25; Johanna Schmidt, Korba, India, $15; Sister Lena May and others, Bethel Hospital, Newton, Kan., $8; M. Heinrichs, Kitchener, Ontario, $3.50; Dirk P. Thiessen, Marion, S. D., $5; Peter Miller, Marion, S. D., $10; Ex. Com. of Mission Soc. per Mrs. J. G. Regier, Newton, Kan., $10; Mr. & Mrs. P. P. Janzen, Newton, Kan., $5.70; J. A. Richert, Burrton, Kan., $10; Marie Bestvater, Newton, Kan., $5; A. A. Penner, Mountain Lake, Minn., $10; San Marcos Menn. Ch., Paso Robles, $17.25; Ted Schmidt, Hillsboro, Kan., $4.44; G. H. Willms, Newton, Kan., $7; Maria Goertz, Canton, Kan., $10; East Swamp Menn. Ch., Quakertown, Pa., $14.35; Anonymous, Woodlake, Cal., $5; F. F. Jantzen, Paso Robles, Cal., $25; John Wiebe, Beatrice, Nebr., $10; Helen Penner, Newton, Kan., $7.45; Susie P. Ruediger, Great Bend, Kan., $3; Eliz. Schmidt, Oraibi, Ariz., $5; First Menn. Ch., Nappanee, Ind., $25; Anonymous, Buhler, Kan., $5.

For Canada:

Mrs. D. J. Siems and Children, Danville, Iowa, $4; M. V. Riesen, Pasadena, Calif., $5; Christian Ch., Moundridge, Kan., $82.

For General Fund:

San Marcos Menn. Ch., Paso Robles, Calif., $4; First Menn. Ch., Beatrice, Nebr., $188.14; Mrs. C. Dueck, Lincoln, Nebr., $.10; Buhler Menn. Ch., Kan., $30; Eden Church, Inola, Okla., $19.30; S. S. of Pretty Prairie, Kan., $100; Christian Ch., Moundridge, Kan., $55; P. J. and Anna Waltner, Freeman, S. D., $10; First Menn. Ch., Phila., Pa., $9.57; Wayland Menn. Ch., Wayland, Ia., $20; Emmaus Ch., Whitewater, Kan., $46.25; Fred Comora, Schwenksville, Pa., $10; Friend in Pennsylvania, Haycock R., Pa., $1; Rudolf Schmidt, Montezuma, Kan., $10; Immanuel Menn. Ch., Huntington, Cal., $20.78; Herold Ch., Clinton, Okla., $11.05; West Zion Ch., Moundridge, Kan., $42; First Menn. Ch., Upland, Calif., $11.79; Ex. Com. of Mission Soc., per Mrs. J. G. Regier, Newton, Kan., $25; Hoffnungsau Ch., Inman, Kan., $11.94.

For Harbin:

First Menn. Ch., Reedley, Calif., $6.72; S. S. Class, West Zion Ch., Moundridge, Kan., $15.50; San Marcos Ch., Paso Robles, Calif., $6; H. B. Kliewer, Cherokee, Okla., $250; First Menn. S. S., Mountain Lake, Minn., $25; Medford Menn. Ch., Medford, Okla., $21.81; Mrs. Anna Neufeld, Winnipeg, Man., $2; Mrs. Anna Andres, Newton, Kan., $5; Friends through First Menn. Ch., Newton, Kan., $38.54; H. H. Epp, Henderson, Nebr., $5; Katherine Janzen, Whitewater, Kan., $5; Bethel Ch. Sew. Soc., Carpenter, S. D., $25; Anonymous, Halstead, per H. T. Unruh, $15; P. B. Amstutz, Bluffton, Ohio, $5; Arlington Menn. Ch., Arlington, Kan., $11; John P. Claassen, Newton, Kan., $20; Inman Menn. Ch., Inman, Kan., $33.61; Anonymous, Dallas, Ore., $100; Delft C. E., Bergfeld Ch., Mountain Lake, Minn., $39.17; P. J. & Marie Schroeder, Nohrim, Mont., $4; Peter M. Krehbiel, Moundridge, Kan., $10; Solomon P. Krehbiel, Moundridge, Kan., $25; Longdale Ch., Canton, Okla., $10; Fonda Ch., Canton, Okla., $10; First Menn. Ch., Stanley, N. D., $25.39; Children S. S. Class, Stanley, N. D., $16.44; Peter Miller, Marion, S. D., $10; Ex. Com. of Mission Sew. Soc., per Mrs. J. G. Regier, Newton, Kan., $43.50; H. D. Voth, Escondido, Calif., $15; Mrs. Sarah Voth, Escondido, Calif., $5; Lehigh Menn. Ch., and S. S., Lehigh, Kan., $9.93; Bergfeld Ch., Mountain Lake, Minn., $42.03; Tabor Ch., Goessel, Kan., $8.26; Bergtal S. S., Butterfield, Minn., $24.23; Sunshine Sew. Soc., Lostwood, N. D., $25.50; Mr. and Mrs. Martin Franz, Los Angeles, Calif., $5; Maria Goerz, Canton, Kan., $10; First Menn. Ch., Newton, Kan., $228.45; Bethel College Ch., Newton, Kan., $138.25; Friedenstal Ch., Tampa, Kan., $25.07; First Menn. Ch., Newton, Kan., $5.

For China Sufferers:

San Marcos Menn. Ch., Paso Robles, Calif., $7.25; Elise Wiebe, Newton, Kan., $10.

For Syrian Orphan Home:

Eliz. Stauffer and brother, Donnelson, Ia., $10.

Licht dem Osten:

J. B. Epp, Hesston, Kan., $10; Peter Penner, Wasco, Calif., per J. B. Epp, $25; J. B. Epp, Hesston, Kan., $5.

January 1, 1932 balance and reserve	$6164.38
Received for Russia	358.36
Received for Canada	91.00
Received for General Fund	625.92
Received for Harbin Refugees	1325.40
Received for China Flood Sufferers	17.25
Received for Syr. Orphan Home	10.00
Received for Licht dem Osten	40.00
Total	$8632.31
Paid out during month	7680.25
February 1, 1932 balance and reserve	$ 952.06

Gratefully acknowledged,

C. F. Claassen, Treas.

JOTTINGS

An eight-day Bible Conference is in progress in the Ebenezer Church, Bluffton, Ohio, of which Rev. P. A. Kliewer is pastor. The speaker is Dr. P. B. Fitzwater of Chicago. Special music is being furnished by several choruses.

Rev. A. E. Kreider of the Bluffton, Ohio, church, was in Newton, Kan., last week where he participated in the Bible Conference held in Bethel College. Bible Week is one of the regular features of the winter term at Bethel.

Eden Mennonite church of Schwenksville, Pa., enters into the twelfth annual Union Lenten Services with the other churches of the town. These Union Meetings have always been splendidly patronized by the community and it is expected that the usual interest will be manifested this year.

Last Sunday evening a deputation of Bluffton College students gave a program in the First Mennonite church of Bluffton, Ohio, considering the question of War and Disarmament. The Mennonite Peace Society, of which Maurice E. Troyer is president, held a conference in Bluffton February 2 to 5. Rev. A. E. Kreider and Prof. C. H. Smith were the chief speakers.

The Bible Lectures at Bluffton College are reported to have been very well attended. Dr. Thompson, who was the speaker, comes from the Union Theological Seminary at Richmond, Va. Dr. Thompson was honored at a luncheon given him by the Bluffton Ministerial Association in the local Reformed church.

A group of Mennonite ministers have organized for study and regular meetings for mutual inspiration calling their group The Northeastern Ohio Mennonite Ministers' Seminar. The group held its first meeting at the home of Rev. Austin Keiser of Dalton, O. The other ministers participating were Revs. Wilmer Shelly, Jesse Smucker and Lester Hostetler.

On a recent Sunday the Irvin Memorial Presbyterian and the First Mennonite churches, of Hutchinson, Kan., united for special service. In the morning the women met in the Mennonite church to hear Mrs. Lillian Mitchner, the state president of the Women's Christian Temperance Union. Mrs. J. J. Plenert presided. In the evening the men and boys were addressed in the Presbyterian church by Rev. Calvin Knight on the Seventh Commandment.

A striking contribution to the record of Mennonites in America appeared this week in the form of a pamphlet variation of the Bethel College Bulletin. The title it bears is, "Back of Bethel College—The Mennonite Story". The work contains 23 pages, 40 illustrations and an artistic cover and is splendidly printed on good paper. Its contents hold ones interest from beginning to end. The outstanding article is the description of the dangerous and thrilling trip made by three Bethel College lady students in their escape from Soviet Russia through China to America. Others articles are: The Settlement of Kansas (By Mennonites); Their Contribution to Bethel College—Its History. We are sure the pamphlet is one of the kind that will be treasured and preserved as a real contribution to Mennonite history.

The Hoffnungsau church, near Buhler, Kan., is in its 47th year. During this period it has been served by elders, Dietrich Gaedert, Abraham Ratzlaff and the present elder, A. J. Dyck.

The Men's Brotherhood of the Second Church, Philadelphia, plans a fraternal visit to the men of the First Church of that city in the interest of the Brotherhood. It is hoped that the occasion will offer opportunity for a larger work for the men of both churches.

A cablegram received early in February by the American Bible Society from its agency secretary in Shanghai, the Rev. Dr. G. Carleton Lacy, reported as missing two members of the Bible Society's native staff who resided in the war area. Secretary Lacy stated that the Commercial Press of Shanghai has been destroyed. This was one of the largest publishing plants in the world and printed many of the Scriptures published by the American Bible Society in Chinese. The American Bible Society's loss on books and plates destroyed will be about $1,200 gold.

A petition signed by 327 college presidents, deans, professors of education and other educators was presented to Congress today by Dr. George A. Coe, retired professor of education at Teachers College, Columbia University, urging the withdrawal of the War Department from the field of education and limiting its training activities to military work. The educators endorsing the petition charge that the R. O. T. C. and the C. M. T. C. are now being conducted and promoted as general education in violation both of the National Defense Act and the traditional American policy of leaving education to the state and local auhorities. They deny the right or the ability of the War Department to offer such courses in these military units and camps.

The recent death of Brother Abraham M. Geisinger of Philadelphia removed one of the few remaining students of the Wadsworth School which, under the lead of Prof. van der Smissen, gave the church so many useful men whose influence at the formative period of our church was of greatest worth. Brother Geisinger was one of the younger students of the school who lived to attain the age of seventy-five. For many years he served the Saucon, Pa., congregation as the successor of his father in the deacon's office. And, as such, frequently represented his congregation in the District and General Conference. Later, he identified himself with the First Church in Philadelphia and was one of the pioneer members of the Second church where he served for many years in various offices in the church and Sunday School.

NEW BOOKS and REPRINTS

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THE RESURRECTION FACT, by Professor Doremus A. Hayes, Garrett Biblical Institute

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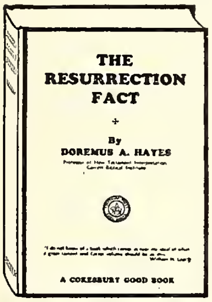
This is a book which will stimulate sermons; and when read in the home, or used in the various societies of the Church, it will strengthen religious convictions concerning the great Resurrection fact. **Price, $2.00 postpaid.**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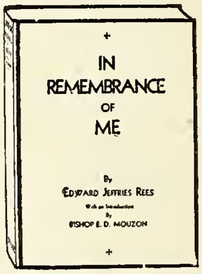
These twelve communion addresses treat the meaning, purpose, and urgency of close spiritual communion with God and Jesus Christ, and dwell with deep insight upon the significance of the regularly scheduled communion services of the Church. Especially pertinent during the Lenten season are the chapters, "Consecrated Lives at Consecrated Altars," "The Supper in the Light of the Cross," "Immortality and the Easter Hope," "The Spirit of Missions in the Sacrament." **Price $1.00 postpaid.**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By
EDWARD JEFFRIES REES
With an Introduction
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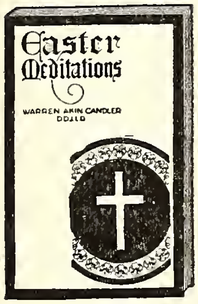
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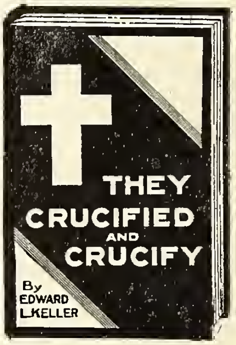
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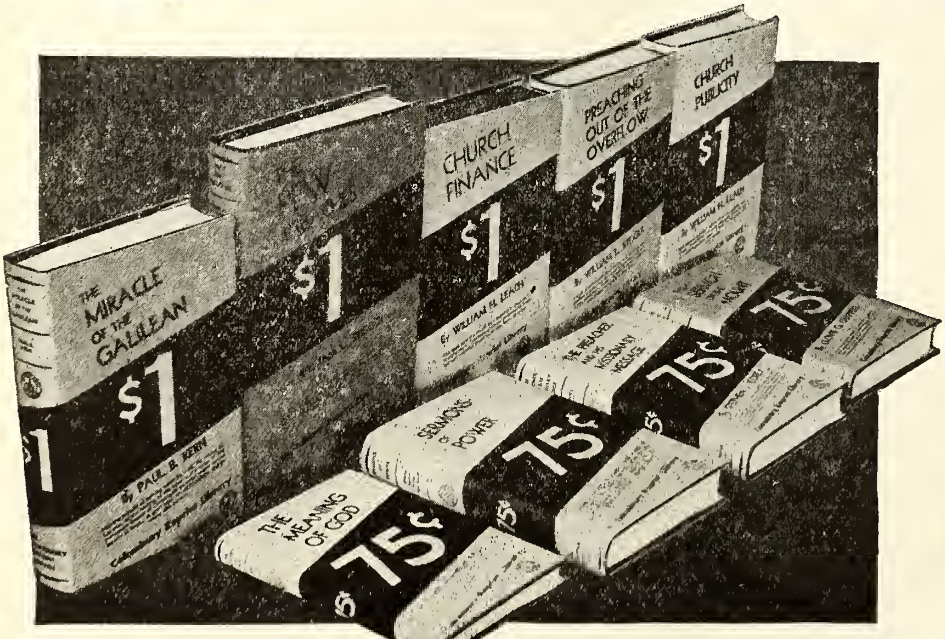
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Missionary Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, FEBRUARY 25, 1932 No. 8

REPORT OF THE FOREIGN MISSION BOARD MEETING

Held at Newton, Kans., Feb. 8-10, 1932

The president opened the meeting by calling for a brief season of prayer, led by several members of the board. The following members were present: J. W. Kliewer, S. M. Musselman, M. Horsch, G. T. Soldner, J. E. Regier and P. H. Richert. Part of the time also the treasurer, Bro. J. G. Regier, could be present, who has been an invalid for years. And two officers of the Executive committee of the Women's Missionary Association, Mrs. J. G. Regier and Mrs. R. A. Goerz, could also be present most of the time. While the India mission field was under consideration, Missionary P. A. Penner was invited to take part in the discussions.

The first report read was that of the treasurer by the Asst. treasurer J. E. Regier. The following is a brief summary of this report:

RECEIPTS

Auto Acc.	$ 324.55
Mary Y. Burkhard	460.00
Burkhard bungalow	200.00
China Station	59.94
Expense Acc.	249.48
August Ewert	386.83
General Acc.	72,172.56
Interest & Rent	2,651.54
India Station	315.19
Ernst Kuhlman	134.89
S. M. Musselman, Trustee	400.00
Missionary refund and personal gifts	258.41
Orphans, Teachers, etc.	7,843.49
Petty Acc.	306.70
Pension Acc.	132.59
Total receipts for 1931	$85,896.17
Balance on hand Jan. 1st, 1931	814.85
Total receipts and balance	86,711 02
Bills payable	13,000.00
	$99,711.02

DISBURSEMENTS

Budgets, teachers, etc.	$36,532.92
Salaries to missionaries	35,495.00
Building and repair	2,441.00
Special funds to fields	1,075.15
Traveling expenses of missionaries	5,883.00
Children allowances	3,300.00
Auto allowances	3,125.00
Helpers in America	2,060.00
Expenses of board	719.10
Printing translation	560.25
Interest	946.66
Shool debts	400.00
Equipment	343.12
Sundries	451.32
Total Disbursements for 1931	$93,333.10
Bills payable	3,250.00
Notes receivable	3,000.00
Balance on hand Jan. 1, 1932	127.92
	$99,711.02

1. Resolved to accept the treasurer's report with thanks.

Oklahoma

2. Resolved to allow the following budgets for Oklahoma:—

Cantonment, Longdale and Fonda.	
Current expenses	$ 200.00
Native help	240.00
Arapaho and Deer Creek	
Current expenses	200.00
Native help	360.00
Clinton and Hammon	
Current expenses	200.00
Native help	500.00
Total	$1,700.00

3. Resolved to drop the matter of land deal with Mr. Whiteshield.

Montana

4. Resolved to allow the following budgets for Montana:—

Lame Deer, Birney and Muddy	
Native help	$ 504.00
Budget	35.00
Busby and Rosebud	
Budget	200.00
Native help	60.00
Ashland	
Budget	200.00
Total	$1,339.00

5. Resolved to grant Bro. and Sister Habegger the permission for a leave of absence to attend the General Conference at his own expense.

6. Resolved that we do not see our way clear to continue the special household help at Lame Deer beyond April 1st, 1932.

Arizona

7. Resolved to allow the following budgets for Arizona:

Hotevilla (cistern, fuel, repairs, etc.)	$ 94.00
Oraibi	
Interpreter	120.00
Repairs	10.00
Moen Copi (Coal and wood)	74.92
Total	$294.92

India

8. Resolved to accept the report of the India Worker's Conference, provided satisfactory explanations can be given regarding the support of a Union Medical College, and a few items in the hill expenses. The report asks for a budget of Rs. 71,109 and hill allowances of Rs. 2,225, total Rs. 73,334.

9. Resolved to accept the traveling expense bills of the missionaries P. W. Penner and F. J. Isaac with the reduction of the usual $10.00 per person for board on the ship.

10. Resolved to send Mrs. Burkhard back to India this coming fall provided sufficient special gifts for that purpose come in.

11. Resolved that we find it necessary to pay salaries, children's and auto moneys in India in U. S. money without regard to the exchange.

12. Resolved that we send Bro. and Sister P. A. Penner back to India this coming fall provided sufficient special gifts come in for this purpose.

China

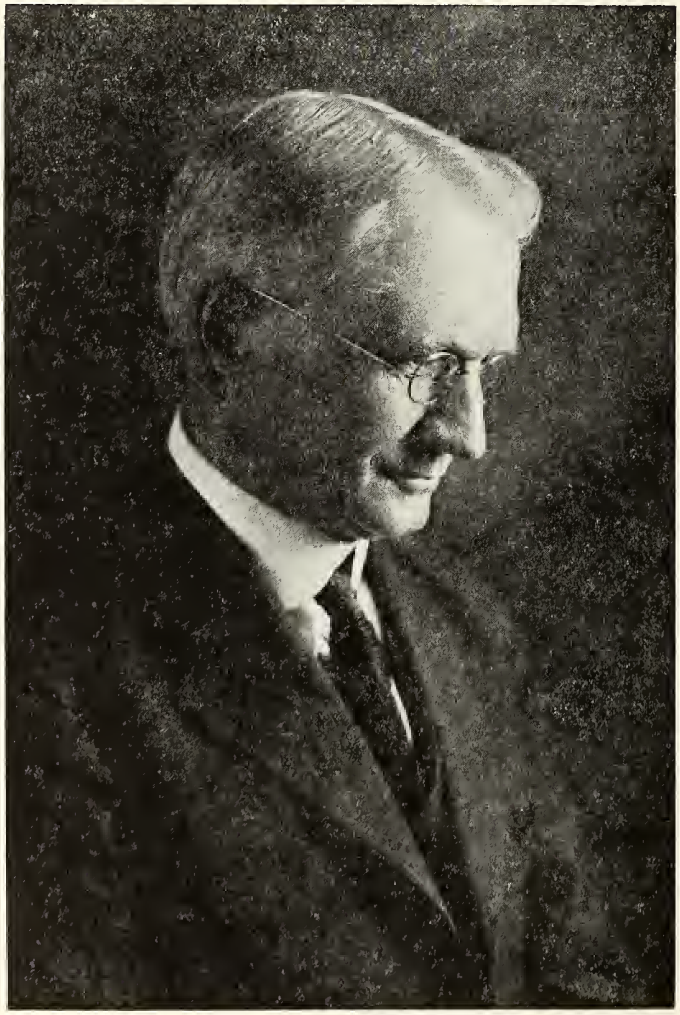
13. Resolved to accept the report of China Worker's Conference. This report asks for a budget of $37,825.00.

14. Resolved to cable China: ''Regier-Fast, Tamingfu, Stay.'' (This means that we do not see our way clear to permit these Sisters to come home on furlough this year.)

15. Resolved that we cannot make the requested exception to our auto regulations, namely to make back pay for 1926-30.

16. Resolved that we were gratified to receive a con-

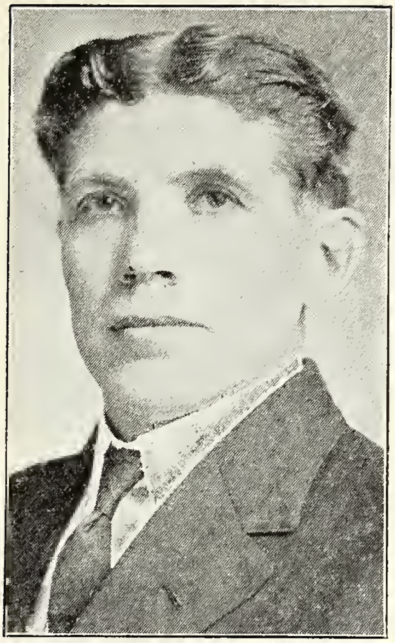
THE BOARD HEREWITH WISHES TO GREET ALL MISSION FRIENDS ESPECIALLY SINCE THERE ARE MANY, WITH WHOM WE ARE NOT PERSONALLY ACQUAINTED

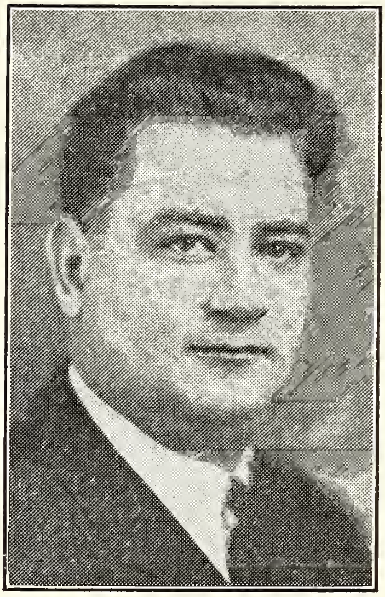


DR. J. W. KLIEWER, President

REV. P. H. RICHERT, Secretary

J. G. REGIER, Treasurer


REV. S. M. MUSSELMAN,
Candidate Secretary


REV. G. T. SOLDNER

REV. M. HORSCH

siderable collection of letters and pictures from our Christian friends in China requesting the return of the missionaries Kaufman and Lohrentz. The board shares with these friends the appreciation of the work done by these missionaries, but under the prevailing circumstances do not see a possibility to send them back at present.

16. Resolved that we feel that under the circumstances it is best not to ask Bro. and Sister Pannabecker to return to China this year.

General

17. Resolved to ask Bro. J. R. Funk, Drake, Sask., to serve as assistant treasurer in Canada during this time of unfavorable exchange, in order to save exchange on the money coming from Canada.

18. Resolved to continue for another year the issuing of two mission numbers in each of our church papers.

19. Resolved to reduce our allowance to the Foreign Missions Conference from $75.00 to $50.00.

20. Resolved to send a copy of the pamphlet ''Christian World Facts'' to every elder in charge of a church in our conference.

21. Resolved that we discontinue our present auto allowances and instead pay only one-half of the actual operating expenses, including the necesary repairs.

22. Resolved that we are sorry to find it necessary to cut our budget 10%. We leave it to the Worker's Conferences on the fields to work out the itemized schedule for such reduction with the understanding that the missionaries determine which items can bear more, and which less than 10% reduction. The reduced budget totals $86,129.00.

23. Resolved that we appreciate very much the help of the Executive committee of the Women's Missionary Association in the mission work, all the more so, because it is done in such a fine spirit of cooperation. We wish to thank them as well as all other mission friends, whether they be churches, Sunday Schools, C. E. Societies, or individuals. This time of depression is a real test of true mission friendship.

24. Resolved to thank the Kansas State Bank officers for the free use of its fine session room.

25. Resolved to thank the Lord for sustaining our work up to this time, and we commend it into His hands and care for the coming year, especially China, where bloodshed is again crying to heaven for a speedy coming of the Kingdom of peace on earth.

26. Resolved to adjourn.—Bro. Horsch led in the closing prayer.

Pres. J. W. KLIEWER
Sec. P. H. RICHERT

FOREIGN MISSION

P. H. Richert, Sec'y, Goessel, Kansas.

(For lack of room several of the mission articles can not be printed this time but will appear in succeeding issues of The Mennonite.)

MONTANA

REPORT FROM LAME DEER

By R. Petter

''He that dwelleth in the sheltering place of the Most High shall abide under the shade of the Almighty'' (Ps. 91) is a blessed utterance of God's Word, voicing the sense of complete security with which we review the past and face the course before us.

THE MENNONITE

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Rev. S. M. Grubb..............................Editor
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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

We know the ''sheltering place'', from past experiences, where the storm, the quake and the fire cannot reach, but where we hear the ''still, small voice.'' We know the ''shade'' of the Almighty, where the suffocating heat and strangling dust of the world cannot penetrate, and where alone we find retreat and refreshing on our pilgrimage.

From experience we know this to be TRUE, and what proved true yesterday cannot be untrue to-morrow, for the Almighty God, our Father does not change. Never mind the hidden and open warfare against God's work ''they shall fall right and left and we shall see the reward of the wicked.''

Under the figures of ''snare, fowler, night and adder'' this Psalm points to invisible, intangible and hidden dangers, a burrowing warfare, of which we are too often unaware. The enemy is represented by the ''fowler'' whose schemes mean physical, mental, moral and spiritual ruin, ''he lies concealed, he sees a trap to catch men'' (Jer. 5:26). He is the coiling, contoring, poisonous adder UNDER FOOT, in Christian and heathen lands, in the church and outside of it.

On our mission field we become more and more aware of hidden schemes to impede and destroy the growth of God's Word in the hearts of the Indians. There is a serpent in the grass, a fowler abiding. I mean not the old heathenism, or vice, or gambling or drinking, for these are in no wise afraid or ashamed to lift their heads in plain sight. I mean the writhing and burrowing power which bends all its efforts to oust the Mennonite mission from this reservation.

Recently a Catholic Indian told one of our Christians that in some four years the Mennonites would have to leave the field, ''the priests had said so.''

Last summer, at the occasion of a heathen worship, where most of the Indians were gathered, a petition was circulated among them, demanding the expulsion of all Mennonite missionaries from this reservation! The men who gathered the signatures threatened to beat down any one who should refuse to sign! We took it for granted that the whole thing was instigated by heathen. But only two weeks ago, a prominent Cheyenne and good Catholic came to see us. He had much to say, but I mention one thing that was a revelation to us. He said, ''The Catholic priest is incensed at me, for letting my young daughter attend Rev. Habegger's religious meetings. And he—the priest—shook his finger at me and said, 'last summer, when that petition was circulated, why did you refuse to sign it?'—I answered, because it was wrong, for I know these Mennonites teach the truth and we understand what they say.' ''— —

Yes the agencies of the Enemy are hidden and open, and hard at work. Vice lifts its ugly head, gambling and drinking are prevalent. We are thankful for the present Indian agent, who takes a firm stand to have the Indians obey the law. Were all the Indian police non-Christians, as formerly, it would be impossible for the Government to get hold of law breakers: so we are also thankful to God that one of our strong Christian men was made head of the police force. He is able to handle the situation and evildoers cannot corrupt nor intimidate him, try as they might. — Another of our Christian men has recently been made one of the judges of the Indian Court. His co-judges are both medicine men and of course biased, but now with a Christian on the bench his influence will count.—At the great Indian New Year's feast one of our Christian men was asked to pray before the meal. He availed himself of the opportunity to direct the attention of all to higher things and urging them to learn of God's ways by attending religious services.

If all the schemes of the hidden or open foes could be overcome by social and educational work, then our Indians should have become better men and women long ago. And now more than ever are the Indians helped socially, physically, mentally and economically. They have here a fine Govt. and public school, a most modern and expensive hospital, a highly paid Govt. lady demonstrator to teach Indian women in their home duties, and Govt. officials to watch over all their affairs. RESULT? All this has not made one of them a Christian, nor has it checked the growing looseness in morals. On the other hand there is a recrudescence of heathen ''doings'' and a growing apathy for all that is uplifting.

THE GOSPEL OF CHRIST IS THE ONLY POWER OF GOD with which the foe can be overcome and his victims freed. And it is this Gospel of Salvation which we have tried to bring near to the ear, heart and mind of Christian and heathen Indians, in Sunday School, preaching services, prayer meetings, special instructions and private conversations, directly and indirectly here in Lame Deer, in Birney and Muddy.

The Birney work was mostly in the hands of Frank Littlewolf, while the Muddy services were held every other Sunday afternoon by Milton L. Whiteman, usually accompanied by Mrs. Petter and sometimes by both of us. The attendance at the Muddy has not been large but encouraging, especially from the side of the so-called ''Breeds'', partly Whites and partly Indians. Four of them were baptized there, last spring. Muddy is a small valley where not a few of these people have good homes. Full blood Cheyenne are also living there. The public school building is open to us on Sundays for religious services and the lady teacher has been quite helpful in her way, seeing to it that the room is clean and warm for our coming.—

The Birney field is our ''Sorgenkind'', as the work of the Sunday cannot be followed up during the week. The Indians there are quite backwards and still steeped in superstition and heathenism. Since a Catholic chapel has been erected there, many heathen and half Christians go there, allured by the gifts of tobacco, candy and clothes.—Frank Littlewolf has been faithful in his work there. As last winter and spring, he gives a Bible talk to the Indian children attending the Birney Day School, every Friday.—Three girls and one boy were baptized at Birney in this last year. — Last fall, at our workers' conference it was suggested that Valdo and I go to that station one or two Sundays each month. Valdo did so before Thanksgiving, but it has not yet been possible for me to go, because of the pressure of my work here.—

In Lame Deer Ernest and Yellowfox have together and by turns been the main helpers. The average attendance at all services remained good. As the white people failed to attend the Sunday school and first part of our Sunday service held in English, special services have been started this fall for them every other Sunday evening. Thus far the attendance has not proved that the Whites of this place are hungry for the Word of God, but we will hold such meetings until Easter.—During the year 5 Indians were baptized at Lame Deer, besides one of the Government employees and his wife.

THE WORK AT BUSBY, MONT.

By A. Habegger

The Indians have had a big gathering at Busby the latter part of June, for the Sundance and a Rodeo which followed immediately. There is no one thing in which the tribe can be made to act as a unit as in this matter of the Sundance. Many of the Christians are afraid to stand against it because of the curses that the instigators express against them. However, we are glad to report that we have a goodly number of Christians here who say that the Sundance is no good, and that the Indians trust in it in vain.

During the Sundance we had meetings at the church each evening. Not many attended, but we were glad that some did, for it made us feel that there had been an effective wedge made into the Heathen beliefs, but the fruit of the labors of the Mission in the past years.

That the Heathen Indians realize that is indicated by the fact that a petition was being circulated to try again to get rid of all the Mennonite Missionaries. A Catholic native worker drew up some charges against us, and also the Peyote eaters. The Peyote eaters have certainly been angry at us, because I reported a Peyote meeting to Govt. officials. A policeman and another man who is a member of our church were sent to get some Peyote and report on the meeting. Part of that report was published in the Kinderbote recently. We are not afraid that anything will come out of it. The only thing we do not like about it is that the weaker Christians do not stand faithfully by the church, but are reluctant to come to church, as they have relatives involved in the Peyote and Sundance. By the grace of God, His Gospel shall prevail. Pray for us that we may be found faithful!

FROM ASHLAND, MONT.

V. Petter

There is not any special advance to report for the past year. The Indians seem to have become more indifferent than ever to the Gospel. One reason for this is that the Govt. and Red Cross are really doing too much for them. This makes the Indians feel that they do not need the missionaries very much even for material things. If the Govt. would turn them loose to work or starve, we would have better success in our Mission work. As it is they are pampered and spoiled, and therefore feel no need of anything—especially of anything spiritual.

However, indifference to the things of God is growing everywhere. Therefore, we who have the true fire of God burning in our hearts need to let that fire shine forth as a blazing torch in this world of sin and darkness. The Gospel of Christ is the ONE and only remedy for the present world conditions. The ultimate and complete success of that Gospel will occur when Jesus shall literally reign from sea unto sea. If it were not for that ''Blessed Hope'', we should have given up long ago in despair—especially as we see the rapidly growing indifference to real Christianity everywhere.

ARIZONA

THE ICE BEGINS TO BREAK

(By J. P. Suderman.)

When we left Kansas last October, one old brother said to me, ''Dort in Arizona werdet ihr viel Knie Arbeit tun muessen.'' It certainly is true. We have also experienced definite answers to prayer. During this quarter our main work has been with the Christians. We felt that if they would consecrate themselves more to the Lord, more could be accomplished in dealing with others and all indications are that we will soon be able to do more work outside the church. We have had Sunday School every Sunday forenoon, two street meetings every Sunday afternoon with a few exceptions and English preaching services every Sunday evening except when Mrs. Suderman was ill. One Sunday afternoon practically all Christians joined to go to Bacavi to celebrate Miss Schirmer's birthday. Even some who had withdrawn from church attendance came to attend. We thought it was the first step toward a reconciliation. Otto did even more than was expected, for he willingly took two carfuls of people over. After a program and a lunch together, everybody joined to go to Bacavi for a street meeting. Two of our brethren who for a long time opposed each other, spoke at the street meeting, which I thought was another step forward. It was a blessed Sunday and Miss Schirmer remarked that it was her best birthday she had ever had. She said that she had faith now that the church at Oraibi would soon be somewhat as it used to be in earlier days.

As you remember we wrote to you about an attempt for reconciliation some time in February. We had set a date and one and the other person said they were willing to come and yet some of them dreaded to see the day come.

Mrs. Suderman's Sewing Class of Hopi Women, Oraibi, Ariz.

After talking personally with a number of them, we came to the conclusion, the time was not here, so we postponed it indefinitely, committing the whole matter to the Lord. I also told them if it is something that has been dealt with by any of the former missionaries, and the members of the board, I did not want to deal with it. Thinking that possibly special meetings during passion week would direct them more to the Lord Jesus and to what He did for us, we arranged it so and considered the Sayings of the Saviour on the Cross. On Easter Sunday, very early we had a sunrise meeting in the upper village. Immediately followng that we had a meeting in the lower village. After dinner we took a number of Christians to Hotevilla and Bacavi to hold street meetings there. During these special meetings we spoke to several individuals about forgiving each other, but nobody said much. We felt however that the spirit of God was working, though the enemy was busy also. We committed everything to the Lord.

On Sunday morning April 12 the Word of God spoke so mightily through the Sunday School lesson that several members broke down and confessed to each other. But the two who opposed each other most, were not yet reconciled. But on the following Tuesday night after the prayer meeting these two also settled wth each other, and came again to the street meetings. In all these meetings we have urged comparatively little, it has been the Word of God, the Holy Spirit, and many prayers of the Christians at home which have done the work. But we ask continued prayers, so that God may use these Christians as witnesses unto all the others.

The church attendance has been very good, averaging about 50 each Sunday. Many children are coming. They are drawn by the music, for we try to teach them many new songs. Invariably we will hear them sing those songs on the school grounds, in the homes and even at the post office when they wait for their mail. One evening after dark I heard several singing after dark.

Mrs. Suderman is conducting a sewing class for women. She has 29 on the list, most of them coming every week. (See the inserted cut.)

OKLAHOMA

CANTONMENT AND FONDA

(By G. A. Linscheid.)

The Lord has been gracious to us, whereof we are glad and we wish to give glory to His holy name.

We feel that the past year has been a year of many blessings. There has been progress in the work, not as judged by the numbers added to the membership roll but rather by the more regular and increased average attendance at our Sunday services. With the exception of the time we were absent on our furlough and once before that there has been a continued and steady increase in the annual average attendance and this last year it more than doubled itself in the Longdale church from what it was when we took up the work in 1920. A good part of this increase in attendance at this place is due to the moving of the church from Cantonment to its present location. In the Fonda district the increase in the attendance has not been quite as large as in the Longdale district. This increased attendance is a source of joy to us for we feel that it bespeaks a real and deeper hunger for the Word of Life since that is all that is being offered to them at these services, no meals or any other inducements.

There have been substantial additions made to the membership roll, too, during these years but owing to existing conditions these additions have been counterbalanced largely by the number of such who, for one reason or another, had to be dropped from the roll. Besides those who were removed by death and such who moved into other districts and so had to be transferred away, there was a considerable number whose names had been carried on the church record as members but who had for years not shown any interest in the church, some of these away from the reservation entirely. When we took charge of the work here we tried again, as our predecessor had done already, to get into touch with them and to get some expression of interest in their church membership. Some answered promptly but others failed to show any interest, of some we were in doubt. Rather than to drop so many at once, we have from year to year dropped such from the church record of this number as we felt that all connection was severed. Of some of these we could not even determine whether they were still living or if they had passed away. This accounts for the fact that, though quite a few have been taken into church membership during these years, yet the net increase in the membership has been comparatively small.

During a part of the past year we had week day prayer meetings, the attendance at these was very encouraging and we believe they have been beneficial.

The publication of the Cheyenne and Arapaho Messenger has been continued during the past year and we believe not without benefit and blessing.

We take offerings on each Sunday in connection with the services, so as to train them to give something to the Lord's cause. While not much is being offered we are glad to report that during the last year there were collected $19.76 at the Longdale church and $17.68 at the Fonda church. After deducting the necessary amount for the purchase of fuel at each church, the balance is sent to one or the other of our General Conference treasurers.

Robert Hamilton has started in giving more time to the mission; Whiteshield continues to help on Sundays but is handicapped at present on account of the serious illness of his wife. Red Bird has not been re-engaged.

The labor in the Lord is not in vain.

FROM CLINTON AND HAMMON, OKLA.

(By J. B. Ediger.)

Attendance at the Sunday services is slowly increasing. John Heap-of-Birds, Clinton, is still "biting the hand that fed him." We miss John but have to let him go.

Homer Hart, Hammon, is doing good work. His wife is helping him. We are still hoping Homer will learn to do more personal work during the week.

Kaes, Clinton, one of our faithful Christian men (64 years old) has been making it a point for years to visit the sick. He has promised to give one day a week to visit the sick and the old people.

Our Indians are making good efforts at farming this spring. They are beginning more and more to raise something to eat and to sell and not to please the government employees.

Hammon is still 35 miles away and the Indians scattered over a large area in both districts. Our car expenses are simply terrible.

We had blessed Easter services at both places. And as usual the roads were so that I could be at both services —11 a. m. at Clinton and 2 p. m. at Hammon.

INDIA

MEDICAL WORK AT CHAMPA

By Dr. H. R. Bauman

The words of Hebrews 13:5-6 have been very real to me recently. "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." The Lord does not leave nor farsake those who put their trust in Him. He will help us no matter what man may think of us. God's idea of us fortunately does not depend on what men think of us. If we cling to God, He will take care of us. I gladly testify to the fact that God repeaterly rewards my trust in Him by helping and protecting me.

Two weeks ago Dr. Wade, director of the Leonard Wood memorial, and chief pathologist of the Culion Leper colony, Philippine Islands, was in Champa and visited the asylum. The last minute he found it possible to include Champa. We were very glad for his visit. He said he was very glad that he came. The visit was mutually helpful. I am sure I learned more than he did. This was the first place where he had the chance to see every leper. He appreciated this very much. He loves the lepers and is interested in their welfare. He liked the wards and the layout of our asylum better than that of any asylum he had visited in India. The reason for mentioning Dr. Wade is because of a statement he made at the station upon leaving Champa. He is not a missionary otherwise I would not quote his remark. He said, "He who criticises missions and missionaries does not know what he is talking about." In this day of criticism of missions it gives us courage to hear words like these from a big man like Dr. Wade.

Incidentally Dr. Wade's visit also reimpressed upon us the need and yes, almost imminent need of a full time European doctor for the asylum. To him the Indian doctors are not alive to their opportunities. They do not examine their patients well enough and are not concerned enough about their welfare. In most cases I fear he is right hence the need of a missionary doctor in the asylum who will not have any duties outside of the asylum. What hospital for chronic diseases housing over 500 inmates can be found in the west where there is but one-half time doctor and one intern and no nurse?

Last Sunday (Aug. 30) I made an appeal to the Christians to cooperate with us and cut down expenses whereever possible. Tuesday morning a young man came to us and gave us about $2 in cash. He told Miss Lehman that he wanted it to be used for mission work. He said that he and his wife were tithing and this was part of their tithe which they were giving to the Lord to be used in mission work. He also said that he did not want this to be made known here. The boy is getting Rs. 12/ per month and his wife Rs. 14/. This means about $9 per month for them. They also have one child and help to support a sister in school. May the Lord open the windows of heaven and shower His blessings upon this family! God's promises are true. If these poor people can tithe and rejoice in doing it, it behooves the rest of us to do more for the Lord and to believe His promises more fully. Can we say from experience that tithing pays? Some have told me that they could not afford to tithe, they could not live if they did. My answer to that is that none of us can afford not to tithe. It pays.

CHRISTIAN MEDICAL STATION, BASNA, INDIA

Dr. H. E. Dester

As you know the medical work at Basna is largely confined to dispensary work. Last year we had three thousand and eight hundred patients, ninety of which were hospital patients. I have done very few major operations except eye operations, of which I expect to do more in the future.

I have been making weekly tours or visits to surrounding villages, and want to continue to do so until the rains or hot season prevent it. We have visited some twenty-five villages since receiving the car, and shown pictures, that is given lantern slide lectures, in eight villages. My plan is to go to some central village and camp there for several days. From this we try to reach as many of the surrounding villages as possible. A person should be able to stay at one place longer, because the east moves so slow that it takes several days for them to realize that medical aid is available. We usually show lantern slides of some of the common ailments as well as the life of Christ, and then the next morning treat those who come for medicine. On our last trip I had an unusual variety of diseases, many of which were humanly hopeless, and many of the rest cannot be treated except in the hospital. As yet people do not come to the hospital very readily.

We appreciate the car very much as well as the trailer we purchased at the same time. The trailer seems indespensable after using it several months. The car makes it possible to go out in the district and yet be only several hours removed from the station. At present the work is the more difficult because the people find it very hard to pay for medicine and we do like to charge at least a small fee. The financial depression is very much in evidence here as well as in America.

During the Christmas holidays six new members were added to the church by baptism, that is, the local church. A number are now under instruction to be received into the church about Easter time.

We had some church troubles which threatened to spoil our Christmas festivities, but after several days of prayer and much effort we felt that we could go on with the Christmas program, and I believe that even out of this difficulty some received a distinct blessing.

The new hospital is well under way and we trust that we will have sufficient funds to put it in shape to use. With the cut in the budget last year there will be very little on hand forwards, and due to the fact that the hospital is just on the edge of the jungle it may be difficult to get along with only cheap temporary wards, for fear of jungle animals. (It is completed by this time. —R.)

During the last quarter of 1930 I spent a month in Bamdah to study eye diseases and especially eye surgery. There, where as many as one hundred eye operations are done in a day, the people live most anywhere, even if it is only under the trees. However, that cannot be done in all cases.

In conclusion I wish to mention a few things that have impressed me in the past few months, especially after getting out in the district while on tour. They are these: First, the vast amount of work that needs to be done. Secondly, the need of winning the confidence of the people. Thirdly, the need of thorough work based on a true scientific basis, augmented by educational and propaganda work. Fourth, the Supreme Need, Jesus Christ. Why treat a few isolated cases of venereal disease when the moral and spiritual life of the patient and community is not improved. The past week we were out in territory where some said they had never seen a white man. The village owner of this village told me he had had ringworm for twenty years. I asked him if it itched. He said, "Almost constantly." The tolerance with which these people bear such discomfort and handicaps is beyond me. And this physical suffering is only a small part or portion in comparison to the spiritual suffering endured by some who truly seek salvation.

May your prayers sustain us in meeting this supreme need of the people.

CHINA

REPORT OF THE EDUCATIONAL COMMITTEE TO THE FIFTEENTH ANNUAL WORKERS' CONFERENCE

By Frieda N. Sprunger

As one glances over reports of past years and compares the statistics with those of this. year, one is apt to feel that the six or seven hundred students and children attending our schools is a very small number as compared to the sixteen or seventeen hundred pupils of former years. On the other hand, if one takes into consideration present conditions and remembers that for the last five or six years there has been a cloud of uncertainty hanging over our schools, threatening to break and plunge our schools into non-existence, we feel we have much to be grateful about. Our schools have been permitted to exist, not only, but have shown many encouraging phases of progress, increase in number of pupils in some cases, the influence of the schools going into many a home, pupils joining catechism classes, some having been baptized and joining church, and other phases. There have been some things less encouraging also. In some schools, irregular attendance has been a problem. There was not always to be found as deep a sense of responsibility and devotion to the work on the part of the teacher as one would wish to see. This naturally calls for an increased sense of responsibility and a deeper devotion on the part of the missionary group—a challenge to more prayer and exemplary service.

In accordance with a Conference decision, Junior Middle School work has been reopened with first year courses taught in what was formerly the Hua Mei School building in the east suburb of Kai Chow. The school is co-educational and has an enrollment of about 20 boys and girls. The student body is made up of Christians, inquirers, and children of Christian parents.

The Bible School, in charge of Mr. Boehr, which was formerly located at Tamingfu, has recently been transferred to Kai Chow. The school has a staff of efficient, well-trained, consecrated teachers at its head, numbering, together with the principal, five. The school is co-educational with twenty-two students attending. We believe the school is filling a real need, and will continue to do so increasingly if we concentrate much of our effort, interest and prayers upon this so important phase of mission work.

The Summer Institute for workers was held in July of this year, was well attended, and the interest seemed good. Under the blessings of God, the success of the Institute was due largely to the faithful work of the teachers, both in teaching and in help given in the general directing of the Institute. We trust that in the near future the Chinese brethren will undertake the entire responsibility of planning and directing the Institute. The courses taught were the following: Exodus, I Corinthians, Singing, Sunday School work among Intermediates, Lay Education, Personal Evangelism, Biographical studies, Pastoral Evangelism, the Christian mother in the home, Child Psychology, Church history, Hygiene and Bookkeeping. Systematic physical culture was also taught.

Of the students from our field studying in institutions of higher learning away from here, the majority are at Teng Hsien. Others are in Tsinan, Peking, Tientsin, etc., while one woman is at Shuntefu studying in the "Chen Li" women's school. Some of these, two in number, are on mission loans, others on private loan or support. The two students in America are studying at Bethel College and expect to graduate from that institution in the spring. One of our students formerly attending at Teng Hsien was graduated from the Seminary there last summer and is now doing splendid work in the Bible School at Kai Chow.

Of the five orphans that have long been supported by the mission, only two, the girls, the youngest in the family, continue to get their support from the mission. The younger boys, aided by loans, are supporting themselves, while the oldest one has for some time been on a self-supporting basis and is serving as nurse and teacher in the Hospital and Nurses' Training School here at Kai Chow.

The manner and extent of carrying on mission educational work in the future will depend in part on the attitude the mission will take to the government's demanding that we register our schools. While the pressure towards registering has not been very great in some localities of our field, yet the warning has gone out and come to us from the educational board that unless we register we must in time close our schools. We feel they have been patient and lenient with us in permitting us to go on as we have been doing, teaching Bible in all of our schools, and using this method of reaching homes that we might not otherwise be able to reach. We trust that in the near future the government will see fit to remove some of the requirements for registering that at present make it almost impossible to register our schools.

There are at present fourteen schools in existence in our mission. Of these six are boys' schools, six are girls' schools and two are co-educational, one of which is the Bible school. In some of the girls' schools there are a few boys attending so that they are partially co-educational. One of the schools carries a first year Junior Middle School course, five of them carry "Kao Hen", the remainder are purely "Ch'u teng", with the exception of the Bible School. The schools are all "Hsien" schools except Lung Wang Mio which is not strictly a "Hsien", but is regarded largely on the same basis. The number of pupils attending our schools is 585, and the number of those teaching them is 29 with an average salary of about $12.60 per month (Bible School teachers' salary not included).

We hope and pray earnestly that wisdom may be given from above as to how the educational work should be carried on in the future. It is our prayer, too, that of the hundreds or thousands of pupils that have gone through our schools, many may be brought to a saving knowledge of Christ even though they have left our schools, because of what they saw and heard in our schools.

KAI CHOW HOSPITAL, CHINA

By Dr. C. L. Pannabecker

In the clinic this year we have now had over 3,000 different patients. This is more than we had last year for the entire year, and we still have the fourth quarter ahead of us. In addition to these Miss Sprunger with very little assistance from me saw 1,000 last spring in the out-station clinics. During this summer we expect to have a Chinese man-nurse along with Miss Sprunger, and an evangelist and Bible woman. I expect to go out more with them, as we now have a Chinese doctor.

We are very much pleased to have obtained this Chinese doctor, Chai, whose home is not far from here, and hence is known personally to many people here. He graduated about ten years ago and since then has been in different mission hospitals. He has had good experience, and is a good surgeon. He has been here now over a month, and we are very well pleased with him both professionally and in our personal contacts with him.

We were very much pleased recently to hear that the mangle and other goods sent us from the sewing societies are on the way. Thanks!

HOSPITAL WORK IS INTENSIFIED EVANGELISTIC WORK

By Elizabeth Goertz

The aim of medical work is the spreading of Christian ideals and doctrine, to present Christ to the sick and suffering. Hospital work is practical Christianity. In medical work we bring together the secular and the religious, the material and the spiritual. Man to be saved must be redeemed in every part of his being. Hospital work is intensified evangelistic work, working with the individual, and at a time when every word we say will be taken in.

Someone has said that "Medicine is our substitute for miracles", and in medical work "greater works than these" are done today than in the days of the apostles. (At least greater love energy is expended in this work).

The average stay in the hospital for an in-patient is about two weeks, hardly long enough for him to become more than interested, but there is an enormous amount of seed sowing, so that for many miles in every direction people seem to know why we are here, and wherever the evangelists go, they find such who welcome them, because they recognize them as having the same teaching as they have heard in the hospital. As a broadcasting station we have probably done well. What we still need to make our work more complete is someone to follow up this seed sowing and reap the harvest.

Government officials and dignitaries have been reached with the gospel message. Homes that were closed to the clerical missionary have been opened, yes, whole counties have been thus opened. It has been said that "China was opened to the gospel at the point of the lancet by Dr. Peter Parker. Dr. Mackay of Formosa during his fourteen years of service extracted 21,000 teeth, and by this simple operation he won his way to the hearts of thousands of people. For our work and our patients we ask the prayers of our mission friends at home.

TAMING CITY BOYS' SCHOOL

By S. J. Goering

This school opened for another year's work with 45 pupils. If we would have added another grade to the upper primary, we could have had more pupils, but that would have meant another teacher, and we did not have the funds.

I placed the school under the local church, and the church committee elected a board of three members, of which I am one, to have charge of the school. The church committee, of which I am also a member, meets once a month to discuss problems in connection with church and school.

I feel that the members of the committee are really interested in the work, both the educational and the evangelistic. Although they do not stress registration, they favor it rather than closing the school, because they feel that a registered school in charge of the mission or the church is better than a government school in the hands of non-Christians. Here the government has not pressed registration, but if it should I am sure the church committee would favor registration rather than to close the school, and I would, too.

THE ORPHAN GIRLS—WANG SHU LAN AND WANG SHU YING

By Aganetha Fast

The two girls, Shu-lan and Shu-ying were both at Kaichow for the summer. For the first time since they lost their mother and father, was the whole family of five children together in a home that was their own home for the time being, their aunt from Tungming Hsien, their old home was with them as chaperon.

The winter previous, i. e. 1930-'31, they were at the Presbyterian Mission at Shuntefu in their Women's and Girls' school, to take the course which that school offers above the Higher Primary, i. e. a kind of an industrial and Biblical course preparing them for practical work. I thought the girls had changed quite a bit when they came back from school. The older one, nineteen years old about, seems much more open and approachable, not near as dull and listless as she used to be, and much more friendly. A year ago she had an adenoid and tonsil operation, which might have improved her health much, her general condition and might have brought about the change. The younger one, 16 years old, brilliant as ever too is changed, she is beginning to realize herself and therefore should really have the care of a mother, who watches over her life lest it go wrong. She too had a tonsilectomy last winter.

Both graduated from the Chen Li School at Shuntefu this spring. Both were asked to attend the Summer Institute at Kaichow this summer and both had exceptionally good grades, which pleased them much. Now they are attending first year Junior high school at Kaichow. Besides that they are to practice organ lessons.

I wish I could be a little nearer them these years, when they need so much care, but it cannot be. My prayer is, that they might grow up to be women, who are fully consecrated to the Lord and have the Church of Christ at heart.

TAMINGFU WOMEN'S COUNTRY WORK

By Mary J. Regier

Last week I went to one village about eight miles away per bicycle. Along the road people stopped me several times asking for medicine. One old lady came running from a distance carrying her sick grandchild. A man whom I took to be the father of the child asked whether I did not have at least a little bit of medicine, five in their family were sick. And the woman asked, "Do you not always carry medicine? Don't you all do good?"

It was hard not to be able to give them any, but one would hardly dare to take anything along with so many people sick. The government has been distributing free medicine in places, but I guess not enough for all who need it.

HOME MISSION

W. S. Gottshall, Sec'y, Quakertown, Pa.

PORTLAND, OREGON

Another year has become history for the Portland Mission, and it has been an interesting year in many ways. Especially because we had the wonderful opportunity of having the Pacific District Conference here and the meeting of the Home Mission Board. Besides we organized our work here into a congregation with eleven members, and five were received since making a total of 16.

All this has been a blessing and a help to our work here.

A good way to show how the work is growing is to compare past and present statistics. In the Sunday School the enrollment at the beginning of the year was 81 and at the end, 112. The average attendance during the last quarter was 20 more than the average for the whole year. The average attendance at the services and C. E. was also on the increase. There exists a Woman's Missionary Society and a Girls' Club which are well attended. The work is going on nicely for which we praise God, and for health and strength. The workers covet an interest in our prayers for themselves and the work.

CHICAGO

There is much suffering among the poor here in the city, and we praise the Lord for the opportunity that has been ours this winter to help so many with the clothing and food that has come in. If time would permit we could tell you of some real shocking experiences we had in ministering to these people who are so much in need.

We had a series of evangelistic meetings in our church conducted by the Cicero Fisherman's Club, composed of businessmen and workingmen. About 25 people took stands for the Lord during these meetings. We had large crowds and a great interest.

The past year was indeed a glorious year for the church and the pastor. One would hardly know this to be the same church of a year or a year and a half ago. The work is hard but that is nothing when the spirit is as it has been, and results can be seen day after day. It seems the Lord has raised up some one as leader for each group of workers one of our own number as Superintendent of the Sunday School. Pray that we may also have a leader for the boys of the age of ten to fifteen.

The first Sunday in the new year 14 new members were received into the church, most of them new converts, the fruit of last year's work. And as a result of the evangelistic meetings we should have at least fourteen or fifteen to receive into the church on Easter.

The attendance in all branches of the work keeps up wonderfully well considering the many changes in residence that are going on. The first of the year we had to add a couple new classes which now makes twenty-three classes in our little church.

The best kind of a mission is one that does missonary work. We have a group that numbers from thirty to forty that go with the pastor into the down town rescue missions week after week. We have had many converts the past year in these missions.

The Junior C. E. is doing splendid work. The Intermediate Society organized last September has a membership of between fifty and sixty. The Young People's Fellowship and the Inner Circle Prayer Band have an attendance of from thirty to forty. The Choir and Missionary Society are both doing fine work.

Considering the conditions we feel that we have done well with our finances, but it goes slowly. Bro. Rhea asks for the prayers of our Mennonite people for his health.

GIRL'S HOME
Winnipeg, Man.

One of our branches of our Home Mission work that commends itself to the people of our Conference are the Girls' Homes in Winnipeg and Saskatoon. The girls come from the immigrant families and are placed in good homes in the cities where they help to support their parents and earn a living for themselves by doing house work. The Homes have a good reputation and the Mennonite girls are in demand because they have a good moral character and are steady and obedient. If they were left to themselves some would be in danger of being led astray in a large strange city without a knowledge of its pitfalls. In Winnipeg 200 girls are thus enrolled in the Home where they find a place to meet and parents to consult and wholesome associations. On Thursday evening as many as 160 gather there, it being their afternoon off, and engage in singing and prayer and Bible Study. It was not so easy to secure positions during the winter for all that applied for the demand for girls grew less and the number of girls who sought places increased. But with all this no girl needed to return home but all were placed. During the last quarter of 1931, 119 places were secured. They have musical organizations among themselves and make contributions to missions and are otherwise active in Christian service. On Sunday evening they attend the Zion Mennonite church and Y. P. S.

Saskatoon

In this city you will remember we have a Church Extension work and the Girls' Home in connection with it. There are 92 girls enrolled in the Home Records. This part of the work is similar to the work in Winnipeg, and need not be repeated.

In the church the work is divided into the usual preaching services, Sunday Schools held in two places and Young People's meetings and a number of special occasions that were held during the year. One of them a song service at which seven choirs took part. Seven persons were received into the congregation on May 24. A great deal was made of the Christmas season. Christmas festivals were held at three different places, in the Victoria School where the services and other meetings are usually held and at Pleasant Hill where a branch Sunday School is conducted and in the Girls' Home. The sick and the needy were also remembered with useful and comforting gifts.

Who Comes First?

Our Home Mission work is progressing nicely, our workers are self-denying and patient. We are almost dumb with our cares for the means to support it. We have agonized in prayer and called for help and still we are several months behind with our payments of salaries. What will we do during the next nine months when still less money comes into the treasury if other years are a sample? We are inclined to ask, Who comes first, God or we? We will grant that some can not give because they have nothing, but we know some have some yet and could give more. We often hear people say, "We would give more if we could spare it." Spared from what? What is it that requires all the people's interest? Our main interest is ourselves, and what we spend is mainly on and for ourselves. When we have made ourselves comfortable and have anything to spare, we give a little to God. Some do not even do that much but hoard it up while God's work and workers are suffering. Instead of thinking of God first we think of Him last. Instead of figuring with how little we could get along and how much we ought to give, we look out for number one and give the fragments to the Lord's cause. Home Mission work can not go on very long this way. What shall we do?

W. S. Gottshall, Sec'y.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

March 6

What Does It Mean To Be a Christian?

Matt. 16:24; 7:24-29.

This is a serious question which we will discuss for this meeting. It will be followed by one more serious in our meeting next week, when we discuss the topic, "Do I Want To Be a Christian?" Some may think it matters very little as to the meaning of being a Christian, but it strikes deeply. Upon our answer to this question depends our character, our success, our life here and hereafter.

The editor of this department has found nothing better to briefly summarize the meaning of being a Christian than the four general statements given by Dean Bosworth in his book entitled, "What It Means To Be a Christian." They are as follows:

1. "To become a Christian is to begin a certain wonderful way of living that men will be glad to continue always, even into the far ages.

2. "In this way of living there is a glad and growing awareness of working with the unseen energy that we call the will of God to create a good world—a good world here and now and, after the incident of death a good super-world called heaven.

3. "Such a good world is one in which all kinds of men work well together; that is, do all kinds of work with a common end in view and an invincible good-will in their hearts. It is a growing power to work in sincerity and friendliness with all other men.

4. "It is a life which utilizes all the incentives to such work that God has been pouring, and still is pouring, into the life of man through the personality of Jesus Christ. For this reason it is called the Christian life."

Whenever the Gospel writers quote Jesus as commanding men to follow Him, they mean to say that Jesus is calling men to discipleship. When you hear that inner voice bidding you "Follow Me", do not hesitate, it is the Christ calling you. But doubtless on such a similar occasion Jesus spoke the words of our first Scripture reference: "If any man will come after me, let him deny himself and take up his cross and follow me." Let us not be mistaken. It has never been easy to be an out and out Christian in the midst of a world where evil is very real. The Christian life requires moral courage. It cost the life of Jesus on the cross. We worship a God who is eager to redeem men and through Jesus Christ we can depend on that abundant life.

We can perhaps divide men into three classes. The first is the group whom we may call the Pessimists. The representative of this group does not see God working, therefore he does not see any need in working. Life to him has no meaning, it is enough to exist, and when the end comes, it comes. The second type is the Fatalist. This individual is a bit better, he recognizes that God is working, therefore he sees no need of working. He believes everything will come out alright without any human efforts in any well-directed way. This is the laissez-faire theory. Let things come as they will and in the long run it will be good. The third group is the Healthy Optimist class. This individual recognizes that God is working and that He needs our help. God will send the Kingdom, it is a gift but it can come only "through you". Jesus says, "My Father worketh hitherto and I work." This thought is beautifully illustrated in George MacDonald's poem, "Obedience", of which the first line reads, "I said: Let me walk in the fields."

In the second portion of Scripture we find Jesus saying, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." At the end of this portion of our lesson we find the author relating how men were astonished at His doctrine telling how He taught with authority. It was ever the purpose of Jesus to lead men to God. When He was face to face with the Sabbath or divorce problems He always made His decisions in accordance with the will of His Father, quite often that could be determined by the principle of the worth and sacredness of human personality. What is for the best of men, all men, that is usually the will of God. Therefore it is an irremediable loss when a man builds his life on a foolish and unstable foundation.

Search the Scriptures

Mon.—Read Acts 2:41-42. First steps.
Tues.—Read Rom. 10:1-10. "I believe in Jesus."

Wed.—Read John 15:12-16. Jesus' own test.
Thurs.—Read I John 2:1-6. John's standard.
Fri.—Read John 1:12; 3:1-5. A new nature.
Sat.—Read Eph. 4:17-25. A changed life.
Sun.—Read Matt. 16:24; 7:25-29. Consecration.

Questions

1. What is meant by "Christian"?
2. What is meant by Matt. 16:24, shall we seek suffering?
3. Why is the title "Christian" often taken very lightly?
4. Why should a Christian life be a happy life?
5. Tell about the moral struggle necessary for the Christian to "dare to be different".
6. What are some means of spiritual growth for the Christian?
7. How can the Christian best serve?

THE S. S. LESSON

March 13

Jesus Comforts His Disciples. John 14:1-18.

Golden Text: Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be fearful. John 14:27.

Partings are always sad. They may be heartbreaking. They are sad because we are human and are bound to one another by the ties of affection. They may be heartbreaking when there is no hope of a blessed meeting again. Jesus, in the upper room with His Disciples for a last confidential meeting, was sad and his disciples were sad. He realized that one who had been with them was to betray Him and another would deny him. His was not the sadness of despair for he knew that His life must fit into the divine plan and that involved his leaving his dear ones and suffering on the cross. But, beyond the cross was another chapter in the divine plan. It meant His going to the Father to prepare a place for His own and it also meant His coming again that would insure their being together for eternity.

The comfort that Jesus gives to His disciples is our comfort, for we, too, are His Disciples if we obey His commandments. The reading of this chapter, from which our lesson has been taken, has, during the ages, been the comfort of millions of saints who were on the threshold of another life and to their dear ones who had to part with them for time but not for eternity.

Jesus left His disciples to prepare a place for them. They were to find that the world had no more use for them than it had for their Lord and that they were to follow Him to the cross. Beyond the gloomy outlook of the world they were to see with the assurance of faith a glorious and happy eternity that human words fail fully to describe. The assurance was of a place in the Father's house. A beautiful figure, for nothing so completely suggests earthly joy as the home where all its ideals are realized. Being the Father's, it is the place where He and His own are and the children and have the rights and joys of happy children. His going to the Father's house, in which there are many abiding places, assures that there is place not only for a select few, but for many. In spite of the terrible outlook of the cross, Jesus could look with joy to His going for it was to the Father's house. With all the sin and trouble of this earth the saint whose path is one continually over thorns may also happily anticipate the entrance into the Father's house, "where the wicked cease from troubling and the weary are at rest." In preparing our eternal home Jesus enters the Father's house as our advocate, pleading on the merits of His suffering and death for us and a place for us with Him and the Father.

The time of separation was but for a little while. They had the privilege of looking for His coming again for He told them, "I will come again." Says Whittle: "His coming again includes: (1) His coming by the Spirit. The Holy Spirit is our Comforter here. Heb. 9:24. (2) His coming to take our souls to Paradise when we die. Phil. 1:23. (3) His coming in glory to resurrect or change our bodies that we may share His eternal kingdom. I Cor. 15:51-53; I Thess. 4:14-18. In studying these Scriptures we find that where our Lord is to be "there we shall be also".

Jesus reveals the Father through Himself and he shows us the way to the Father. The Father's house indicates that we are a part of His family and are co-heirs with Jesus. All that Jesus has is for us. All through His teachings Jesus revealed the Father's love for us and brought us to know that our final place is to be with Him for all eternity. Being with the Father will then mean the bliss of His presence and the sweet fellowship with His children in a place where none of earth's miseries that are incident to sin can enter or disturb.

The disciple has a definite task even as Jesus had a definite task, namely, doing the works of the Father. To learn what are the works of the Father we must know what were the works of Jesus. These works consisted in service to both body and soul. Every one owes to another the brother's part. It is for all true children of the Father to help those who have bodily infirmities, and more, they are to care for the souls of the brethren. Jesus was given to the performance of great things. His Disciples were promised power to do greater things. What were they? They multiplied the service and works of Jesus by carrying them to a much wider field. In His life the works of Jesus were limited to His immediate locality. Under the Great Commission these were to be carried to all the world and for all time. Every Christian effort for the healing of diseased bodies, for the care of the needy and distressed, for the salvation of souls and for the glory of God is a multiplication of the works of Jesus. They are greater works than His because they are greater in extent.

Another comfort of extent is the promise, "If ye shall ask anything in my name, I will do it." Here we have revealed to us the limitless possibilities of prayer. However, we must not lose sight of the fact that prayer must be in His name. For example, to ask vengeance on an enemy would not be asking in His name, since He commands us to love our enemies.

The one source of comfort for the Disciples and us is the Holy Spirit whose manifest presence is the assurance that we are the children of God and that we are doing the works of the Father.

GENERAL CONFERENCE STATISTICS

Newton, Kan., Feb. 1, 1932.

Dear Brother in Christ:

The Conference has again asked me to serve as statistician. Now statistics, to be valuable, should be accurate and complete. I have therefore studied and compared various statistical blanks: those of the United States Census Bureau; those of our District Conferences, Sunday Schools, etc.; and to cover what the government and other bodies may want, and to get a complete picture of each church I prepared and am sending to all churches blanks. (You may think of other things that should be added. I would greatly appreciate any additions and suggestions.) If your church did not receive one, please notify me at once.

A blank is of no use unless it is filled out. This I cannot do; but must depend on your voluntary aid. My report will be what my co-workers make it. I know you are busy and it will require a little time to do this properly; but if you once fill out all the questions and keep the duplicate copy, it should be a simple matter to fill out next year's blank, or to give any information wanted by any one at once. I believe it will be of personal value to church leaders to gather this definite information about their own churches if they have not done so before.

Will you not therefore kindly fill out the blanks and return it to me just as soon as possible? And don't forget to fill out one at the same time to keep for yourself for future reference. I suggest, do not delay returning the report because you can't answer a few questions, but mark these on your blank and get the answers when convenient, and have them ready for next year's report. Use a separate blank for each church.

Trusting that your church is experiencing rich spiritual blessings, I extend fraternal greetings in Him.

Cordially yours,

C. E. Krehbiel, Statistician,
Newton, Kansas.

PROGRAM FOR THE PEACE CONFERENCE
To Be Held in LaVerne College, March 5, 1932

Cooperation, interest and responses to the coming Peace Conference is growing. Others, not members of the three denominations, Friends, Mennonites and Church of the Brethren, are also interested.

The tangled affairs in China, Manchuria and Japan and the meeting of the Disarmament Conference in Geneva heighten the need and import of such peace conferences.

The Committee has worked out the following program:

In the forenoon session representatives of each denomination will outline what they have done and also share with others the plans they have of infusing the Christ given principles of peace into their people. This will be followed by an open forum period.

Rev. Allan A. Hunter, pastor of the Mt. Hollywood Congregational Church, Los Angeles, an outstanding leader on peace, will deliver an address. His subject is: "The Christian Technique of War Resistance." This address will be followed by four discussion groups: No. 1. World Friendship, or the Jesus Way of dealing with neighbors. No. 2. Building Machinery for the Substituting of Law for Violence. No. 3. Digging Down to the Economic Roots of the War System. No. 4. Personal Outlawry of War.

A committee is to be formed in each group which will bring together the conclusions and aims reached, and present these at the evening session.

In the evening, some statement by the committee will be made relative to possible future peace conferences. The Committee on Findings will make its report. And Dr. O. W. E. Cook, Professor of International Relations in the University of Southern California, will be the speaker. Dr. Cook is the son of a Methodist missionary, was born in South America, and is well posted on world affairs to speak on the peace question.

It is sincerely hoped that this Conference will help greatly in deepening the conviction that to be true to Jesus' teachings a Christian is obligated to oppose war, the war system and is, on the contrary, obligated to work for peace.

A. J. Neuenschwander, Secretary.

JOTTINGS

A German representative, Count von Bulow, recently visited the Mennonite settlements in Paraguay and was delighted with the growth and the progress of the settlement. A festival in commemoration of the escape from Russia through the assistance of the German people two years ago was held last fall on which occasion a farewell was given to the representative of the Mennonite Central Committee, Bro. G. G. Hiebert.

Plans made for the transportation of the Russian Mennonite refugees in Harbin, China, should be under way at this writing (February 12) when 300 are to sail from Shanghai for Marseilles, France, to be transported overland to Bordeaux and thence proceed on the S. S. Kruguelen to Buenos Aires, thence up the Paraguay river to Asuncion and Puerto Casado, after which there will be a week's travel by rail and wagon to the Mennonite settlement. When they arrive in Paraguay they will have traveled from the Volga region in Russia, through Siberia into China, continually in danger of having been seized by Russian soldiers. From China they travel in a general southwesterly direction, taking them three quarters around the world. There have been numerous escapes by refugees for conscience sake that involved traveling long distances but this is the longest trek in search of freedom of conscience that history records.

SPECIAL OFFERS

Read these Bargains Carefully

1. New Subscribers

To secure new subscribers we are offering all those who are not already on our mailing list a special get-acquainted proposition. Here it is!—**Send us $1.00 and we will send you the MENNONITE without additional charges till Jan. 1, 1933.** This offer includes a free copy of the 1932 issue of the Mennonite Yearbook. Good only until April 20, 1932.

2. Combination Offer

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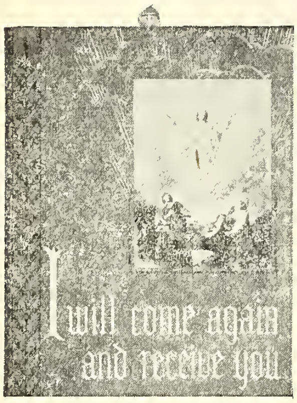
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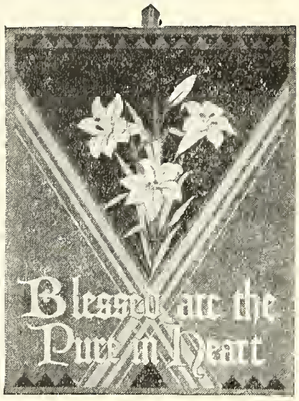
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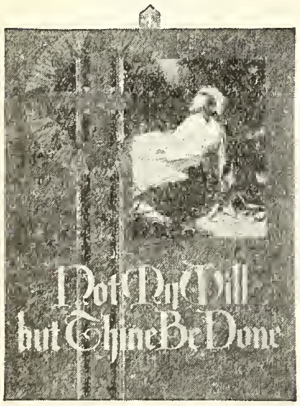
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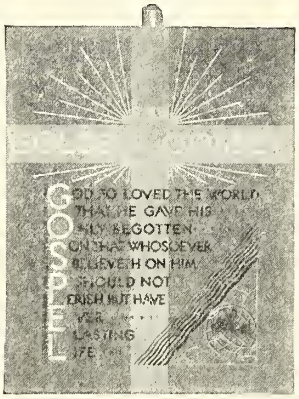
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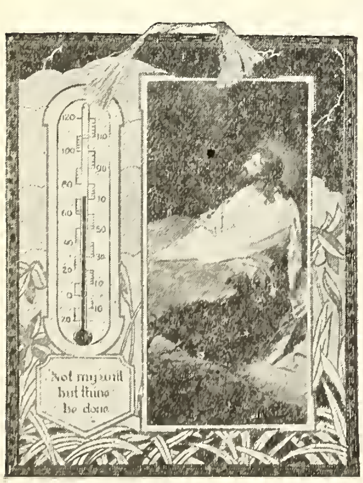

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, MARCH 3, 1932 No. 9

EDITORIAL

In the last several issues of The Mennonite considerable space was given to the new peace organization that came into existence some weeks ago at Bluffton, Ohio. The aims of the society were carefully explained by Dr. C. Henry Smith of the college. This organization directs attention to the need of a society that represents Mennonites of every party. It is sponsored by men and women who are intensely and aggressively interested in the doctrine of Peace which has always been an outstanding item in the creed of Mennonites, and should unite all parties into a solid body that keeps the peace idea uppermost in mind. A particular need for such a working group lies in the necessity of preparing the youths of the church for any situation that may arise in the event of another war.

The World War came on us so suddenly that, unlike the Quakers, we had nothing that would be of immediate help to those of our young men who were drawn into the camps and we owe much to the cooperation of the Society of Friends for the help and leadership they were able to offer us in the critical period. Our youths were unprepared for the emergency. This was not because we had surrendered our peace principles, but because we did not expect them to be put to the test in the way they were and under the circumstances that arose. The decided need of our church for something that will enable us to state and defend our stand for peace is apparent, so that when called upon by the military authorities to define their position our young men will be prepared to give a reason for the faith that is in them in the event of another war. It is our personal conviction that in the next war the conscientious objector will get scant consideration. The military authorities, who are more concerned about discipline than justice, will not hesitate to slaughter pacifist men and women in the interest of their plans should they deem such a course necessary and we must be strongly fortified for such an emergency. When the high court of our nation demands that even a woman past middle age who needs a cane to walk or a gray-haired professor must sacrifice their conscientious position and declare a willingness to become a part of the killing machine in order to become a citizen and so become cannon fodder, the military authorities will not overlook the pacifists in applying the stern measures of war. As it now is the country is ready to go so far as to take refuge behind the skirts of its mothers and wives and put them between itself and the enemy. An organization, such as the one under consideration in this article, will have on its hands the responsible task of preparing people for war conditions as well as speaking for peace. The preparation for war on the part of pacifists must include a thorough understanding of and education in the doctrine of peace as we believe it to be presented in the Scriptures. To the conviction that comes from an understanding of the Scriptures and a peace tradition of four hundred years' standing there must be added such information and training that will enable one to meet the arguments and opposition of those who, more or less sincerely, accept war as a normal and God-sanctioned institution and are ready to follow to its logical ends.

The appeal that the organizers of this Peace Society are making is for a large membership composed of people belonging to every branch of the Mennonite church. They hope to enroll, as soon as possible, at least five per cent of our membership and appeal to pastors and workers in every congregation to assist in this venture for the largest possible support.

One of the delightful opportunities open to the editor is a Pastors' Conference held every two weeks in the local Y. M. C. A. of his city at which there are generally several hundred ministers of various denominations present to hear discussions of problems concerning Christian work led by some outstanding expert in some particular line. The meal, which begins the conference, gives splendid chance for informal discussions among the guests. At such a meeting those in the immediate vicinity of the editor were not personally known to him. They were discussing church attendance and trying to discover some reason for the noticeable falling off in recent years. Two of the guests, one a Presbyterian and the other a Methodist, called attention to the fact that the Mennonites, with whom they were familiar, had no such problem on their hands. Evidently they had a limited view of the field as the editor knows of Mennonite churches who do have such a problem to meet. But, it was rather a satisfaction to hear two men of wide acquaintance coming to a conclusion of this kind and paying the Mennonites the compliment of being out of the ordinary in the matter of church attendance. One said, when parents present their children to us for baptism, among other things, they pledge themselves to have them regularly in the church services and yet there are many mothers who, when they send their little ones to Sunday School, say to them, "Now mind and come straight home from Sunda School and don't stay for church." Mennonites, on the other hand, make no pledges for their children and do not practice infant baptism, yet in no other church does one see so many little children and young people. True church membership with Mennonite people does not begin with an infant baptism, but that in no wise is a legitimate reason among us for not bringing up our children in the fear and admonition of the Lord. Indeed, interest in the public services of the church must have its beginning in a Christian home that takes the church seriously and recognizes a duty to regular attendance at all its services.

AN APPEAL TO THE CHURCHES OF THE NORTHERN DISTRICT

Bear Brethren:

The Evangelization Committee of the Northern District Conference realizes the responsibility placed upon it to care for the neglected and unfortunate districts of our denomination in our Conference that they may not drift or lose faith. The Committee is thankful for the promises of God and His keeping power and for the extension of the work made possible because of the liberality of individuals and churches.

The Committee is also resolved to keep free from debts, for it believes that the Lord does not want debts. He can and will help. He will through His Spirit direct His children to give. If our treasury is low it is because those directed by the Spirit of God do not respond. We therefore request the churches and individuals to obey God's voice concerning this very important work of our Conference.

As the work prospers we hope that the churches where workers are placed will become more and more self-supporting and able to help along so that young men on the waiting list of our Conference may be placed. Let us act according to Mal. 3:8. It is not our wish that missions be neglected, but, above all, we want every one to realize the importance of our own mission work. Please send contributions to Rev. J. A. Tieszen, Marion, S. D.

Edward Duerksen,
J. F. Lowen,
J. A. Tieszen, Committee.

CORRESPONDENCE

Saucon Church, Coopersburg, Pa.—An intensely interesting Bible study on the Book of Revelation was conducted by Dr. Ira P. Dean, noted Bible Teacher and Evangelist of Harrisburg, Pennsylvainia, in the quaint Old Mennonite Church from January six to the twenty-third inclusive. Dr. Dean came to Coopersburg, accompanied by his brother Warren N. Dean, from York, Pennsylvania, a marvel of God on fretted instruments in sacred music. These talented brothers had been the honor guests of Dr. Barnhouse's world-wide raido conference at Brooklyn, New York, previous to their coming to Coopersburg.

Bro. Warren N. Dean puts soul into fretted instrument melody because he is a consecrated talent-performer making melody unto the Lord and not playing to entertain men. He is not only a musician of merit but also a talented writer and composer, very fine on technique and original compositions. His works are widely known and used throughout America and England. He is known as one of America's greatest fretted instruments musicians in sacred tone. Two of his favorite instruments are his original fivestringed Banjo (the Radio engima) and his golden toned mandolin.

Bro. Dean does studio work both at Lancaster and his home town York, Pennsylvania. He holds certificates of merit equal to any modern musical competitor in America.

Bro. Dean's stay at Saucon Mennonite Church lasted only three days due to his appointments in his home studio at York. Every night while guest of Saucon Church, Bro. Dean rendered one half hour program of sacred music, played on his consecrated Banjo and mandolin, with his own interpretation of all the sacred hymns thus rendered. At times we would accompany him in singing some well known chorus o'er and o'er until Bro. Dean's yearning heart would echo back in sacred tone the heart of the hymn we were singing until our stubborn souls would melt in penitential tears. He usually played seven of these hymns or more as the opening of our Bible conference period.

Following this period of instrumental music and song service, Dr. Ira P. Dean expounded the inspired Word of God as concealed in the book of Revelation for one solid hour. The invitation usually followed upon the close of the evening message. "Faith cometh by hearing, and hearing by the Word of God." Verily, verily I say unto you, He that heareth my Word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John 5:24. Acts 16:31 says, "Believe on the Lord Jesus Christ and thou shalt be saved." Following the invitation, the instrumental sacred melody led the audience in the closing invitation hymns for souls to get right with God. Conference usually closed in a season of prayer by our pastor, Linford Foulke of Quakertown, Pennsylvania.

This Bible conference work, the first of its kind held in Saucon Church, left a lasting influence and an indellible impression in its train. Hearts of stone were melted, lips that were shut opened, Christian fellowship renewed and chords that were broken are vibrating once more.

Burning hearts for God's word and its study walked more than five miles one night to hear God's message as interpreted by his anointed Dr. Ira P. Dean.

God works in a mysterious way, his wonderous works to perform, for he says, "even though they slay me yet will I trust thee." This truth is surely made known at Saucon Church for by his marvelous grace the spiritual depression of this church is slowly rising in readiness to meet the Lord when he cometh—for souls are truly returning to their love.

The impressive altar service which closed Saucon's eighteen day Bible conference was a living testimony of souls who still care to be right with God renewed their covenant with God in preparation to meet the coming Lord our risen Redeemer.

MISSION SCHOOLS IN CHINA AND THE FUTURE

S. F. Pannabecker

I.

EXTENT OF MISSION SCHOOLS. In connection with the work of the various missions in China there has grown up a complete educational system from the beginning primary schools through high school and college and including post-graduate work, medical schools and the like. These schools have been recognized by the Chinese officially and unofficially as doing on the whole high class work.

About ten years ago a commission of Christian educators was sent to China with the idea of surveying the field, correlating the work, and making plans for organizing on a most efficient basis. This commission did notable work and its report entitled "Christian Education in China" was an epochal document. There was one incidental result from this, however, which was not entirely foreseen. The Chinese woke up to the fact that here, within their own territory was growing up a complete educational system under foreign auspices. It spurred them forward in a desire that was already forming to have all education of Chinese children brought under the supervision of Chinese educational authorities.

INCREASING INSISTENCE ON REGISTRATION. The pro-national sentiment which has been sweeping over China the last few years has carried this desire along with it in an increasing degree. Five years ago when China was divided under two governments, the "Northern Government" proposed a plan whereby mission schools and other private schools could register with the government. There were five requirements, two of which were generally objected to by missionaries. One of these stipulated that

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Bible courses and religious services should be optional with the students and the other required the school authorities to state that the aim of the school was not the propagation of a religion.

Registration with the government under these regulations was not compulsory but was rather presented as an opportunity. Of course there were certain values in registration which we would like to secure, such as: recognition by the government of our graduates, supervision of the educational work of the school, and the help that would have come from association with other educational agencies. These values we had to forego because of objection to the two requirements mentioned above.

Since 1927 when China became unified under the present government new regulations regarding registration have been promulgated. These are more severe in their opposition to religious teaching. Further it is now required that all private schools must submit to registration under these regulations or cease their work.

REGISTRATION OR ELIMINATION. The question now is not one of registration or non-registration but of registration or elimination. True, there are those who say that even though the government has notified us that we must register before the fall term of this year or not open, the government will not enforce that decision. In view of the tendency of the Chinese to make decisions on paper which are not carried out, I would not contradict them on this statement. The local authorities also on account of the "face" involved often let things slip through that are not quite regular. So it is quite possible that we could continue in spite of the announcement of the government. However, it is a question in my mind whether we would want to or ought to continue under such circumstances.

First, there is the moral obligation which we have to the government under which we work. We have to concede the right of the government to oversee education and to run it in any way they see fit, even though it be badly done. There is no reason why we should turn educational bootleggers just because the government does not enforce the regulations which they make and desire.

Second, there is the opposition which would come to our work from continuing contrary to regulations. We would not have the respect of the local educational authorities nor of local public spirited Chinese, nor even of our own workers. The teachers in the Kai Chow East Suburb school told me they did not care to teach there another year if we refused to register when the government required it. It throws them in a very unpatriotic light to side with foreigners against the decisions of their own government, and our schools then would truly become foreign schools. If they did continue teaching they would probably give up all attempts to assist in management and simply leave responsibility on us foreigners to run the schools. In addition to losing the support of these different classes we would no doubt incur the active opposition of the "tang pu".

The "tang pu" requires another paragraph. "Tang" is an abbreviation of "kuo-min-tang" or the People's Party. It is **the** party in China and it is understood that China is to be governed by a ONE-PARTY government. There are to be no other parties. The "pu" means committee, or board, or in this case section or division. What it actually amounts to is a young people's division of the ruling party, non-official or rather, semi-official, in character. It has no legal connection with the government, authorities and no responsibilities to the government, yet it runs parallel with the governmental agencies and it is used by them in promoting such things as the anti-foot-binding movement, anti-superstition movement, mass education movement, etc. They themselves feel that the future of China rests rather heavily on their shoulders and even concern themselves with criticizing the government and bringing to light official defects and irregularities.

The "tang pu" is composed of the kind of young fellows who recently broke in on the Foreign Minister, C. T. Wang, attacked him with clubs and inkpots, wounding him so that there was some question whether he would survive. The reason was in that case dissatisfaction with his "weak-kneed" policy toward Japan in connection with the Manchurian problem. In Kai Chow they chased out two officials, accusing them of irregularities and were preparing to drive out the third when he got the jump on them and accused them to headquarters of being communists and had the whole bunch disbanded and a price put on their heads. In Tsinan they engineered the big strike of last year in Shantung Christian University over registration, trying apparently to break up the school and turn the students over to a new government university about to be started at Tsingtao. Failing in that they engineered a laborers' strike in the University Hospital that all but put it out of commission. Feeling the weight of China on their shoulders, with all their youthful enthusiasm and no higher body to be accountable to, they form an element very difficult to handle.

Whether we register or not we will have the "tang pu" with us but I suspect if we do not register and continue contrary to regulations of the Chinese government it would not take them long to find a pretext for making trouble.

In view of the above reasons, it seems to me that the question is no more one of registration or non-registration but rather of registration of our schools or straightforward elimination of them. Whichever path we take it will bring important influences to bear on the future of the church in China.

(To be continued.)

OKLAHOMA

FROM CANTON AND DEER CREEK

(By H. J. Kliewer.)

The church attendance during the last quarter has been quite good, especially with the Cheyennes here. The Arapahos have been camping out a great deal for picking cotton and since Thanksgiving most of them are camping near their dance hall, where wood is plentiful. But the main reason may be that they like to be close together socially and no doubt they sometimes gamble there too. Why the Government should allow that, I cannot understand. We have frequently had services in the dance hall on Sunday afternoons, where the attendance was much better than during the morning service in the church. For Christmas there was still another camp of the Arapahos near Eagle City, where we had one service. The Cheyennes here did not have a Christmas camp this year, but they met at their dance hall for a Christmas dinner and a tree in the evening. We had suggested to have these in the basement of the church and leave the program to us and it came very near carrying. But some of them still have the idea that the more celebrations they can have the better. Also they like to have a Santa Claus and some games and dances with their celebrations, which we would not allow at the church. So they decided to have their celebration at the hall and we had ours in the church the following Sunday with a farly good children's program. The same program was carried out with the Arapahos and Willie says the children did well and the attendance was good. Some of our children, who were home for a visit, attended the Cheyenne celebration and were asked to take part in the program with singing, Scripture reading and prayer. They were surprised that everything went on so orderly and in a Christian-like manner; even the Santa Claus did not act as foolish as in many churches. But they did not stay to see the after-celebration. Perhaps it is through the influence of the Christians, that more and more of the heathen customs are dropped at these celebrations. They say, it is a Christian festival and should be celebrated as such. Is this perhaps a proof that the gospel is secretly having a greater influence for good among our Indians than can be observed outwardly? Let us hope so. Certainly it is of more importance to faithfully keep on bringing them the Word, than to be over anxious for numeral additions to church membership. Many seem to acknowledge the value and truthfulness of the Christian teaching, but they hesitate to become members of the church for fear that they will not be able to remain faithful members.

We have given each family a Scripture Text Calendar for this year and encourage them to read or learn the verse every day and to prepare the S. S. and C. E. lessons for Sundays. We hope the young people will show more interest and take part in the discussions of C. E. topics on Sunday afternoon. The easy Bible story books which we gave to each family where there are children, seem to be much appreciated and often used. Now our aim is to put a Bible into every family where there is none yet.

INDIA

FROM THE WORK AT JANJGIR

W. F. Unruh

The Annual Bible Course. The Annual Six Weeks' Bible Course was held from July 15 to August 30. The interest shown by most of those that took part was very encouraging. At the end of the course we missionaries served a meal to those that had taken part. After the meal we gave the people a chance to express what the course had meant to them. We were very glad to hear that it had brought spiritual truths to them that will help them in their Christian life. The teachers this year were Miss M. R. Burkhalter, Rev. M. R. Asna and Brother S. D. Asna. Because of my work in the Bible School I could not help in this work.

The Bible School. As I reported in the preceding quarter, the Bible School was opened at the appointed time with twelve old students back and six new students enrolled. The work in the Bible School has gone on without any interruptions. For this we praise the Lord. The first semester is over. The results of the final examination are not as happy as we had hoped they would be. We teachers have learned from this that we aimed a little too high in most of our teaching.

The Evangelistic Work. At the close of the Bible Course the evangelists and Bible women took up their regular work. This year instead of going out to the outstations right after the Bible Course as the local workers used to do, they preferred to work in the local community for a while and then go out later. To this we agreed. Our plans are that in a few days our evangelistic workers divide into parties of two and go to the various outstations to assist the workers there until they must come back for the annual conference.

Church. In many respects the church work has gone forward very satisfactorily. The pastor has been faithful. The services have been inspiring and edifying as a whole. The Sunday School and Christian Endeavor Society have contributed very much to the growth and edification of the church. With all these encouraging things said it still remains to say that the pastor does not have the courage to go into the different homes for house visitation because he fears that evil accusations will be made against him if he does go. He finds his work very hard. He needs our moral support and sympathetic intercession very much.

CHINA

CHINGFENG WOMEN'S EVANGELISTIC WORK

By Aganetha Fast

Since my work here last year was started so late, and was so much interrupted, I decided to spend another winter here at Chingfeng, which is one of our outstations, to reach places and people where so far no intensive evangelistic work has been done. My original plan is to stay at one of these places a winter only, and move on the next winter, but for the reasons stated, I remain here another year. There are so many villages and people who have never heard the Gospel. The work in the villages is most encouraging. We have been out every day, since I came ten days ago, arriving from Peking. The Bible Women, who came here August 5th had gone out daily into the villages preaching with much enthusiasm. Everywhere they went, they found hungry hearts and open doors, and though it was and is still a busy season. There is opportunity for work among children and government students. I sometimes get overburdened in the face of overwhelming need of workers, seeing the field white unto harvest, and nobody to gather in the fruit. "Pray therefore the Lord of harvest that he might send forth laborers into the field." O yes, applicants for work we have who are in need of general employment, but they are not God-called, and are as clanging cymbals with no power, so that some workers of other missions say: "Our Jesus is leading." This expression is thought-provoking: Is our Jesus leading? If not, why not?

CH'ANG YUAN, TUNG MING AND K'AI CHOW EVANGELISTIC WORK

By H. J. Brown

Praise and glory unto our resurrected and ever in glory living Lord Jesus Christ! How we should love and adore Him! This Easter season is wonderfully pregnant with peace, joy and eternal life.

The whole term has been an exceptionally busy one, and especially the last month has brought very heavy work upon us, but it has also been an unmeasurable joy to perform it. Our big evangelistic tent has been pushing from place to place, and wherever it goes, the people come by the hundreds to listen to the way of salvation. In some places they fear us and try to keep us out. Especially was that the case during the weeks of the Chinese New Year. Superstition would not stand for a white tent being erected near their homes and other gods being preached, so we were refused a place formerly agreed upon, and again kept from other places that would have been open in a different season of the year. However, just as soon as we are settled down and can open our tent, the crowds will come in, and as the days go by, they increase, so that in some places we simply have to prolong our stay. Wherever we leave the people regret it very much. We have not yet been able to obtain very many direct conversions in the tent, but it wonderfully opens up the people and prepares the ground for more Gospel work in the future. It is a forerunner and feeder to the churches. Much Christian literature is thus distributed among the masses.

We have just spent a month in Tung Ming Hsien. We opened and held a Bible class there for a whole month. Church members and inquirers were eligible. This is not a very busy season for farmers, but they are poor, so we as a mission volunteered to pay half their food bill, if they came to study God's Word for a whole month, taking in four classes a day. Two of are poor, so we as a mission volunteered to pay half reading, and the other a full reading class. It amounted to a full day's work. Although we paid half their food bill, it came only to thirty-five cents per capita for the month. They all studied and received many rich blessings.

Since we had two brethren helping us in the instruction, we found time for visiting the homes of church members, and also to go out into the villages all around in the district with our automobile, preaching on the streets to big gatherings. The car is such a big help. By using it the same people can do more than twice the work. If you cannot afford to send out more missionaries, you can economize by sending out a few more autos. The hospital, too, needs one badly. But don't expect the missionary out of his meager salary to buy and keep up an auto. The Board will either pay for the automobiles or else there will be none in use; and that surely would be a hard hit against the evangelizing of our China field.

Our hearts were filled with joy when we saw the Tung Ming Hsien church packed to the last seat, even so that on the last Sunday that we were there the passageways were even filled with extra seats, and still some people had to stand outside, trying to take in as much as they could through the open windows. Pray with us that the Holy Spirit may accomplish a wonderful work in this Tung Ming Hsien church!

TAMINGFU SCHOOLS

By P. J. Boehr

1. Boys' Schools. All teachers were at the summer institute at Kai Chow during July. Sister Sprunger was in charge there, and from what we can gather, the institute was very good, and helped the evangelistic and educational workers much in an intellectual and spiritual way. We surely need all we can get in a spiritual way from the Chinese school teachers. They so easily get the rudiments of general knowledge themselves, and into the minds of the pupils, but to get the spiritual across sufficiently, that is the problem.

2. Bible School. For the Bible School we urgently request prayer. We need to pray for right teachers, right courses, right students, and the right spirit. We feel that we would like to see only such enter that have at least somewhat of a "call" to evangelism, and not merely the curriculum to give the student another "jump" upward in the scale of education, at a very low expense. One can hardly be convinced that most of the youth who apply for entrance into the Bible school have a much higher motive. Thank God that we can build in hope. The second year of school is coming, and we will have, I believe, a better type of students.

The faculty will be much better in that two full seminary graduates will give their full time to teaching. Another one will need to assist us, and I am to take a number of hours per week.

Our future address will be Kai Chow, Hopei, China.

WORKER'S SUMMER INSTITUTE REPORT

By Frieda N. Sprunger

During the month of July of this quarter, the annual Worker's Summer Institute was held at Kai Chow. It was my privilege to be closely connected with the work. I found the work exceedingly interesting and enjoyable, although the duties at the hospital, where I was putting in part-time work substituting for Miss Goertz, forbade my applying myself to the Institute work as wholeheartedly as I should have done. I was fortunate in having able Chinese co-workers who shouldered much of the responsibility. It was a step towards their taking the entire responsibility of planning and running the Institute, and I believe that in a year or two they will be glad to do so.

Among those of the Chinese workers who thus shared in the work was Mr. Hu Hsin Yü, our medical student at Tsinanfu who was home for the summer. Not only did he teach several subjects, but served also as the Chinese principal of the Institute, in which capacity his work was invaluable. Others were Mr. Li Ching Hsien, our recent graduate of the T'eng Hsien Seminary, who ably taught several heavy courses; Mr. Tuan Kuang Lu and Mr. Suen Chung Sheng, two earnest and capable evangelists both of whom taught Bible courses, and Mr. Ku T'ung Ch'ing, the hospital accountant, who devoted several hours a week to teaching a preliminary course in book-keeping. Besides, some of the missionaries gave a few hours every week to Institute work, Mr. Brown teaching a course in Personal Work and Miss Fast directing the women in physical culture work. We were glad, also, to have Miss Neufeld with us at the time and her help during the daily singing hour was greatly appreciated.

We were disappointed, in a way, not to succeed in securing an outside speaker for special meetings during the time of the Institute. We were greatly blessed, however, as our own workers,—the teachers and others, brought rich messages from the Word, morning after morning, during the devotional period. We were led to praise the Lord in their behalf as we noted their earnestness in these services as well as in the weekly teachers' prayer meetings.

One phase of the Institute, I feel, bears mentioning, namely the discussion hour. These were ably led by Mr. Hu. Questions that had been dropped into a "Question Box" were here discussed, some at quite lengths. Among these questions were such as dealt with the church, its place, its right policies, ways of doing personal work in soul-winning. Many of the leaders and students took part in these discussions.

TAMING CITY EVANGELISTIC WORK REPORT

By S. J. Goering

Some of the experiences of this quarter will be remembered long by all of our Christians here, especially those who were in the city during the battle between Liu Kuei T'ang and the government troops. During the time the war was on many Chinese sought refuge in our church basement. This gave our evangelists and Bible-women special opportunities to do evangelistic work. Mr. Chang says that at the prayer meetings that were held even non-Christians prayed. Not a single Christian was killed but most of the people that stayed at the church were robbed by the government soldiers who looted the city after the fighting was over. This whole experience helped to strengthen our Christians in their faith for they feel that God kept them wonderfully. We got home from Peitaiho shortly after the war and thus were spared the strain and anxiety that our Chinese and missionary friends had to pass through.

Mr. Chang was at Peitaiho for the Chinese conference this summer and has come back with a desire deeper than ever to bring his people to Jesus. During the summer the work slacked down but now the Bible study groups, prayer groups, leader class, and so forth are meeting regularly again. Most of our Christians have promised to give at least one hour a week for evangelistic work and so different groups are going out each week.

REPORT OF NURSES' TRAINING SCHOOL

By Elizabeth Goertz

This has been a very prosperous quarter in the work of our hospital.

A year ago we had 48 in-patients during the first three months. This year the number increased to 77 during the same length of time. On March 24th we took in six patients. This was our record day. If you compare our hospital with Bethesda at Goessel, Kansas, you will appreciate what it meant that day. All our staff worked hard and promptly. We have a fine group of students and nurses and workers, and find it a joy to work with them. Only our equipment is not what it should be and our supplies are limited. We find this doubly true at such times.

During this quarter we received a very valuable worker into our staff in the person of Wang Jui T'ing, one of our Mission boys, who has been in training for four years with the American Board Mission at Tehchow, Shantung. He has finished a fine course of training and now teaches our students five hours a week, besides taking responsibility in the surgical department. This is a very great help, it was exceedingly difficult for me to try to teach in Chinese. It makes one's brains "hot" in one hour.

Besides the technical subjects in nursing, I conduct a class every Thursday evening in Bible study for our students, and I also teach a class in English once a week.

This report is several weeks late. It is due to various reasons: 1) Doubling of number of in-patients (extra amounts of supplies to be gotten ready, often late vigils with seriously ill patients, etc.,) 2) Initiating our new nurse into the surgical department,—with it came also a number of major operations—and also getting the nurse started into teaching. 3) Many outside calls in connection with the women of the church, the poor (I am treasurer of a charity committee fund) etc., etc.

Twelve hours a day are never enough to reach around to all that is asked of one, especially now, since our ranks are thinned out once more through the furlough of the S. F. Pannabecker family.

Our prayers are that soon there shall be a way opened for more workers to be sent out. The work is heavy, the needs are great. We are glad for the prospect of the coming of the W. C. Voth family, but we must also have a doctor.

This summer I expect to spend away at a seashore resort getting a much needed rest. Committing us and all the work into God's hand and your prayerful support.

TAMINGFU, WOMEN'S COUNTRY WORK

By M. J. Regier

In my last report I mentioned, that I had not as yet engaged another Bible woman, but that I had one in mind. I am now employing her quite steadily. She seems to be a consecrated woman, she is humble, helpful, knows her characters, just past thirty, not too young nor too old, she has all the qualifications for a Bible woman. She and the older woman seem to get along nicely with each other too. That is always worth a good deal. So, I am quite enthusiastic about the new Bible woman.

As far as the work is concerned I find myself wanting to say very much the same things I said in my last report. The two Bible women are being kept busy with instruction classes. They were first at a place where a number of people were converted as the result of the tent meetings there.

Then the problem of the women learning to read is still the old problem, of not finding folks who are willing to teach without being paid for, there are enough women who are anxious to learn to read, and they are getting a start in the instruction classes. I hope that there are those who will become interested enough to continue, but the great majority, I suppose will go home and forget most of what they have learned. At one place about ten women have finished the character booklets, that is they can read them, but there are still a number of individual characters which they do not know, out of their context.

I am continuing house visitation, and the longer I do it, the more points of contact I can find. I find I learn by doing, I really had no practice whatsoever along those lines before I came out. The work is interesting, and the longer one does it, the more one sees that the things which will strike the conscience of a foreigner, will also strike those of a Chinese.

I also try to be at the instruction classes a day or two if possible, if the place is not too far away, I can easily run over with the bicycle. There are always places where one can encourage and suggest, as for example today, I was at Shwangching. One of the courses they are teaching is the family altar; this as well as learning to read are things which we are stressing particularly this year. I asked them how they were conducting that. Well, they said, that they just followed an outline for family worship, and spoke on those. I suggested that they should learn by really doing. Why not divide them into small groups and have each group conduct family worship? Then I told them how here in the city one of the Christian families had conducted family worship on the stage in order to give an object lesson to the others. Well, they united the ideas, and had six different groups conduct family worship; first the evangelist and his family, then two brothers and the little son of one of them who were there, next came an old man and his wife, then a young woman and her three children, one in her bosom, and finally the two Bible women each selected a group to represent a family. Some things in their way of doing it all very much according to the same pattern etc. were rather amusing to me, but they all seemed to be quite reverent about the matter, and I think the idea struck home.

There is much one can do in just encouraging them this way.

TAMINGFU GIRLS' SCHOOLS

By M. J. Regier

The schools have opened again, one at Lung Wang Miao, one at Tsingfeng and one here at Taming. The attendance at present is very low in all of them. Mrs. Li in the city says, "Those out in the country are busy harvesting, and those in the city have to gather burning material."

Hence their parents cannot spare them now. After a while the attendance will undoubtedly increase.

But there isn't only a problem as to the pupils there is also as far as the teachers is concerned. Both the teachers at Lung Wang Miao and Tsingfeng wish to stop and attend Bible school, the latter, Mrs. Liu has just lost her little son, and she feels rather discouraged. The teacher here in Tamingfu is the wife of Mr. Boehr's secretary, and if he goes with Mr. Boehr, of course it will mean that I lose her as teacher. So things don't look very promising as far as the schools are concerned. The future will have to decide as to how matters will turn out.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

March 10

"Do I Want To Be a Christian?" Acts 16:30; 18:12-17.

"Sirs, what must I do to be saved?" This is the question which was put to Paul and Silas by the Philippian jailer. We are glad for this testimony of the power of God, as it manifests itself as a result of prayer and the singing of praise, even though those singing and praying be in prison. The Word of God expressed in any way whatsoever is not void. We are also glad for the knowledge as to the method and means of becoming a Christian in the early Christian Church. Paul and Silas answered: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." In our modern churches we oftentimes make entrance to church-membership much more difficult than the early church did for the entrance to the Christian way of salvation. Sometimes we expect a certain peculiar type of baptism, sometimes we expect our applicant to sign on the dotted line in respect to various doctrinal beliefs, and at other times we set other external man-made standards.

What does it mean to "Believe on the Lord Jesus Christ"? What does it mean to believe in a physician? It means that I have some evidence that this physician has had the training he professes to have. It means that he has met with some success in his profession, he has shown that he can cure those who have the ailment similar to the sickness for which he is called to my home. And having this faith in my physician, I call him to my home and am willing to follow his directions implicitly.

What does it mean to believe on Jesus Christ? It means four things to us. (1) We believe that Jesus Christ is what He claimed to be and what others who were intimately related to Him through Him to be. (2) We are convinced that He lived a life which portrayed the ideals which He set forth. (3) We desire to accept the ideals He set forth, and we will endeavor to show them forth in actual life, irrespective of the sacrifice it may entail. (4) Finally we will endeavor to keep a close personal connection with this our leader, the Lord Jesus Christ.

Why do I want to be a Christian? Someone will answer: "So that I may escape future punishment." To say the least that is a rather shallow and almost cowardly answer. Others will desire to become a Christian, at least join a church because it will be good for his business, or because it will place him in a desirable social circle. These too are unworthy motives. What will it mean if I give the answer "No"? It means that I have turned my back on the greatest Friend any man can have. It brands me selfish. It immediately means that I am encouraging that which is evil and ungodly. It means that I am not one whit concerned as to whether I cooperate with the Divine purposes of life, or as to the life which is to come. If on the other hand I answer "Yes", it means that I will be the recipient of a new life with new experiences, new ambitions and new relationships. I am working hand in hand with the God of the whole universe.

Salvation means that Iwill be rescued from a growing selfishness, I am entering a deepening acquaintance with God through knowing and following Jesus Christ. It will also involve me in the righting of all the social relationships of life. This will follow because Jesus taught that God is a Heavenly Father who loves all men and counts each of inestimable value, and all men should work together with a goodwill so that every man will have as fair a chance to live as he himself should like to have.

In planning this meeting, each society should keep in mind that this should be an evangelistic service, where our young people will meet in a very definite way the challenge of giving their lives to Jesus Christ. Plan the whole meeting with that goal in view. Singing good evangelistic songs may be of great helpfulness, solos or quartets also may help to clinch someone's decision. If we appreciate the Christian life as a way of living, let us be concerned that our friends will also join us. If it will be so desired, the pastor will be glad to cooperate in this service.

Questions

1. Why are 60% of our people in this country not in the church?
2. Are "Church Membership" and "Being a Christian synonymous?
3. What must one do to become a Christian?
4. What is expected of one if he becomes a Christian?
5. What is the difference if one is a Christian or not?
6. What becomes of the persistently bad man?
7. What becomes of the individual who consistently endeavors to follow Jesus Christ as a personal leader?
8. What should be the attitude of the Christian toward the world and the social relationships of life?

"O doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of thy soul."

Search the Scriptures

Mon.—Read Mk. 10:17-22. An earnest seeker.
Tues.—Read Acts 9:1-6. One who did not want Jesus.
Wed.—Read Mk. 5:17. Hogs preferred.
Thurs.—Read Lk. 9:57-62. Count the cost.
Fri.—Read Acts 10:1-6, 34. Anxious to know Jesus.
Sat.—Read Jn. 12:20-26. Gentiles who wanted Christ.
Sun.—Read Acts 16:30; 18:12-17. Do I want to be a Christian?

"Give of your best to the Master;
Naught else is worthy His love;
He gave Himself for your ransom,
Gave up His glory above;
Laid down His life without murmur,
You from sin's ruin to save;
Give Him your heart's adoration,
Give Him the best that you have."
—Mrs. Chas. Barnard.

FIFTY-ONE YEARS OF CHRISTIAN ENDEAVOR

By Emma Roth

A business firm points with a great deal of pride to the date of its establishment, particularly if that date can be set well beyond the memory of most of its customers. The fact that an organization has weathered the storms of adversity over a period of years commands a certain confidence. So, too, on this anniversary of the Christian Endeavor movement, Christian Endeavorers point back with pride to the birthday of the organization in 1881.

It was on the second of February in that far-off year that Dr. Francis E. Clark, Father Endeavor Clark, as he was affectionately called, organized the first Christian Endeavor Society. Quoting Dr. Clark's own words, "On the second of February, 1881, the young people and a few others met at their pastor's house, which was in the neighborhood of Williston church in Portland, Maine, to consider the formation of this new soriety. After a social hour, the constitution, which the pastor had previously prepared, was presented with its pledge and its serious ideas of confession and service. After some hesitation, as was natural, on the part of these young Christians, who were not accustomed to any religious obligations so serious and earnest, it was accepted, and the names of the forty or fifty who were present that evening were affixed to the constitution and the prayer-meeting covenant." Thus Dr. Clark reported the establishment of Christian Endeavor in 1881. For 51 years Christian Endeavor has been enlisting the youth of America and the youth of the world in service for Christ and the Church. What a record of years laden with service to humanity!

Not only does the age of a business concern speak of its reliability and usefulness, but the extent of its commercial transactions as well. To cite the number of countries in which its product is being used is proof of its utility. Christian Endeavorers rejoice in the fact that their organization has encircled the globe. Christian Endeavor societies are found in every nation of the world. Christian Endeavor knows no racial or national bounds. Christian young people of all lands find in it a common meeting ground. Nor does it regard denominational lines, but unites its members through fellowship in Christ.

1930 saw 14,000 Endeavorers, representing 42 nations gathered in a World's Convention in Berlin, Germany. In a Lutheran Cathedral in that city young people of all denominations and races mingled their voices in the Lord's Prayer and joined in the fellowship of a Communion Service. 1931 saw another great International gathering of Christian Endeavorers in San Francisco to celebrate the Golden Jubilee of the organization. Night after night the Civic Auditorium of San Francisco was packed with American youth eager to press forward in the Christian life. Under the leadership of Mother Clark and Dr. Poling they pledged themselves to do "Greater Things Than These" for Christ and the Church in the next fifty years.

But the final test of the success of a business firm is its product. What are its ingredients? Is it worth the price you have to pay? Does it give satisfaction? Dr. Daniel Poling, president of the International and the World's Christian Endeavor Union, has said, "Christian Endeavor is not a youth club. It is a Christian Society of young people. And as the C. surrounds the E. in the pin we wear, Christ Himself must surround our movement; our whole enterprise and all our endeavor must center in Him." The key-note of Christian Endeavor is given in the first phrase of the pledge, which every active member signs. It is this, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do." Jesus said, "I have come that ye might have life, and that ye might have it more abundantly." It is this trusting in Christ for strength and this striving to do whatever he would have them do that has brought the more abundant life to the millions of young people who have taken this pledge. It is a Christ-centered life. To know and to do his will is its objective.

Seeking to know the will of Christ has led these young people to an earnest study of His word, the Bible, not only as history or as a record of a life that has been lived, but as a personal message, as the Gospel, the Good News of God, that has in it the power to transform a life. The power of which Paul says, "It is no longer I that live, but Christ liveth in me . . . and be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable and perfect will of God." It has led them to communion with God in the Quiet Hour. The Quiet Hour has been a place of refuge and a fortress of strength to the Endeavorer.

"In the secret of his presence, how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go."

But such reading of His Word, such searching to know the will of Christ cannot end in sweet contemplation and communion. There must follow the striving to do whatever He would have me do. Striving in the little trying experiences of daily life, and striving in the solution of world problems to do His will. It has meant that young people have given of their substance and of their time in His service. It has meant that hundreds have laid their lives upon His altar to be used anywhere it pleases Him. It has sometimes meant the giving up of positions that promised wealth, honor, perhaps even fame, and accepting in their place a life of humility, self-denial, and often hardship. Striving to do whatever He would like to have them do.

And again we ask, "Is it worth the price you pay? Does it give satisfaction, this product of Christian Endeavor? As the host of Christian Endeavorers, 10,000 strong, marched up Market Street in the great parade of the Golden Jubilee convention in San Francisco last July, a young man stood among the thousands of spectators. At first he resented the idea of being interrupted in the pursuit of his business errand. But policemen's orders had to be obeyed and he took his place in the crowd on the curb. What could be of such importance as to stop all traffic on Market Street? And then—it happened!

Thousands of colorfully clad, happy Christian Endeavorers marched up the public highway singing, "Onward Christian Soldiers". The heart of the young man was stirred. The song had struck a responsive chord, and as he looked into the radiant faces of the singers, he said to himself, "These young people have something that cannot be measured in dollars and cents. Here are lives in tune with a power which I have lost, have crowded out of my life." And a restlessness possessed his soul until that night in the quiet of his room he, too, found that something, which these young people possessed, that song, that peace that passeth understanding, which Christ puts into the heart of those who trust Him for strength and strive to do whatever he would have them do. Is it worth the price you pay? The light in the eye and the song in the heart of these Christian young people is the answer.

Christian Endeavor has witnessed the forward march of God's truth and righteousness in the fifty-one years of its existence. The future lies hidden, but Christian Endeavorers have pledged themselves with high courage to do "Greater Things Than These", "trusting in the Lord Jesus Christ for Strength."

We count our fifty golden years,
Their triumph and their praise;
We join the chorus of the cheers
That youthful millions raise.

We stand upon the rock of faith
And cast our eyes afar
Where leads the Galilean's path
Beyond the plains of war.

We lift our faces in the sun
We claim the world for truth,
We pledge our lives for things undone,
With Christ the King of youth.

And greater things than these,
Yet greater things we claim
For Christ and for the church
In Jesus' conquering name.

THE BIGGEST BUSINESS IN THE WORLD

"And he (Jesus) said unto them, Go ye into all the world and preach the Gospel to every creature." (Mark 16:15).

Obeying this last command of the Lord's is without question the biggest business in the world. It eclipses and puts far in the rear the biggest business of this age of colossal business. Note some reasons for this:

1. It is commanded by **the Greatest Being**—our Lord Jesus Christ. The Lord of heaven and earth has brought this business enterprise into being, and at His direct command, His servants carry it on.

2. It involves **the Greatest Treasure**—precious souls, one of which, the Lord said, is worth more than the whole world. (Mark 8:36).

3. It has been secured at **the Greatest Cost.** To make this Gospel possible, God's own Son had to go to Calvary and lay down His life.

4. It takes in **the Greatest Area** known to man—the whole wide world.

5. It meets **the Greatest Needs** of the human heart. There is not a need of any kind that the human heart can feel, but this wonderful Christ of the Gospel can meet it.

6. It confers **the Greatest Blessings.** Picking man up from the gutter of sin, it proceeds to make him a child of God, yea, an heir of God, a joint heir with Jesus Christ. It even proposes to make sinful man to be perfectly conformed to the image of God's Son.

7. It requires **the Greatest Consecration** on the part of those entrusted with it. Those in this great business for God must be wholly given to it. All the powers of mind and heart, of body and spirit must be consecrated to its accomplishment.—George M. Blackett.

THE WEALTH OF THE YEARS

"We spend our years," as indeed we must;
  We cannot put them away or hoard.
This then is part of our Heavenly Trust—
  That we spend them, not for ourselves, but the Lord.

"We spend our years," and what have we bought;
  Self advancement—and selfish ease;
Or more knowledge of Truth, in Scripture taught;
  And new opportunities God to please?

"We spend our years"; here are minutes new
  Put into our hands with which to deal;
Shall we bargain for shadows, or trade for true
  And lasting treasures of good and real?

How soon will the business of life be o'er;
  How soon we shall gauge life's profit and loss!
Make us earnest, Lord, as never before;
  To spend time for the blessings, Christ won at the
      Cross.

—William Olney.

THE S. S. LESSON

March 20.

Jesus Dies on the Cross. John 19:17-22, 25-30.

Golden Text—Christ died for our sins according to the Scriptures. I Cor. 15:3.

Jesus had often spoken of the cross and knew that it was to be His death. There were many other forms of execution, but, the death on the cross was the most shameful, reserved for pirates and those who had committed unspeakable crimes like those for which persons in our day have been lynched. Indeed, the execution of Jesus was more of a lynching, or punishment without warrant of law, than a legal form of punishment. In the Old Testament a curse was pronounced upon the one "who hangeth upon the tree" which was a Jewish form of execution, reserved for only the basest. It was upon the cross that Jesus was hanged to take the place of the shameful and bear the shames that He did not deserve but was merited by others. His making the supreme sacrifice for sinners is spoken of as the Atonement, which means a making right with God. In His innocent suffering He paid the price of sin which calls for death. "The soul that sinneth it shall die."

We note that after being threatened with a complaint against Him to Caesar Pilate was ready to sacrifice the Christ, of whom he had said, "I find no fault in Him." It was a sacrifice of honor, of justice and of sense in the interest of His own personal security. Pilate cared little for any Jews and, if a Galilean Jew stood between him and his place, he was ready to sacrifice the Jew and crush every sentiment of Justice. It did not help him, for we find that soon after he lost his place and went unto banishment and died a disgraced and discredited man. Looking out after his own interests made of Pilate one of the most contemptible characters in history. In a sense any one who rejects Christ and defies his conscience like Pilate trades off all future happiness and wins for himself only eternal distress. Jesus died between two thieves, thus identifying himself with the sinners and their suffering, even though they were guilty and he was innocent. He came here to identify Himself with all men that He might save them. In the case of the two thieves, one accepted Him with his dying breath while the other rejected Him. We learn that even at ones last minute there is hope for the sinner who accepts Jesus.

The more we think of the crucifixion the more are we impressed with the arrogance of the devil. If he did not hesitate to bring God's Son to death, through false and unjust means, he certainly will not stop at anything that will bring the ruin of a soul. It was because of sin that Jesus the loveliest and best had to suffer and die. This only shows us how terrible a thing sin is. If it cost the life of the Son of God one should turn away from any and all of its manifestations as from things that are accursed above all else. Yet, it was through death that Jesus overcame sin for us. In His death to save us, Jesus represented the supreme type of love. It was the love of God that spared not even His beloved Son in order to make our eternal happiness sure.

The inscription written, by Pilate to be placed on the cross was universal in its extent. The Hebrew represented the chosen people of God, the Greek the culture of the world and the Latin, the language of the Empire, the political power of the world. Jesus, even from the cross is king of these things. He rules the destiny of the chosen people. He is the Lord of all the powers of earth and all of its culture owes its best impulses to Him.

Jesus saw His mother from the cross. It has been truly said that women were the last at the cross and the first at the tomb. Woman's place in the plans of God is definite and important. It is hers to show a faithfulness and loyalty to Jesus that will be an inspiration for all time.

Why, we ask, must it be necessary for one so holy and loving as Jesus to endure such terrible agony? Prophecy declared that such should be the case. One who reads Isaiah's description "He is led as a lamb for the slaughter" and other utterances in that 53 chapter feels that the prophet must have been standing by the cross and witnessing the agony of soul of the Son of God. All through the ages God had been speaking of the one who like the serpent in the wilderness must be lifted up that all who would look might live. The justice of God required that sin must be punished, but the love of God furnishes the One who would take the place of man in suffering for sin. In the crucifixion was portrayed the full realization of the fact that "God so loved the world that He gave His only begotten Son."

CORRESPONDENCE

Hutchinson, Kansas, February 14, 1932. To the Monnonite and its readers: Greetings.—As I was elected as correspondent for our Conference Papers, I want to try to write a few lines.

Our annual business meeting we held in our church on New Years P. M. When different reports and resolutions were adopted, and elections of officers held, among the the most important was the election of a deacon for the coming three years. As I had been serving for nearly ten years my time expired at this time, and we had a new election at which Bro. E. W. Miller was elected. We wish God's blessing upon Mr. Miller for the work.

On January 21, a farewell was given to Mr. and Mrs. W. E. Epp and family, as they were moving from here to Pretty Prairie, Kansas, where Mr. Epp is employed with the Standard Oil Co., as a truck driver. We are sorry to lose the Epp family, at the same time we all wish them much luck and happines in the new business and their new home.

Our little church is constantly growing in membership. At present we have 79 members, and still have prospects of adding more, therefore we have set aside Easter Sunday morning for those who would care to join through letter. At present we have two applications who want to join by letter. We are always glad to see others join in and strengthen the chain of Christian workers. We always have room for more active workers. We have quite a few jobless people in our city, which makes it rather hard for many of them, right now in winter time. And it seems like every day, there are some more layed off. Yesterday we had a three-inch snow but its not very cold, even thawing a little all day. There seems to be quite a bit of "flu" in our city at this time, and several of our church members were missing from the church services this morning on account of it. So has our Mrs Plenert been down with the "flue" for over a week, but she is improving at this writing. We are hoping she will be able to be with us soon.

With best regards I remain, **J. K. Froese.**

Schrag, Washington, January 31, 1932. — Dear Editor and Readers.—We were unable to attend meetings at our church today, because of a severe snow storm. Most of us have far to drive. The writer of this and his family have about twelve miles to drive. Some others, including Rev. Galle, have twenty-one miles to our Menno Church.

In the past two years the Lord has, in His wisdom, withheld material blessings until most of us wonder how we will be able to continue farming as well as church work. Our dear pastor has been serving on only part of his salary the past year.

After all, we are grateful for experiences of extreme drought, storm and depression. I believe that these things draw us closer to God, and help us to realize our dependence upon Him.

While reading the Sunday School Times, my attention was just today drawn to II Chron. 20: 12, "O our God .... we have no might ...... neither know we what to do, but our eyes are upon Thee." We are hoping, with the abundance of winter moisture that we already have, that the coming harvest will be plentiful.

It is very pleasant to recall a beautiful Christmas celebration by the children, made possible by the unselfish efforts and sacrifices of the program committee.

Our church and Sunday school work has been organized for another year. The church business meeting was held on a Sunday afternoon following lunch at church this year, to save driving.

Our choir sings on special occasions. A song program was prepared for Christmas, but on account of bad weather was not rendered until two weeks ago.

Our pastor reported at our business meeting a few additions to our church membership by church letter. Seven joined through baptism in the past year.

Quite a number have moved to more favored localities, because of crop failures here. Some of these have joined sister churches in our state.

On January the thirteenth we laid to rest an aged Sister, one of the pioneers of the Menno settlement. Her name is Mrs. Peter Gering, formerly Mrs. Johannes Schrag. She lived her last few years in Monroe, Washington.

Our sympathies also go out to another Sister in our midst. Mrs. Mary (Christian) Schrag who is eighty-two years old is suffering a painful broken hip as the result of a fall while walking on icy ground. She is patient in her suffering, with her trust in the Lord.

Julius A. Franz, Corr.

JOTTINGS

The Ladies' Aid Society of the First Church, Philadelphia, will celebrate its 50th anniversary on Mar. 15. A Love Feast is always held in connection with anniversary occasions by the organization. This will also be a feature of the 50th anniversary.

The service in the First Church, Philadelphia, Pa., last Sunday evening was in conjunction with the Boy Scouts' commemoration of the 22nd anniversary of the organization. The pastor, Rev. Carl Landes, had for his subject, "The Idealism of Youth".

Sunday, the 7th of February, the Sewing Society of the Berne, Ind., church, celebrated its 45th anniversary with special exercises. Mrs. Arthur Tylee, a returned missionary from South America, was the speaker for the occasion. Special music was given by the Ladies' Chorus and the Intermediate chorus. An offering was received for missions.

An interesting item from The Cheyenne and Arapaho Messenger, the little paper published by our missionaries in the interest of their work among these Indians, brings the information that Mrs. Romannose Spottedhorse invited all who attended the church service, Jan. 24, for a dinner in honor of God, who answered her prayers. It was a pleasant surprise to all who attended church that Sunday.

Two of the Brotherhood organizations in the Eastern District Conference had a friendly and interesting meeting some days ago when the men of the Allentown church met the men of the Souderton church in a debate on the subject, "Resolved that the youths of today are better morally than they were twenty-five years ago." The affirmative side won the decision of the judges.

The Pretty Prairie, Kan., Mennonite church at a recent meeting voted to extend a call to Rev. S. M. Musselman to become its pastor. Rev. Musselman is a member of the Foreign Mission Board of the General Conference and has served pastorates in Germantown, Pa., Wayland, Iowa, and Bluffton, Ohio. Rev. Musselman conducted a week of services in the Pretty Prairie church after the meeting of the Mission Board held in Newton, Kan.

The By-Laws and Church Register of the Sugar Creek, Ohio, Mennonite church, of which Rev. Lester Hostetler is pastor, recently issued in the form of a pamphlet which, as the title indicates, includes the regulations of the congregation and a complete list of the membership and the officers who are serving it. The pastoral letter, issued separately, contains notice of the visit of Mrs. R. M. Sandy, instructor in Leadership Training School, who conducted a special service for children between six and twelve years of age. The Sugar Creek church will conduct special evangelistic services Mar. 22-27. Rev. Wilbur Miller and Rev. Jesse Smucker will be guest speakers.

Rev. E. A. Sommer, a missionary of the Central Mennonite Conference serving in Congo, Africa, has been compelled to relinquish his work on account of ill health. He is now on his way home to America.

Revs. P. R. Schroeder and Tschetter have been delivering chapel talks on present day movements with their future possibilities in the light of Scripture in Freeman College, Freeman, S. D. These talks were open to the public and met with appreciation from many quarters.

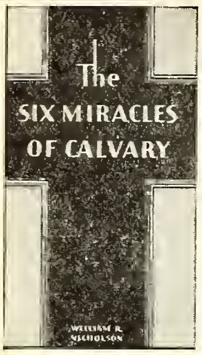
The Mission Band of Bethel College gave a Missionary Program in the First Church, Newton, Kan. Miss Ruth Hiebert gave the children a description of the life of a Chinese child. Addresses were made by Miss Elizabeth Penner and one of the Chinese students attending the college.

The Annual Bible Institute of LaVerne College, near Upland, Cal., Jan. 31 to Feb. 15, had for its general theme: "The Living Christ". An elaborate program in which many participated was presented. Rev. A. J. Neuenschwander, pastor of the Upland church, was one of the speakers.

Owing to hard times the Witmarsum Seminary at Bluffton, Ohio, has had to suspend work for this year. At the recent meeting of the directors the trustees of the institution received a proposition from the Bethany Biblical Seminary at Chicago to move to Chicago and open in cooperation with institution. Steps were taken to investigate the proposition. Bethany Seminary is owned by the Church of the Brethren.

The members and friends of the First Mennonite church of Chicago had a surprise reception for their pastor, Rev. Wm. C. Rhea, and family on the 22nd of January in honor of their fourth anniversary with the church. The program was as follows: they were presented with flowers and led to the front of the church where seats were set apart for them; Mrs. Bindon gave the welcome speech; Mr. Paul McElfresh, Superintendent, represented the Sunday school with a speech; the choir rendered a song, "When My Soul Reaches Home"; Mr. Ralph DeVries represented the Young People with a speech; the Women's Quartet sang, "Can the Lord Depend on You"; Mrs. H. Sprunger represented the Women's Missionary Society with a speech and the women sang, "Faith Is the Victory"; Mrs. M. Henninger rendered a solo, and the Male Quartet represented the Young Married People's Class and sang, "I Want My Life to Tell for Jesus"; Mr. Sprunger led in prayer, then Rev. and Mrs. Rhea favored us with a wonderful speech, and then all adjourned to the basement where Mr. McElfresh presented the "Rays" with a purse from the church; refreshments were served and a social time followed. The evening of good fellowship was enjoyed by all. There were between one hundred and fifty and two hundred present.

Lest We Forget CALVARY



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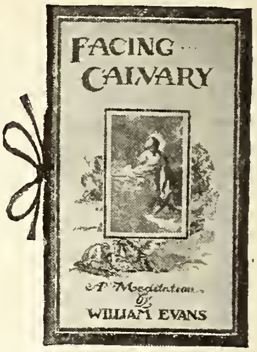

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The first mark of being a true disciple of Jesus is love. The second is that of fruit-bearing. The third is that of obedience. The fourth, and the most important one in our meditation, is that of cross-bearing: "If any man will come after me, let him deny himself, and take up his cross, and follow me." . . . . "And whosoever doth not bear his cross and come after me, cannot be my disciple."

. . . . Who can read this prayer when grief is blinding him, when despair is crushing out his hope, or when sorrow and loss are breaking his heart and leaving his life barren and desolate, without feeling that underneath and round about him are the everlasting arms of the great High Priest, Jesus the Son of God, supporting him! . . . . And many a saint of God has pitched his tent, waged his conflict, ought his battle, and achieved his victory because assured of the intercession of his great High Priest. whose petitions the Father in heaven always hears: "I thank thee, Father, that thou hearest me always." "Fear thou not; for I am with thee: . . . . I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

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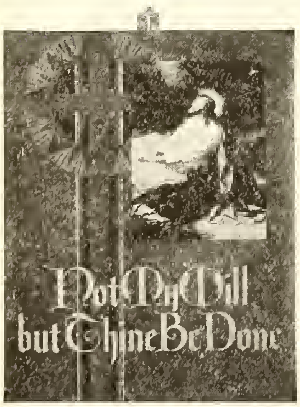

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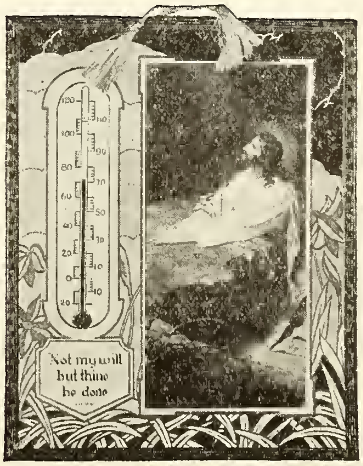

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MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, MARCH 10, 1932 No. 10

EDITORIAL

At this writing, the entire world is still in anxiety concerning the fate of Baby Lindbergh. Nothing more dastardly, in the shape of crime, can be compared to kidnaping, particularly the kidnaping of babies. The crime is one that stabs at the heart and menaces the home. There is not a spark of common decency in the heart of the perpetrator of such a crime. Passing of severe laws may offer a slight measure of protection against crime but the complexity of modern society is such that law alone will help little. Criminals may hide in the crowds of great cities and carry on their vicious trade in comparative safety. The automobile may easily take them beyond the pursuit of the officers of the law long before the fact of their crime is discovered. The implements of murder, such as fire arms, are as readily used by the enemies of society as they are by the enemies of a nation. The very fact that radio and other news distributing facilities carry the information of a crime also carry warning and suggestions to the criminals. In the Lindbergh Case, it is difficult to determine whether the frequent radio reports were helpful to the parents of the child or to those who stole the baby.

They say that the cold wind is tempered for the benefit of the shorn lamb. Surely, in this period of want, one of the blessings that has been welcome was the mild winter through which we have passed. It should be a matter of sincere gratitude and thankfulness to us that the bitterness of other winters has been with-held and that suffering from severe cold has not been one of the added hardships of the winter. It seems, that even in dark times, there are reasons for thankfulness. True, thousands of families have not been able to enjoy warm homes, yet, things might have been worse had blizzards, high winds and other changes in temperature been added to the already long list of trials to which the poor have been subjected. With the coming months we may safely look forward to the more comfortable days that come with spring. Let us hope that the outlook for these coming months will be for more than just pleasant days.

In several of the daily papers series of articles are appearing which might all be included under the caption, "We do not want war". We agree with the great majority of American citizens that, in the face of the present troubles between China and Japan, war would be one of the greatest blunders in which we might participate. In the first place, war, like any other ordinary brawl, only decides who is the stronger party and does not at all settle the matter of justice. Then, the American people have no interest in China, but a money interest. To send armies and navies across the sea to look after American interests only means that the Government is undertaking to guarantee the investments of a small body of favored financiers. We note that the Government does not undertake to guarantee the safety of an investment at home. Why then, in the name of common sense, should the young blood of America be shed in defending the interests of a few rich financiers who would be the last to face dangers of any kind for anybody? The position of Japan in this situation is that of a little country of sixty million inhabitants trying to dominate a country of four hundred million. Japan has started on a career that shows an utter lack of sense. In order to save would be too poor to carry one on if they had one of gigantic proportions and may be her economic and political ruin. The pity of it all is that the military party in Japan, which represents but a minority, has taken the bit in its mouth and run away with everything. A noted Japanese visitor to this country some months ago said, "The

Japanese people do not want a war and they would be too poor t carry one on if they had one on their hands." However, this speaker represented the common people and not the military caste. It may not be long before Japan realizes that it must find its way out of the trouble into which it has plunged. We recall that the military parties in Europe were responsible for the making of the World War and the result of this was that nearly every government on the Continent was overthrown. It is not improbable that in the end the government of the Mikado, the oldest government on earth, will find itself overthrown because of its military folly.

The country is again being treated to a nuisance in the form of a Literary Digest Poll to determine the existing sentiment with reference to the Eighteenth Amendment. This sort of a thing may result in a great deal of discontent. The Constitution of the United States is amended according to a form prescribed by itself and the only way to change the Constitution would be in the way and by proceedure such as the basic law of the land sets down. A decision reached by the poll, one way or another, would not settle anything. No doubt the wets would be extremely gratified were the poll to end in their favor. They have spent enormous sums of money to discredit the enforcement of the Prohibition law and so have given aid and comfort to the enemies of our National Constitution.

It has not been definitely explained where the Literary Digest goes for its names and addresses. The telephone books of the country seem to have been the main sources of names of persons to whom ballots have been sent. If that is the case, a poll would only show how many of the subscribers were for or against the Amendment. Women seem largely to have been ignored in distributing ballots. We would suggest to those who have received ballots that they ignore them altogether. A good citizen should value his franchise more highly than to permit its use in some advertising scheme, even though the scheme has its origin with a magazine so respectable as the Literary Digest.

The terrible death that overtook our young brother, Norman Bechtel, some weeks ago shocked the whole country as well as the circle of friends and relatives in which he moved. To date not a single clue has been found that would lead to the discovery of the murderer or murderers. One is at a loss to know just what were the motives of the criminal in taking the life and mutilating the body of such a splendid young man. At this date, more than a month after the crime was committed, papers continue giving out statements of the police in which it is implied that the murderers are soon to be apprehended. But such statements only show that the officers of the law are endeavoring to throw a smoke screen over their inefficiency. It is a matter of sincere regret that the police endeavored more to try out a theory rather than to run down the criminals. Evidently they have been reading detective romances and planning their work along such lines. They assume that the victim of this crime must have been leading a double life and proceeded to run down anything that might have helped them prove this theory. Incidentally, the trail of the murderers was permitted to grow cold and thus make it practically impossible to discover the perpetrators of the crime. Having known Brother Bechtel for many years we are still confident that he was a man of unquestioned reliability who cheerfully gave a great portion of his valuable time to the service of the Church. Doctor Elmer Johnson, of the Hereford Church, in his address at the funeral of Brother Bechtel, said, "Within the denomination to which he adhered he gave the best he possessed whether this was in the Sunday School, the Christian Endeavor Society, the work for the spiritual nurturing of the young people, as a member of the Board of Managers in the Home for the Aged, or as a church member he endeavored to discharge each and every trust. He was sent from this community in the bloom of his youth 'as a flower of the field'. Today you bring his body to us, a crumpled flower, faded, wan and lifeless to be buried 'in the sepulchres of his fathers'. What shall we say? I do not stoop to speak of the heinous bringing us to sorrow. 'Vengeance is mine,' saith the Lord, 'I will repay.' Before whoever it was who did this thing only terror can stand while the disgrace which falls to the murdered goes with him as he goes down to the judgment of God."

EXPLANATION

It is but fair to the churches and to us, with reference to the "cut" for household expenses in Lame Deer, as it apears in the report of the recent session of the Mission Board, to say that this help was intermittent and is still considerably in arrears.

This help was not promised as a personal favor. It was conceded that in the very special work Mr. Petter was doing, he needed an assistant, able in the Cheyenne, to relieve him wherever possible.

We read that it took 47 scholars seven years to publish the Authorized version of the English Bible. In comparison, the magnitude of the work Mr. Petter has and is still doing is self-evident.

Our Cheyenne Indian Christians pray at almost every public service that God sustain their missionaries until they have the completed translations in their hands.

To this end we are bending every effort that leaves time for aught else. Our soldiers at the front during the Great War, were not expected to rush back and forth to the "home base" to report continually what they were doing in order to keep an interest in their cause warm and sufficient. They were expected simply to fight.

Perhaps this explains in a measure why few reports find their way to the church papers from our particular field. Then too we have been able to do very little church visitation. We still have a task of such tremendous import and of such engrossing interest, which takes our full time and strength.

Therefore this explanation, with a closing plea, "Continue to believe in us, to trust us and to support us for the 'home run.'"

Sincerely,
Bertha E. K. Petter.
Lame Deer, Montana, March 1, 1932.

RELIEF NOTES

By Levi Mumaw

The following extract from a cable received from Bro. B. H. Unruh, Germany, will be of special interest:

"373 Mennonites left Harbin for Shanghai evening February twenty second under care Nansen agent."

At this writing we do not have any direct assurance of the embarkation of the group at Shanghai, but according to previous information this was to take place February 27. The transport is due to reach Marseilles, France, about April 1, from which point the group will go by rail to Bordeaux and take ship there for Buenos Aires April 8, on the steamer "Groix," due to reach Paraguay about eight weeks later, the whole trip requiring more than three months.

It is quite possible that no one realizes what this exodus from Harbin has meant to these people. With it, of course, is associated the fact that about 200 were left behind, not knowing when they will have this same privilege but with the assurance that they will be permitted to do so as soon as arrangements can be made for them. It is more than one year since these people have been detained at Harbin after their escape from Russia. A number of efforts have been made to bring them relief, only to be abandoned on account of difficulties in the way. The Chinese Government had threatened their return to Russia at several different times if they would not be moved to some other country. These threats were withdrawn at the request of the League of Nations. But the final ultimatum for this had been set for March 1, 1932, just eight days before their release which has been made possible through your contributions entrusted to the Mennonite Central Committee in its cooperation with the Nansen Relief Organization at Geneva, Switzerland, through the office of Bro. Unruh in Germany. The final success of this endeavor must however be attributed to an answer to prayer for these unfortunate ones. To Him be all honor and glory.

In a previous report, it will be noted, instructions had been given to bring out 300 souls in the first group. This report indicates that 373 were allowed to accompany the Nansen agent. Explanation for this has not yet reached this office. It may be possible that 60 families, which had been specified, may comprise this number of persons. It may be possible that these additional persons will add about $5,000.00 to the cost of this movement over the original estimate. It is hoped that temporary arrangements can be made for this until additional funds are available. Additional funds will also be necessary for the purchase of equipment and their maintenance, as announced in previous reports. It is estimated that at least $5,000.00 will be needed for this, in addition to the $29,000.00 that have already been contributed for this purpose. Shall we be-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb..............................Editor
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come weary in our efforts for these unfortunate ones? The efforts of our relief organizations depend on the support given to the cause by our people. Those left at Harbin are looking this way for the same assistance given to these who have now been released.

All contributions for this purpose should be sent to the local district treasurers or may be sent to the Mennonite Central Committee, Scottdale, Pa.

A letter from the Lancaster County, Pa., Mennonite Conference brings the information that an effort is being made in that district to supply a recent request from the colony in Brazil for clothing and that a duplicate shipment will also be made to the colony in Paraguay. It is announced that no general appeal will be made outside of their district but that an invitation is extended to any one wishing to have a part in this by sending light weight clothing suitable for a semi-tropical climate. An invitation is also extended to those who may have friends or relatives in either the Brazil or Paraguay colonies wishing to send packages to them. No perishable articles should be included. All packages should be plainly marked for whom it is sent, giving the address of the colony plainly without opening the package and above all it should be noted that the packages are to be sent to A. W. Denlinger, Lancaster, Pa., R. 6, and must reach him not later than March 23 to 26. The shipments are to be started about April 1. We especially request that all who are interested should observe these instructions. Packages can be sent by parcel post or expenses prepaid.

Scottdale, Pa., March 2, 1932.

MISSION SCHOOLS IN CHINA AND THE FUTURE

S. F. Pannabecker

(Continued)

II.

(Summary of preceding: A complete system of education has grown up in China under the auspices of the various missions. Since this has been parallel with the government system but not responsible to the government, the Chinese have looked at it with some apprehension. Various efforts to get mission schools under government supervision have culminated in the mandate issued by the present government that all private schools shall be registered with the government or cease operation.)

ELIMINATION. Since there are two possibilities before us, viz., registration or elimination, it behooves us to think carefully over the two questions: What will registration of our schools and its incidental results mean to the future of the church in China? and, What will elimination of our schools mean to the future of the church in China? Let us consider the latter question first.

Elimination of our schools will mean one of two things to the future leaders of the Chinese church and to the church in general. Either they will be uneducated or they will be educated in government schools. The former possibility is not one that we care to consider as a policy. Not even the most violent anti-educationalist would be willing to have the church deliberately adopt ignorance as a policy.

EDUCATION IN GOVERNMENT SCHOOLS. If we do not care to accept the ignorance horn of the dilemma, we must accept the other, and our future church members ond leaders will be educated in government schools. The first four years of primary work can ordinarily be taken in a village of any size. In this case the students could stay at home and be subject to whatever home influences there were. Above this, practically all education is in boarding schools. In these the students are separated from their parents and eat and sleep in the school, not returning even on Sundays.

This point is worth getting in mind because it is entirely different from America and folks here often do not think of this difficulty. It means that these students would be entirely separated from any Christian influences which the home could exert and that they would be subject only to the influences of the school. Day after day, morning, noon and night, they would get only what the school has to offer. Even on Sundays they would not get much church influence. Too far away from home to return, they would go to church or not, entirely as they felt and the school permitted. In some cases the school supervises them on Sundays so that they have difficulties in getting off to attend church. In other cases they are free to go but do not for reasons which will appear. In Taming there is a group of about twenty girls who have attended mission schools or are connected with the church and are now attending the government normal school. Of this group very few attend church services and only one regularly. She is a ward of one of our missionaries and has special influences, spiritual and otherwise, exerted on her.

If students are to be away from home and get only school influences exerted upon them we are interested in knowing what the atmosphere of government schools is like. The attitude of government educational authorities towards religion shows which way the wind blows higher up. They permit no religious teaching or exercises in schools and give as a reason the fact that children believe whatever is taught them and cannot distinguish between truth and error. Hence teaching that there is a God has no more significance in their young lives than teaching them that there is no God. Whichever way you teach them when they grow up they will have to rationally revaluate the teaching and discard whatever is not suitable for them. Accordingly, they say, the proper way is to teach nothing about religion to children but wait until they have attained maturity and then let them of themselves go over the various religions and select that which best suits their situation and temperament. Now frankly, any view which permits God to be neglected and attended at will amounts practically to discarding Him.

In view of this it is not surprising that the atmosphere of government schools is distinctly atheistic. Religion is pooh-poohed, God is pooh-poohed, Christianity in particular which teaches of a Son of God who died and came back to life is pooh-poohed. The faculty very seldom has a Christian teacher on it and if any one of them has somewhere in his past attended a mission school he covers it up. There is no use going into this in detail, the atmosphere of government schools is not such as to turn out Christians. With that which Christians hold most dear scoffed at and ridiculed how can we expect to get products from the government schools which will begin to fill the needs of the church in China.

Somebody may object here and say that government students can be converted and then become powerful workers, or that we can get more stable workers by having Christian students go through this testing time. This really is two questions. If the students were well grounded they might have some chance of coming through an anti-religious atmosphere intact and still usable but they are not well grounded at the tender age at which they start in the fifth grade. Nor is the home influence in first generation Christian homes as pronounced as in yours and mine. Hence we cannot expect very many to go through these years of testing at an impressionable age and come out with a living faith in God. I have not heard of people here in America sending their children even of college age to irreligious schools in the hope that their faith will be strengthened through the testing to which they are subjected.

As far as converting government students is concerned and making Christian workers out of them much as we do in America, there is the possibility. There is nothing so wonderful as the power of the gospel, and we have secured one or two workers by that method. On the other hand conditions in China are entirely different from in America. Here, for instance, there are very few students in our high schools who have not heard of Christ and have not been brought face to face with the question of giving their lives to Him. At any rate, they have more or less definite ideas on sin, conversion, Christ and related ideas. When the gospel is presented to them there is a background to appeal to.

Among non-Christian people, students if you like, there is not that group of fundamental ideas upon which you can call when you want to talk to them of the gospel. Sin as a thing that exists in every human heart and separates men from God is not known. Fear of God and punishment are not living ideas. Love that could bring the Son of God to the cross is preposterous. In order to reach them it is necessary to first go over this ground and prepare the way before you can expect conversion to take place. Many an American youth has been won to Christ by an appeal to his "mother's religion". It was a thing he saw worked out in her life and he knew it was what he wanted eventually. Though he may have turned from it for years, unwilling to pay the price, he has that dormant impulse if it can be reached. Fundamental ideas which give the gospel a place to take hold and pull; these enable him to be won though long separated from Christian people. But how can you expect to win the children of non-Christians this way?

It does not seem reasonable to me to deliberately adopt the policy of elimination of our schools and depend either on uneducated workers or the products which we can hope to secure from government schools.

(To be continued.)

HAND PICKED

The word sounds well and indeed works well when applied to fruit harvesting, unbruised fruit, sound, perfect. But when applied to soul gathering is often misused and over-worked. Human souls with no bruises of sin conviction, upheavals of repentance, feel little need of blood-atonement in redemption. "Paul would not have become so great a saint, had he not felt so great a sinner." "Hand Picked" was an expression used in a discussion as to what is the best method in soul-saving, and was contended for as against revival effort, though both had their adherents. The hand-picked plan involved cornering your sinner friend on the street and arguing him into joining your church. One, who, unimpressed by this effort, later did yield to Gospel pressure. "Why did you not yield to our invitation?" asked a friend. "Yours were purely human methods," he said, "but Gospel truth burned into my soul and was irresistible". At Easter, hand picked methods are especially inviting. It is indeed beautiful to crown the day with baptism and reception of members, provided it is under Gospel influence. Often the hand-picked method is merely humanism, the Spirit having hardly a look-in; as in the case of Moody's tipsy "convert"—"You do look like a bit of my work," said Moody, "but if Christ had more to do with your 'conversion', there'd be another story to tell." It is of note that the Apostles, while not ignoring the human equation, yet cautiously proceeded only as it "seemed good to the Holy Ghost—and us." The great Welsh revival had no special human leadership. G. Campbell Morgan, knowing this, later refrained from attending it, lest his presence detract from the Divine Presence by injecting into the meetings his human influence.

A Belated Conviction. In a powerful revival a man rushed from the choir into the church office, perspiring, agitated. "What's the trouble?" I inquired. "Convicted," one replied. Mopping his forehead, he said, "I never felt this way before; I had a good mother, I am a church member; why should I feel so?" At last, under Gospel power, this "hand-picked" brother was convicted of sin. It follows that, minus a Gospel experience, one is a stranger to its joys and comforts. Instance, the big Irish soldier of the trenches. Hat in hand, he tapped Gipsy Smith's shoulder. "Yer Riverence, yez have something that I want." "What is it?" asked Gipsy; "I want that song in me heart, yez preached to the boys about." "But," said the evangelist, "you must first give up something." "Oh, yez mean me religion." "No, God wants nothing given up that is good." Mystified, the big soldier asked, "Thin what would yez be after havin' me give up?" "Your sin." Then Mr. Smith directed him how to seek an heart acquaintance with Christ. A long time thereafter Gipsy again felt his touch and heard the voice—"Yer riverence." There stood the giant soldier smiling, "Yer riverence, I just come to tell yez, that I have that song an' it's a singin'." What a Divine work in a sentence.

Then and Now. On a dark stormy night a lady asked to accompany us in the buggy to prayer service two miles distant. We could but wonder at her venture on such a night. "I thought so," said she; "there was a time when I would not make the trip for hire. A city official's wife, my friends once importuned me to join their church, which I did. Having no heart experience, I took little interest in church affairs. Later, I became aware of an inner circle of folk who were different. They rejoiced, gladly served and sacrificed, lived unwordly, a successful, overcoming life, to all of which we "hand-picked" members were strangers. Under a full-salvation Gospel I sought and found the way into the holiest, which explains my quickened life of activity, and pleasure of braving this forbidding night for the place of prayer. It is the difference between then and now."

"Shadowy Hand." Far from disparaging good human influences, let me commend the boy or girl, who, away from home mid new and strange conditions, yet feel the parental guiding hand. What I witnessed on leaving home, at first shocked me, so at variance was it to my home training. In time it became common and ceased to shock. A friend proposed a glass of soda. Can I ever forget the sensation as I stood for the first time at that saloon bar. "What would mother think?" Months later I entered a saloon and ordered wine. Again the shock and "Shadowy Hand." "Has it come to this?" I mentally asked, setting down the wine, and walking out. "This my first, shall be my last." And it was. Yet though thus restrained I was not saved.

Re-inforced. In youth I needed a little human assistance when convicted of sin in a country revival. At the moment, personal salvation was the one important thing. Working long hours on the farm, at night driving a team 4 miles to church, we grew tired. "Better remain home a night and rest up," I was advised. This I refused. I am now convinced that no weariness can stop one who is genuinely convicted, and sets his will to pray through. Each day I firmly resolved to confess Christ, only to fail in the test. It was here that I felt the need of human aid, so proposed to an acquaintance that we respond together; but to him it was all a joke. Thus thrown back on my own resources, but reinforced spiritually, I fought out my greatest battle and won, a purely Gospel victory. Many others followed. Years later, one of these recounted to me his own struggle, a duplicate of mine, save that after successive failures he made solemn vow that he would yield that night or never again enter the church door. As usual he began to weaken, and was just resolving to keep his oath by never returning to church, when I arose. This strengthened him and he followed. Then many others. After forty years, he is still a pillar in the church. Many I have lost trace of, but am sure they made good. For theirs was a genuine "needle's eye" struggle, resulting in a purely Gospel salvation, and not that of the undisturbed "Hand Picked". This is written in humble sacrifice of my feeling, with the hope that other struggles may be heartened.

T. Richardson Gray,
Edgewood, Iowa.

MODERNISM AND FUNDAMENTALISM

Repeatedly we have read articles on the above named terms, but sad to state, that these terms have been, too often used in a rather insignificant way. Not so long ago we heard a minister say, that a great number talk about these terms but really do not know what they really mean. In a certain conference in which a definite stand was taken against modernism, some were of the opinion that it meant style or bobbing of hair, etc.

Since there are different types of modernism and fundamentalism it would not be more than fair if we describe what we mean when we use these terms. Now we shall not even pretend, that we are able to give a clear cut definition of these terms, but rather describe and present examples of their striking different doctrines. The teachings of modernism, in short question the Bible as the true word of God. It denies the Divine Christ as being the Son of God, the Virgin birth, His death on the cross, His resurrection or in short, God's whole plan of salvation. But look up to Christ as a great example, and ideal, as a man, without any saving power.

Fundamentalism or its teaching accepts the Bible as the true word of God, and believes in Christ, as a personal Savior or the Son of the Living God, who was born to the Virgin Mary, died on the cross, arose from the grave, and ascended to heaven, etc.

Most likely if we at all times just fully realized what these terms represent and the real danger of modernism, and especially to young souls, who are not fully set, as far as their faith in Christ is concerned, we would use them in all probabilities, only warningly. Modernism spreads its doctrine under cover, it comes to us, as a wolf in sheep's clothes, and even gets into our schools and pulpits. It pretends to believe, what it publicly utters. It seems to be justified to say one thing and believe another. It speaks of the Bible and Jesus very highly but fails to confess Him as its Savior.

Possibly we can best be understood if we give the contrast between these two doctrines, although we have been told that the stronger we come out against modernism, the more it will spread. The teaching of modernism seemed to have made its appearance at John's time and he boldly came out against it or the teachings which did not accept Christ as the Son of the living God as Peter had confessed Him. John said, "That, he that denieth, that Jesus is the Christ is a liar." "He is antichrist, that denieth the Father and the Son." "Whosoever denieth the Son, the same hath not the Son." "He that acknowledgeth the Son hath the Father also."

Modernism teaches that the Bible contains the word of God but that it is not the word of God. Jesus Christ is a son of God in the sense that all men are and not that He is the Son of God. That the birth of Christ was natural and not divine or supernatural. That the death of Jesus is exemplary and not having power of atonement or saving power. That man is a product of evolution and not a special creation of God. That man can be made good by environment and is not a sinner fallen from original righteousness, and apart from God's redeeming grace. That man is justified by works in following Christ's example and not by faith in the atoning blood of Jesus Christ. It is a natural development from within and not regeneration from above. The Bible is a myth to the modernist. He does not believe in the God of the Bible. To him the Bible is not the inspired word of God. The fall of man did not occur. Mary the mother of Jesus was not a virgin. All recorded miracles are myths. Jesus did not die for the sins of the world. He did not rise from the dead, ascend to heaven as the New Testament records. So He will not come again. He does not believe in the living God as the creator of the universe. So he is not accountable to God. He denies justification through redemption of the cross, a new life and a final salvation.

To be sure there are some very striking contrasts between modernism and fundamentalism. The one denies the Bible and the true teachings of the Gospel of Jesus Christ and God's plan of salvation while the other accepts and believes these divine truths. Without a Saviour there is no salvation. Without redemption we are lost forever, these are the fundamental truths of the Bible and Gospel of Jesus Christ.

J. J. Friesen.

BREWERS PLAYING BOTH ENDS AGAINST THE MIDDLE

Brewers, and their mouthpieces, have made extravagant claims about the boom that would come to American farmers if beer could be restored to legal sale, but their propaganda in 1917, when the United States was just entering the World War, and was planning to conserve food products, was just the reverse, as shown by the following item from The Evening Star, Washington, D. C., May 7, 1917, and other newspapers:

"Headed by Gustave Pabst, a delegation representing the brewers of the United States, was heard today by the Senate agriculture committee on Senator Gronna's bill to forbid the manufacture of grain into alcoholic liquors during the war.

"The actual amount of grain used in brewing, principally barley, they told the committee, represents less than three-quarters of 1 per cent of all the grain produced in the United States, and in addition to that, the barley used, they said, is not a staple human food, here or abroad.

"The amount of land required to raise all the grain used in brewing in the United States, the committee was told, is less than seven-one-hundredths of the total of all the agricultural land in the country. From these figures the brewers argued that the brewing industry was too small a factor to be considered in the food conservation program."

If the brewing industry was too small a factor to be considered in 1917 it is too small a factor to be considered in 1931.

Brewers now seeking to revive their outlawed industry have not fooled American farmers though they have fooled some city wets who know so little of rural life that they would have to visit a zoo to see what a cow looks like. The National Grange voted unanimously on November 20 at its annual convention in Madison, Wisconsin, to oppose a change in the Eighteenth Amendment or the Volstead law. Farmers who sell more milk and other products since prohibition are puncturing the bubbles blown by the Pabsts, Busches, and their satellites.

Extravagant claims of taxation possibilities in beer made by wet millionaires seeking to shift taxes from themselves to beer-drinkers, also are being revised downward as facts come to light. Senator Wagner, of New York, in a radio address on November 20, conceded that talk of $1,000,000,000 (one billion) or more was ballyhoo. He reduced the claim to $250,000,000 in revenue if beer could be restored. This would be paid by American workmen as wet millionaires drink champagne and hard liquor.

When deflated to actual facts, wet propaganda is three-fourths "hot air" and the other one-fourth is bad economics and worse morals.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

March 20.

Mow Can I Show My Crowd That I Am a Christian? Jn. 13:35; Tit. 3:1-8.

" By this shall all men know that ye are my disciples, if ye have love one to another." One of the Church Fathers relates how that when John the Apostle was too old to walk, his friends carried him into the church. Being too weak to talk at length he would repeat the commandment "love one another." It is a very brief commandment but filled with meaning. In the primitive church, Christians were spoken of as: "See how they love one another." They showed their love for one another dying for their friends. Are we willing to die for our friends? Can the world point to the Christian Church, to you and to me and say of us, "See how they love one another"? In almost every church community the opposite picture can be seen, churches are disrupted, members of the same church will sing in the same choir and go to the same communion service but they will not be on speaking terms with one another. "Brethren, these things ought not so to be."

What is meant by discipleship? A disciple is a learner, a follower who has learned to believe in the doctrine of his teacher. We have a high light in prophecy in Micah 6:8: "What doth Jehovah require of thee; but to do justly, and to love kindness, and to walk humbly before thy God?" In the teachings of Jesus we find emphasis placed on implicitly taking Jesus at His word as our Moral Example and our Saviour, that is contained in "believe on the Lord Jesus Christ." As helps in this Christian Way of Life, we should manifest a spirit of meekness, sincerity, courage and the ability to evaluate the values of life so we may "Seek first the Kingdom of God and His righteousness." Along with believing there must always be the accompaniment of a life lived acceptably. In no book of our Bible are good works stressed so much as in I Peter, where the Christian is continually bidden to do well, and to let your manner of life be in Christ. This can be done through love and prayer, for "love covereth a multitude of sins."

Questions

1. What is a Christian, in the light of the Sermon on the Mount, are there any Christians?
2. Is a Christian a learner or one who has reached a goal?
3. What is involved in Christian discipleship?
4. Why is the home the most difficult place to show oneself a Christian.
5. May we "hedge" or "pare down" our Christian life when we are in the company of our crowd?
6. Do you believe that if one obeys God and one's own conscience implicitly, a noble life will result?
7. Give an exposition on Jn. 13:35, how can we apply it to actual life?

Search the Scriptures

Mon.—Read Jn. 3:1-13. A Secret Follower.
Tues.—Read Jn. 13:31-35. Proof positive.
Wed.—Read Mt. 7:1-12. A changed attitude.
Thurs.—Read Romans 12:1-8. A better life.
Fri.—Read I Peter 2:11-16. By well doing.
Sat.—Read Mt. 5:43-48. Perfect love, perfect proof.
Sun.—Read Tit. 3:1-8. Living the Christlike life.

IF YOUR LIFE RINGS TRUE

"There are those around watching day by day,
While with them you shall walk life's way;
There are souls that long for the Saviour, too,
Souls you may win, if your life rings true.

"Measure word and thought by the gospel creed,
Christ in you then the world may read;
Consecrate to Him every power anew,
He needs your help, if your life rings true.

"Let the love of God from your heart o'erflow;
Do your best for the Lord below,
You would sing for joy if you only knew
Blessings await, if your life rings true."

A YOUNG PEOPLE'S RETREAT IN INDIA

For a number of years some of the workers in God's kingdom in India felt that if the Young People's Retreats in America were a blessing and a forward movement in God's kingdom, then why not try that also with our younger church members and other interested young people in India. The first attempt at it was made in 1929. That was the beginning and it did not go so smooth, since none of the leaders were directly acquainted with retreats. But now in 1931 several leaders were available who had some experience with retreats in America. We again went together with our neighbors, the Old Mennonite Mission, the Disciples Mission, the Methodists, and the Evangelical Mission. A committee was formed and a program arranged. The place chosen was Champa. Eighty-seven young men and their leaders gathered on the 5th of November one mile north of Champa in a beautiful mango grove, near the Hasdeo river. For six days we experienced fellowship with each other and with our Heavenly Father.

Rev. Kenneth Potee of the Disciples Mission was the director of the Retreat. He led all the devotionals and had chosen "The Hand of Christ" as his leading subject. During the several days he discussed with the group "The calling hand", "the sending hand", "the blessing hand", "the helping hand", etc., all based on appropriate Scripture passages. It was indeed suggestive and helpful. Rev. Ernest Miller from the Old Mennonite Mission spoke daily on the general subject: "What shall I do with my life." He layed much emphasis upon the value of life. He told the experience one of our doctors had had just a few weeks previous. A Hindu had come with his sick wife to the doctor and had asked the doctor to make her well; but he should first clearly state how much the bill would be. Upon the doctor's inquiry why he wanted to know that so exactly the Hindu replied that if if would cost more than rupees forty (about twelve dollars) then he would rather prefer to let his wife die, because for rupees fifty he could get another one. That is the value of life as considered by many who know not Christ. Rev. Miller then went on to explain what the value of life is in the eyes of Christ. Christ was willing to give His life in order to save life. Among other matters, Rev. Miller also outlined a number of vocations before the group which young men can pursue in India. One of the items that Mr. Miller emphasized besides the above was that Christ is interested in the whole of our life, spiritual, intellectual and material.

Rev. Moyer from our Mission spoke on the subject of "Witnessing for Christ". He emphasized the possibilities that lie dormant in the villages of India. If young Christians will be willing to witness for Christ, who knows how many Sadhu Sundar Singhs there would be found here in our own village area. But it is necessary that the village people will see that many more strong young men are consistent and faithful followers of Christ. Headmaster Ram, from the Old Mennonite High School (a fine Indian Christian gentleman), spoke on "My Beloved India". He told the group very frankly that there are great possibilities in India, but these possibilities cannot be realized by complacent self-satisfaction, which is at present a bad disease in India. If our beloved India wants to live and count for something in God's kingdom then India must be willing to lay hold on life, and aspire to the heights of Christ. If Christian youth in India will not be a light in its own country then there is no hope for our beloved India.

As a matter of variety in the program Rev. Menzel from the Evangelical Mission spoke to the group on the "Birds in India". It was indeed very interesting. That brother has observed birds. He knows about two hundred different birds and their characteristics, here in India. The rest of us had to say that we are blind with respect to God's beautiful creation. We have all had the same chance to observe things around us in our tours among the villages as Rev. Menzel has had; yet we do not see things.

The undersigned was the camp manager, and provided the food for the eighty-seven eaters. Each individual paid a certain mess fee and then we all ate together in the open under the trees. Besides the managing he also gave a series of talks on "Men whose lives have counted for God". The lives of Simon Peter, Andrew, Paul, and Barnabas, were discussed as leading characters. Together with each one of those lives a life which has counted for God in India was taken. Men like Naraiyan Tilak, Sadhu Sundar Singh, and our own Brother Rufus Asna were taken as examples. One life was taken as a life of warning, viz., Samson's; Judges 16:30, "But he wist not that the Lord was departed from him."

Towards evenings the whole group was divided into four groups for the purpose of competition games. The groups were named after ancient Indian tribes, the Maratha, the Sikhs, the Rajputs, and the Mogals. Competition was keen, but friendly. To compete and yet be friends is a merit much needed in the Christian church in India. Every evening all gathered around a gas lantern and a number of stories of Indian history were told, and a lot of songs were sung. For the close every evening a large circle was formed and we joined hands and after prayer we all sang, "Into my heart, into my heart, come into my heart, Lord Jesus", and then all retired.

The whole retreat seemed so very much worth-while, and the blessing of God was so evident, that we hope it will be an annual affair with us in India. In closing I would like to say this, that generally the Young People's Retreats in America are about two months before the Retreat in India. Will you Retreaters in America remember us when you gather for your Retreat?

John Thiessen.

PRAYER

T. Hara

Prayer is in its simplest and most primitive form the expression of a desire, cast in the form of a request to influence over some force or power conceived as supernatural. It has been used to conquer fear, agony, astonishment. Reverence in prayer is usually obscured by fear and also the idea of entreaty is largely colored by a desire to compel or command. And this entreaty is usually with the selfish, anti-social character.

True prayer, however, is not such a kind. It must be something higher. It must be immediate spiritual fellowship with God. It is born of our need for spiritual fellowship, which is not temporal. Its central feature is the joy of communion and intercourse with God which is one of the most important, impressive facts of life. It is very important that to pray to God with all our trust, childlike obedience as child does for mother, must be our true cry from the depth of our minds.

Prayer is our response to God's calling. God always calls us through every phenomena in the universe. When we open our minds we can hear His voice, but if we do not, we cannot hear it. To respond to God's speaking is our duty which we Christians have to pay and the expression of our joy. Thus the response should not be selfish entreaty and desire to compel or command. It expresses our true joy that we could communicate with God. It is the way to "the complete fulfillment of life's moaning and significance and it enables a man to become girded and equipped for the richest human service."

Our prayers are often in a low plane. And it has a utilitarian idea. Faith is not endangered by the advance of science. All scientists do their investigation with faith. But the spurious kind of prayer can be reduced to a utilitarian "bread and butter" basis. When I was a boy at the grammar school age I was told a story by a pastor. He said that at the starting of the establishment of the Okayama Orphanage, which is the most famous orphan asylum of Japan now, Mr. Ishii, the founder, had an extreme difficulty in finance. Mr. Ishii tried hard to go through this extremely hard time. He who had been converted to Christianity often had not a meal. One day he went up a hill in the neighborhood to pray because children little by little began to abuse him. Well, in a little while after he returned a cart was driven down to the orphanage with many rice sacks on it. That driver did not know who sent him, and nobody knew who was the man who sent this rice. That pastor told the story beautifully, but he failed to tell the background of it. Since then I have had a utilitarian idea of prayer and I thought God sends everything I want because He has a magical power. It is the same idea which primitive man inclined to use, prayer as an easy way to get the things he wanted. Not only for fulfillment of desire but also for protection of fear we use prayer. These are the most dangerous things which we should avoid.

Prayer should not be simply a subjective effect. It should not be an auto-suggestion to hypnotize our mind. Because this kind of prayer cannot be with dynamic effect. With living faith in something more than ourselves in the objective reality of prayer, we can work effectively and we can live on the higher plane of living.

PRAYER AS A PATHWAY TO THE REALITY OF GOD

R. A. Brown

I have not thought much about the process, validity or the elements of prayer. I have taken it for granted as a very natural thing to do. I have depended upon it for spiritual life, much as I have taken air into my lungs for my physical being. My mother and father made our home like this; prayer was a vital part of the deep religious setting into which I came and lived.

When I became the head of a home the practice was unbroken, yet all along through it there was a silent question in my mind, "Does God want to be troubled with all this asking for material and spiritual benefits?" If He is to us, as we say, a kind and loving Father, does He need to be reminded every day and every night to do what seemed to be His duty by His children? You can see that prayer was with me more a formal institution than the vital personal correspondence about which Jones speaks.

When my Charles, Jr., was eight months with us, the most precious possession of our home, I came from work one day to find him in the clutches of pneumonia, given up to death by nurse and physician. The wife put it up to me: "Can't you do something?" For the first time, in a very peculiar way, we went down in a kind of prayer that was stripped of every likeness of former institutional prayer. Here was a new prayer experience, and it worked.

Many years ago I began the habit of thought communion with God as the real and ideal method of prayer. I prayed in church services, I orated to God about His being as an effort of praise, but never before had I gone to God deeply conscious of my helplessness, begging, in the ashes of humility; and never, too, was I so confident that things would be well, for there was a sense of God's presence, a loving father who cared; one whose power could give back to me a fleeing life, if I cared enough. When I read of the two dangers that beset prayer in Jones' chapter on the subject, the "utilitarian scheme" of prayer as one, and the thin rationalizing tendencies for the second on the other hand, I can see how this real prayer experience eight years ago, although basically utilitarian, sounded the depths of a vital relationship as a kind of "divine mutual and reciprocal correspondence" with God. There was a move that I had to make toward God, that not only asked of God or praised God, but ventured to hold a gracious fellowship; a petition that has signed at the top of the list the name of the party petitioned. In other words, God in me crying to God without. This is what I mean when I say prayer is ninety-nine per cent subjective. I honestly believe that this prayer experience and many others in the past few years have guarded me against the danger of a "thin rationalizing" tendency. When we know a fact, as long as we know, it is enough to know.

A PRESCRIPTION FOR SPIRITUAL BREAKDOWN

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little headstrong, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation, and get a glimpse of the promised land.—Unknown.

THE S. S. LESSON

March 20.

Sunday, March 27.

Jesus Rises from the Dead. John 20:11-20.

Golden Text — But now is Christ risen from the dead, the firstfruits of them that are asleep. I Cor. 15:20.

The death of Christ seemed to be the crowning glory of hell. If ever there was glee among the fiends of hell, it must have been the time when the Christ had died and was in the tomb. Evil seemed to triumph then as it often has seemed to triumph since, but, such triumphs always are the things that God makes good come out of. Had we no dead Christ we certainly would not have had a risen Saviour. The crucifixion marked the world's darkest hour but in a few more hours followed the world's brightest hour. Without the risen Christ we would be eternally hopeless. With a risen Christ there is always hope, no matter how dark the moment.

The belief in a resurrection is not a matter of speculation but a deep conviction in the hearts of believers that nothing can shake. There is within man a feeling that this life is not all there is to man's existence. All peoples in all ages have had something that is more than a hope that there is another life after this. Indeed it is a universal law. That which all people in all ages have believed is a fact of the universal law and we are convinced that they have accepted the fact of a resurrection. That is the reason why particular attention has been given to the graves of the departed. The idea that the place of burial is but a sleeping place is older by far than Christianity. The word cemetery means a sleeping place.

Our particular attention at this time is directed to the resurrection of Jesus. It is a vital item of our belief. Paul says that if Christ be not risen from the dead then is our faith vain and we are yet in our sins. It then remains for us to consider the fact of the resurrection of Jesus. Did He rise from the dead? If He did not, then we might as well throw out our Bibles and get all the worldly pleasure possible, eat, drink and be merry, for tomorrow we die. The assurance of a living Saviour was the comfort of the saints under the Old Testament dispensation. Job exclaimed "I know that my Redeemer liveth." It shall ever be the assurance of all those who pin their hope of a future life on the risen Christ. Knowing then that not only is there a life to come but that it shall be one of bliss with Jesus, we may be happy in the knowledge that we shall enjoy it in the presence of our Lord.

Nature has a way of showing us something of a future life. Just now all nature is still in the death of winter but we know that in a few weeks it will again spring into life, bringing green fields, beautiful flowers and singing birds. The worm that dies will come forth from its sleeping place a beautiful butterfly. Life changes but does not become extinct.

Jesus had been telling His disciples time and again that He would rise, but they stupidly ignored the comfort until after they really saw the risen Lord when they remembered His words. Often we go on living as though there were no future and life were the end of things. When we live near to Christ and remember His words we will, no matter how hard this life is, take comfort in the fact that it is not all of life to live or all of death to die. Our assurance of the better life to come should always hearten us when we have the miseries and troubles of life to face.

That Jesus did rise is revealed to us in the Gospels. The men who testified were witnesses to the fact. They had seen and talked with the risen Christ. They had no reason for deceiving us in this particular, but they were so thoroughly convinced of this fact that they gave their lives to witnessing the fact and died in proclaiming it when, had they kept silent, they might have ended their lives unmolested. One of the disciples was a doubter. He was one of the "Show me" kind, yet he was convinced. If a Thomas could be brought to believe, there is reason to feel that any normal person could accept the fact of the rsurrection without trouble. Some would say that the body of Jesus was stolen away just as though they (the disciples) wanted to have a dead Christ when they had fled from the living one and hidden themselves away. What would they have wanted with a dead body, the possession of which would have gotten them in trouble? Some others assume that the disciples, laboring under a great strain, imagined that they had seen their Lord. But that would be halucination. A considerable number of people are never affected with halucinations in the same way and surely five hundred persons would not have gone insane on the same subject at the same time and in the same way. We get a powerful argument for the resurrection from the pen of Paul in the 15th chapter of I Corinthinans. The world has known no greater mind than that of Paul, except the mind of Jesus. One of his great mental capacity could certainly not bring himself to accept the fact of the resurrection unless he was throroughly convinced of it.

The Jews gave the guards about the tomb money to say that while they slept, the body was stolen. Impossible. The discipline of the Roman army was such that a guard would not be guilty of such neglect of duty, and then, who ever heard of any one bribed to tell the truth? Corrupt persons are bought to lie, not to tell the truth.

To us the resurrection means that as Christ rose so we shall rise. It means a recognition of friends after death. It means a life without end in the blessed presence of the Lord. It means, too, that there comes a time when the unequal distribution of good and evil, as we find it here, will be made right and the blessed shall enter into their reward and the evil doers shall meet their judgment and eternal doom.

JOTTINGS

The Young People's Society of the East Swamp, Pa., church enjoyed a splendid social evening at the home of Mr. and Mrs. J. F. Welker. The program consisted of recitations, readings and dialogues. There were 80 young people in attendance.

Rev. A. E. Kreider of the Bluffton, Ohio, church, has returned from Newton, Kan., where he delivered a number of addresses at the Bible Conference. A meeting of the Witmarsum Seminary Board was scheduled for Chicago and Rev. Kreider stopped off to attend it. But as it was impossible for some of the members of the Board to attend the meeting at that time no action was taken toward settling the problems that confront the Seminary at present.

In an address before the Mennonite Teachers' Association in Kansas Prof. D. H. Richert of Bethel College made several practical suggestions in connection with the subject he was discussing, namely, "What Special Efforts Should Our Churches Make to Prepare the Mennonite Youths in Case of Another War?" He suggested that (1) the church should inform the youth about the war machinery; (2) all pacifist groups should unite and make protest against war to the President of the United States and other officials in charge; (3) Protests against military training and against protection of private business should be made and recommended that now in time of peace we connect ourselves with the Friend's Service Commission which has a definite program to follow in case of another war.

DEATH

Keiser—Oliver Clarke Keiser was born September 25, 1906 and died of apoplexy on the 16th day of January, 1932, at the age of 25 years, 3 months and 21 days. He was baptized and received into the fellowship of the West Swamp Mennonite Church on the 16th of April, 1922. He was a graduate of the Quakertown high school in the class of 1924.

A little over five years ago, on August 29, 1926, Clarke was stricken with paralysis, which left him unable to walk. He has, however, been able to get around with the help of a wheel-chair. He spent most of these years in reading rather widely, listening to the radio, and watching those who passed by on the highway adjoining his parental home. He recognized and knew by name probably more people than any other person in the community. Clarke will ever be remembered by those who knew him for his cheerfulness and great patience. Never was he known to complain about his lot in life.

Before he became an invalid Clarke was very active in the work of the West Swamp church and her auxiliaries. At the time he was stricken, he was president of the senior Young People's Society and a member of the choir.

Those mourning Clarke's earthly departure are his parents, two sisters and two brothers. Aside from his immediate family he is mourned by a large host of relatives and friends.

Funeral services were conducted by his pastor, Rev. A. S. Rosenberger, at his late home and at the West Swamp Mennonite Church on January 21, 1932.

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Gratefully acknowledged,
Pacific District Conference,
J. M. C. Jantz, Treas.

JOTTINGS

A seven days' program has been planned for the annual pre-Easter services in the Grace church, Pandora, Ohio, of which Rev. Paul E. Whitmer is pastor. Rev. Lester Hostetler of Sugar Creek, Ohio, will be the speaker. Leaflets announcing the subjects have been distributed.

The Berne, Ind., Men's Chorus gave a sacred concert last Sunday night in the First Mennonite church of Bluffton, Ohio. The chorus, consisting of twenty-eight voices, is under the direction of Menno Stauffer, who was a student at Bluffton College some twenty years ago.

Under the date of March 3rd the Central Mennonite Relief Committee announced that word had been received that 373 of the Mennonite refugees from Harbin sailed for their destination in Paraguay from Shanghai. Of these 73 were in excess of the number contracted for. The steamship company threatened to discharge the extra 73 at Hong Kong if guarantee for payment were not provided. Prof. Benjamin Unruh gave guarantee for the payment of the balance of $5,500 upon their arrival at Buenos Aires. This amount must be made up by the Mennonite relief organizations.

The Bethesda church, Henderson, Neb., will dedicate its newly constructed church Sunday, March 6, beginning at 9:30. There will be three services on that day, morning, afternoon and evening. Rev. J. J. Balzer, of Mt. Lake, Minn., will be the main speaker and the following week he will conduct a series of meetings in the new church. An invitation to attend these meetings is extended to all. The congregation looks forward to interesting and blessed services. The new church is erected on the site of another new building which was destroyed by fire immediately after its erection.

Berks county, Pennsylvania, one of the most substantial counties in the United States, has long, because of its conservativeness, been said to be the county where the people are still voting for Andrew Jackson and its reputation, like that of Connecticut for making wooden nutmegs, continues to this day. Our good friend, Dr. Paul Leinbach, editor of the Reformed Church Messenger, who comes from the family long famous in the Oley Valley, the garden of Berks county, gives an example of the practical efficiency of the Berks county farmer. This particular farmer built a barn and in the barn door made two holes, one large and the other smaller, so that both the big and the little cast would have their own particular passageways into the barn. Dr. Harry Heffner Price, editor of the Methodist Protestant Recorder, who also is a native of good old Berks, coming from the famous city of Reading, goes Dr. Leinbach one better. He tells of a certain church in which there were two doors, one large and one small, the idea being that the small door should accommodate the children while the larger one should be used by the adults. The editor of The Mennonite is the sixth generation of one family born on a farm not far from the lower borders of Berks and in a straight line from the Oley Valley. Living so close to this remarkable county he is in a position to add another observation of Berks county peculiarities. It seems that in the old days the community was partial to covered bridges. Few of those that crossed streams were without shingle roofs and boarded sides. The report is that when the bridges were built the builders were so thrifty that they attached rain spouts to the structures to save the rain water. If efficiency and thrift can go further than that the editor would like to know about it.

The Day of Prayer for Missions was observed in Berne, Ind., by the Mission Societies of the Evangelical, Reformed and Mennonite churches uniting in a special meeting of prayer for missions.

The recent death of Prof. O. S. Krebel, the head master of the Perkiomen School at Pennsburg, Pa., came as a shock to the numerous friends and former pupils of the school which in years gone by was patronized by many of the Mennonite young people in eastern Pennsylvania. Almost from the beginning of its career, Mennonites have served on the Board of Directors of the school.

Dr. J. M. Anders, Professor of Medicine in the University of Pennsylvania, is believed to be the oldest surviving student of the Wadsworth, Ohio, Mennonite School. He is one of the active members of the Schwenkfelder church both in the local congregation and in the conference of the denomination. Some years ago he contributed an article expressing his appreciation of Prof. van der Smissen to the pages of The Mennonite. His text-book, "The Practice of Medicine", was said to have had the largest circulation of any medical book printed.

"The Greatest Need in Our Mission"

II Thess. 2:1. Brethren, pray for us that the word of the Lord may have free course.

This was the subject of one of the address delivered by Missionary P. A. Penner during the present Bible Week in Bethel College. He mentioned a long string of great needs, including, of course, the great need for money (in view of the some $20,000.00 deficit in the treasury) but he emphasized repeatedly that this was not the greatest need.

What then is the greatest need? It is **prayer,** and next to it **more information.** He substantiated this be a good deal of his own experience both on the field and while visiting the churches. How can we get our mission friends to read what our papers bring? How can our pastors find time to gather mission material and put it into suitable form for their sermons? The board has at its last meeting decided to send to each elder in our churches a little pamphlet on "Christian World Facts", which will be quite a help in this line. "Ora et labora", work and pray, is not yet out of date.

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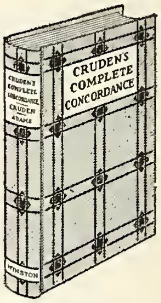
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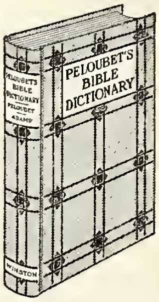
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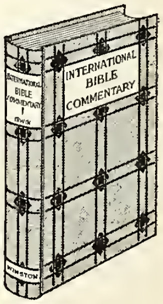
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, MARCH 17, 1932 No. 11

EDITORIAL

Let us make a little visit to Bandbox Row. We do not promise you a delightful journey for you are to visit an unlovely place that you never suspected existed. Bandbox Row is a little court, up an alley in one of our large cities. It is not the only one of its kind but we select this one as a sample of a thousand others just as bad or worse. In Bandbox Row, what would correspond to the street, is an alley, which, if you stood in the middle, you could touch the houses on either side with the tips of your fingers by stretching out both arms. There are from ten to a dozen houses facing each other in this narrow court. One hydrant and one toilet at the upper end of the row provide whatever facilities there are for decency for the entire row. The houses are three-roomed affairs with one room over the other. The rooms may be ten feet square, less the space it requires to set the crooked stairs in the corners. One window a room permits whatever air can pass into the house. Sunshine cannot possibly reach any room. There are no heating facilities except a chimney to which the tenant may attach a small stove—that is, if he has one. These shacks were built fifty to a hundred years ago and are said to be excellent propositions from the viewpoint of a real estate investment. There is no room for children to play or for the housewife to dry wash. All the garbage accumulated during several days stands outside of the doors waiting for the garbage collector to take it away. This garbage mess is a stench, a menace to health, a breeder of flies, and terribly unsightly. In courts like these, thousands of families live. Some of them drift to such hovels because of their shiftlessness. Others find in them the only possible place where they can make homes for themselves. Friendless old people, deserted wives and families, families whose wage earners are in jail, families brought to the extremes of their resources because of sickness or other unfortunate conditions, criminals and keepers of speakeasies and promoters of immorality in its various manifestations make up a large proportion of the inhabitants of these courts. The danger to life, morality and health in these nests is apparent. To make matters worse, it often happens that there is a family for every room in every one of these shacks. Privacy is impossible. Health can be nothing more than an accident and decency is but a figure of speech. In one of these empty shacks there was found, some days ago, the mutilated body of a child that had been enticed into its darkened rooms and murdered—yes, more than murdered. Safety, morality and decency are defied by the existence of such horrible places that even rats would not select for their abodes if other places were available. During this period of hard times men and women who hitherto have lived in a fashion that at least made cleanliness and decency possible have been drifting into the courts for no fault of their own except that in this rich country of America there is nothing else available for those guilty of the crime of poverty. So long as such apologies for homes are permitted to exist that long will thousands and thousands of children be compelled to grow up under conditions that are certain to make criminals of them. We read, with a shudder, of the slums existing in the large cities of Europe and the Orient, but, we sincerely question whether anything worse exists than the conditions anyone may note in the courts and alleys of a dozen of our large eastern cities.

No doubt now, as never before, all of us are asking ourselves whether we can afford this or that. With money short and needs long the part of wisdom would say select only your necessary things and let the rest go for awhile. However, the wise person will always make wise selections. Essentials should not be sacrificed in the interest of economy. No doubt the church papers have to pass the scrutiny of this test. We maintain that it would be false economy to let them go. If there ever was a time when religion should be brought into the home and religious interests fostered there, that time is now. We observe that the unspeakable tabloid sheets that carry filth and sensation make pleas for the most outrageous things continue to increase in circulation. Scarcely a home into which they do not carry their poison. Any home should have better reading material at hand than such vile, yellow stuff and the Christian home should make the church paper a sign that it is really a Christian home by having it where every member of the family will have ready access to it.

Much is happening in the world today that helps to answer the much asked question, "Who are the Mennonites?" Frequent reference in the daily papers has made the reading public more or less familiar with the name. The heroic struggle of Mennonites for the maintenance of their faith in Russia is, of course, the outstanding item of news. At this writing a shipload of Russian Mennonites, which left Shanghai some days ago is on its way to carry them to a new home in South America. These refugees originally of Dutch ancestry, who built up prosperous homes in South Russia, were some of a great number who suffered persecution at the hands of the Soviet. From the shores of the Volga this band, in some way or other, and in spite of the watchfulness of the authorities, managed to get across Russia, then across Siberia, then over the Amur River into China. From thence they drifted into Harbin where they spent many months waiting for the opportunity to migrate to a more friendly clime and that at a time when it seemed that the doors of every Christian country were tightly closed against them. This long trek from the plains of South Russia over the snows of Siberia, into China, by sea to France, and from there to Paraguay, is undoubtedly the longest trek ever made by a body of Christian people for conscience sake.

Not only has the journey to Paraguay been an item of news but other events have also featured in the dispatches. There was the journey that thousands made to Moscow some months ago, seeking permission to leave the country. Few that made that trip succeeded in getting the coveted permission although hundreds did get into Germany and thousands of others into Canada where, for fifty years, many of their relatives had resided. The refugees in Germany were kindly received and assisted on their way, even though Germany was already seeing harder times than we in this country are passing through at present. Of course, added to the German assistance, was the financial help that Mennonites all over the world also gave. Many went to Canada while immigration laws permitted, some went to Brazil and a considerable number are now in Paraguay. Some 10 years ago an early contingent from Canada blazed the trail into Paraguay. These first settlers could not exactly be said to be driven there, although they were seeking privileges not accorded them in Canada. It seems that the hand of Providence was using them to open a new country where their brethren might find refuge. Mexico, too, has seen the coming of Mennonites from Canada. Their settlement in Mexico is a venture with varied estimates of its success. Taken as a whole these mass movements of Mennonites, in various directions, could not but attract public interest.

We do not expect that the various refugees from Russia are going to sail right into a Golden Age. They will have to endure the hardships of pioneer life for many years to come. They will also be exposed to new and trying experiences under conditions through which none of our people ever had to pass in a sub-tropical country. Yet, the very fact that they have been persistent in maintaining their faith indicates a future that will make them the subject of observation throughout the whole Christian world. It is our confident belief that the coming years will show the growth of a strong and intelligent Mennonite community in the Latin-American continent.

THE LORD HAS BEEN GRACIOUS AND WE PRAISE HIM

for the recovery of Dr. C. L. Pannabecker, Kai Chow, China, who was recently very nigh unto death by a sudden heart weakness. He reports that they all believe that it was in answer to prayer that he got well again. He intends to show his gratitude by a double effort from now on to win souls in connection with healing the body. May we all continue to uphold all our workers in prayer, and not forget to thank the

Lord for such visible delivery from death, and may much of our gratitude be expressed in a very substantial way. Our treasury needs it. Br. S. F. Pannabecker, the brother of the doctor, will write further about this.

P. H. Richert, Secretary.

THE ROT OF STRAW BALLOTS

About two and four years ago much straw balloting was done as a propaganda of the wets. There was very good evidence as to the correctness of this assertion. There may have been some straw ballots taken that were not so influenced, but it is very evident that the majority of them had such an origin. But the "rockiest" of all such straw ballots was the one which claimed the greatest disinterestedness in the cause of the wets and took much pains to show that it was only seeking to convey to its readers the drift of public opinion. The Literary Digest wasted much ink and valuable paper in trying to convince the public that it was acting in good faith and pulling off a fair stunt. But with all their efforts the public was not convinced.

At the time the Literary Digest put on its former straw ballot on the wet and dry issue we tried to show that the result could not be a fair index to public opinion and most of those points will prove true in the present effort to put on a straw ballot on the direct issue of for or against the Eighteenth Amendment. We do not think that those who subscribe to the Literary Digest are a fair representation of the public. This paper falls largely into the hands of the people who are actively interested in the present trend of events and are not so much interested in some definite movement for the betterment of the nation. Christians largely specialize in Christian and betterment movements and for this purpose subscribe to their own papers. Thus a larger percentage of them will be found not to subscribe to the Literary Digest. A large percentage of preachers and school teachers do not read it or co-operate with its suggestions. The bulk of all Sunday school teachers do not read it. Further the Literary Digest has at times had a Catholic bias; this in itself would give it a wet bent.

It is highly probable that the drys, into whose hands the paper falls, will ignore the straw ballot on the wet and dry issue. This may be because they regard it as being influenced by the wets and do not expect from it a fair deal. Again the leading prohibition organization of the nation has counselled drys to ignore the balloting. When one puts all these facts together, he should be convinced that only a small percentage of the votes from drys will be cast. The editor is given to independent reasoning and acting. We received a ballot and voted squarely on the dry side. We are inclined to advise all our people who receive a ballot to do the same. Such a vote wields some influence and we are inclined to favor casting it.

But we wonder, does the public remember two and four years ago? At that time the Literary Digest showed conclusively that Smith would be elected and later showed that the nation would go overwhelmingly wet in sentiment. It proved itself a false prophet on both issues. Ever since it has been interested in the wet cause, its vision has become more and more warped and its conclusions unreliable. Any paper which makes such gross mistakes in its straw ballots is not worthy to be regarded as an index to public opinion. If it was false in its two last efforts, by what ruse of logic shall we regard its voice of any weight in a third like attempt?

It would seem that its value becomes ever less and less to the wet cause. Its results should give ever less and less concern to the drys. It would seem that its voice would be so discredited among intelligent people that it would not be worth the efforts of the wets to secure its services. People are getting to be wise to such efforts and know that while the drys are discouraging them the wets are going out of their way to get ballots into the hands of their friends. Straw ballots should no longer have sufficient influence to becloud a public issue.—Christian Conservator.

A NEW FORCE FOR PROHIBITION

For the first time since prohibition became a fact, young people are being given an opportunity to take an active part in the fight for the maintenance of the 18th amendment.

The Allied Forces for Prohibition now engaged in a country-wide speaking tour headed by Dr. Daniel A. Poling, are conducting special meetings for young people in each of the cities embraced by the campaign. Robert Ropp, chair-

THE MENNONITE

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man of Allied Youth, a national organization sponsored by the Allied Forces, speaks at these meetings, outlining the facts concerning prohibition and presenting in each case a plan for the enlistment of young people in its active support.

Local councils of Allied Youth have been formed in more than 200 cities, including representation in every state in the union, and more than 150,000 boys and girls have enrolled as active participants in this new movement. Everywhere young people, whose sentiments on the question previously have been ignored, are grasping eagerly at this, their first, opportunity to join in the fight. They are becoming a vital and far-reaching force in promoting support for the amendment among adults as well as young people.

Sponsors of the campaign hope to stimulate all youth councils to send out deputations to other communities until the movement has spread out to the most remote sections of the country. Several groups already have formed speaking teams and sent out deputations to neighboring cities and towns for enrollment and organization of other councils.

In a number of cities debates have been held among high school students, one act plays performed, and oratorical contests conducted in behalf of prohibition.

An interesting phase of the youth educational program as carried out by the Allied Forces for Prohibition consists in the formation of study classes for youth leaders. The campaigners are endeavoring in this connection to place as much literature as possible at the disposal of young speakers and debaters.

Dr. Poling believes that many young people, who have grown up since prohibition was enacted, have little or no idea of what conditions were under the old saloon system, but he feels confident that when acquainted with the facts, nearly all will be enlisted as active supporters of the amendment.

He has devoted many years of his life to young people. "They are not gin-soaked, cynical, or "blase," he says. "They love life, people, opportunity, vision and reality." Few men are in a better position to make such a statement than Dr. Poling. He is president of the World's Christian Endeavor Union, embracing societies with a membership of four million. A broadcast which he conducts every Sunday from New York, chiefly in the interests of youth and vocational guidance, brings more than seventy thousand letters a year from young people who seek his advice.

Mr. Ropp, though still a young man, has attained prominence through his efforts in organizing support for the amendment among young people. He postponed a fellowship in Berlin in order to aid in the present campaign and to assist in organizing Allied Youth councils.

Headquarters for Allied Youth have been established at New York, and plans are being worked out for a program of activities that will continue to enlist the active interest of the thousands of young people being recruited under the prohibition banner.

MISSION SCHOOLS IN CHINA AND THE FUTURE

S. F. Pannabecker

(Continued)

III.

(Summary of preceding: A complete educational system under the various missions in China, unsupervised by the government has given the Chinese some apprehension. This has culminated in the mandate issued by the present government that all private schools shall be registered with the government or cease operation. Thus we are faced with the choice of either registering our schools or eliminating them.

Elimination means that the future church will be faced with either a policy of ignorance, which is unthinkable, or dependence on government schools for education of church members and leaders. This latter is not feasible either, for above the fourth grade most education is in boarding schools where the children are separated from all home and church influence and subjected to an atheistic, anti-religious atmosphere.

Students from the homes of first generation Christians are not well enough grounded to be subjected to this atmosphere. Nor can we expect the conversion of enough government educated students to supply the needs of the church.)

REGISTRATION. The two alternatives which we have discussed are registration or elimination of our schools. Elimination seems unsatisfactory, leaving registration to be considered. The main items in the requirements for registration which are necessary for our discussion are as follows. They are not necessarily given in the order or the words of the official statements.

1. There shall be a board responsible for the registration and running of the school. On this board at least a majority of the members shall be Chinese.

2. The principal shall be Chinese. (Exception is made in certain cases where the school has been running with a foreign principal. Here there must be a Chinese vice-principal and arrangements made as soon as possible to have the principal Chinese.)

3. The principal shall be subject to the approval of the local government board of education.

4. There shall be no religious exercises, nor shall religious ideas be taught in any classes, nor shall students be required to attend any religious services. (This definitely cuts out all religion, Bible, etc., in schools below Senior Middle School. In Senior Middle School and above, exception is made and elective religious courses permitted.)

5. The schools shall of course follow all the government mandates as other government schools. Some of these concern us.

a. Once a week there is to be a memorial service for Sun Yat Sen, at which students bow to the "memorial likeness".

b. Religious books and pictures are not permitted in the school library.

c. Religious services are not permitted in school buildings even outside of class hours.

d. The "Three People's Principles" is to be taught by a member of the People's Party.

Some of these requirements are things for which we have been working and would be glad to see accomplished. The Chinese board and Chinese principal as specified in points 1 and 2 are certainly things we have long aimed at. In many places they have already been realized. The time has come now when they should be realized in every school. Without this step they cannot become true Chinese schools. We heartily approve of these two points.

Approval of the principal by the local government board of education as specified in point 3 is also reasonable. The wording of the original really provides that he shall be "appointed" by the local government board of education. However, in the case of a school which provides all of its own funds they would undoubtedly be satisfied with "appointing" a man of our choice. I have talked this point over with the head of the County Education Board and he has said that of course we could choose our own man. The point is he would have to be a man satisfactory to them. Primarily they would consider educational requirements and so far our men have all been above government standard.

Point 4 is where we squarely disagree with the government. We believe that education in religion is necessary to developing character and morals. They do not. There is no use arguing this point with them for the present as they have repeatedly stated that religious education shall not be permitted in schools registered with the government. If it were a question of making religious courses voluntary we could agree without much trouble. In fact, our mission has already granted voluntary attendance on Bible courses and religious exercises to the extent that any pupil may be excused if his parents agree with him in making such request.

If we register our schools we may as well understand that we offer no Bible courses and have no religious exercises. As noted in 5, b, even books and pictures having a religious influence are barred and (5, c) the school buildings are not to be used for religious purposes. Thus we would have to entirely dissociate education and religion in school. This is a point that all of us object to. If there were no way of getting around this point and if it meant that we gave up our religious motive and reduced ourselves to simply promoting an educational movement divorced from religion, then we could hardly conscientiously approve of using mission funds for that purpose. Much less could we afford to spend our time and lives which God has called for other purposes.

Point 5 applies not only to those mandates which have been announced but also to such as shall be promulgated in the future. By registering we put ourselves in line with government schools and signify that we are willing to come under government control. We get all the announcements of the government, make all reports as other government schools, and undergo the same supervision. Much of the association is valuable while much of it tends to make us lose our individuality.

The Sun Yat Sen Memorial Service has given difficulty to many folks. During this service there is a moment of quiet meditation and then bowing to his picture which is hung in the place of honor. I have never seen it and do not know how nearly it approximates our idea of worship. I rather doubt if intelligent Chinese would regard it as a religious act. If it is, of course, we could not do it. If not, I do not see so much harm in it. That would be a question for the Chinese to decide.

Teaching of the "Three People's Principles" by a member of the People's Party might and might not give trouble. By the People's Party is meant the "Tang Pu" mentioned above. Government of the people, by the people and for the people, as stated by Lincoln, is sometimes said to be the essence of the "Three Principles". It contains many fundamental ideas of value for people who are to become units in a republic. However, there is a tendency to over-emphasize the part foreign nations have had in bringing China to her present impoverished condition. Thus it would not always be expedient to let an outsider uncontrolled by the school have his way with the class. Some schools have sent a member of their faculty to take the training and qualify to teach.

So far our discussion has centered mostly around elimination of our schools and registration of schools. Elimination seems to create rather than solve problems. Registration seems to offer difficulties, too. The question now is whether we can find some basis on which we can still run our schools, registered if necessary.

(To be concluded.)

WHY I BELIEVE IN THE CHURCH

J. E. Hartzler, Ph. D.

Jesus never wrote a book; He never traveled 100 miles from home. All the sayings of His which we have in the four Gospels we can read in thirty-five minutes, and yet in these sayings we have the way of salvation. The Church, in this group of sayings, He mentions only twice; but He mentions the Kingdom 112 times. Very significant! It seems that He turned to the founding of the Church after it became evident to Him that His own people would reject Him. The Church, you will observe, is a Gentile institution.

Criticisms

A good many criticisms have been preferred against the Church, some just, many unjust. We are often told that the Church is doing nothing, and that she is a liability rather than an asset. In reply to this charge I only remind you that the Church has already outlived every Empire in the world at the time of her founding. I remind you that it was the Church which gave us our schools, colleges and universities, charitable and humanitarian institutions. To the Church belongs the credit for preserving for us the Bible as we have it. The Church spends more good money on more good causes, and at less expense, than does any other institution. The Church is the only institution which has taken Jesus seriously on world evangelization. It was the Church that set aside one day in every seven calling all men everywhere to worship God through Jesus Christ our Lord. It was the spirit of the Church which ended duelling in America. It was the spirit of the Church which set the black man free in the south. It was the spirit of the Church which closed the American saloon; and it is the spirit of the Church now that is bringing disarmament and the elimination of war. The spirit of the Church has always been ahead of her day.

I admit the charge that there are imperfect folks in the Church. There are imperfect folks in our hospitals, and that is where they belong. If men were perfect physically and spiritually we would need neither churches nor hospitals. I know perfectly well that we have cold church members, so cold that if you would dip them into a cup of hot chocolate you would have an Eskimo pie. I know that some men go to church on Sunday and pray on their knees, and then prey on their neighbors the rest of the week. If the Church can make a man good for only one day in seven it is still much worth while. I believe in the Church in spite of her faults, and I believe in her for three reasons:

1. **Because of Her Faith.** The bigness of an institution, like that of a man, depends not so much on the physical equipment as it does on the ideas which it maintains. In other words, a man is as big only and no bigger than the things he believes. The Church believes:

(1) In God, the Creator of all things, the Lord of the Universe and the Father of men; the One who cares for His creatures, and with whom it makes a difference when His children pray.

(2) In Jesus Christ, the Son of God, the Saviour and Redeemer of the world, and the friend of man.

(3) In man himself as a potential son of God. The Church, with Jesus, believes that men are redeemable, that they are worth more than sheep, and that the human race is not hopeless or beyond redemption.

(4) In herself. The Church believes that she is ordained of God and that His hand is on her shoulder. The Church has a right to believe in herself.

(5) In inmortality, life eternal, both here and beyond the grave. The tomb is but the threshold of a larger life. I believe in the Church because of Her faith, and her faith will overcome the world. (I Jno. 5:4).

2. **Because of Her Task.** No such task as the Church has assumed has ever been granted to any other institution. By implication Jesus handed over to the Church a four-fold task:

(1) To educate in things spiritual and religious (Matt. 28:19-20). The Church is not a sort of metaphysical undertaking establishment where folks retreat once each week to receive a treatment of religious, biblical or ecclesiastical formaldehyde to keep them from spoiling. The Church is a place where we generate life and where we receive spiritual enlightenment.

(2) To inspire men with dynamic and creative ideals; ideals which never allow a man to be content with his present accomplishments. The Church is not the place where we inflict theological dogmas authoritatively handed down. The Church is a place where men learn to think in spiritual terms.

(3) To change the world of IS to the world of OUGHT. The world as we observe it is not what it ought to be. Our social order, political and economic order, are not what they ought to be. The task of the Church is not finished until things as they are shall be changed into what they ought to be. The Church is not here to maintain the status quo, but to change and correct the status quo.

(4) To create moral autonomy. Man must learn to do right, not because they are afraid of the law, but because it is right. Men must have within themselves the desire, the capacity and the willingness to do right because it is right. This means that we must maintain a proper balance between the physical and the metaphysical values. It means that we must maintain a proper balance between passing and permanent values. Men must learn to deny petty desires and passions in favor of the satisfaction of the "self". Men have been giving way to their desires while they themselves have been going eternally dissatisfied. The Church is the builder of moral autonomy.

3. **Because of Her Message.** The message of the Church to the world can be put in three words, namely:

(1) Salvation through Jesus Christ our Lord. I can not understand "how" he did it; I only know "that" he did it. His life, His death, His resurrection I apprehend, though I do not comprehend.

(2) Regeneration through the Holy Spirit of God. Jesus did not attempt to explain; He only stated the fact to Nicodemus. Sinful men must be born again, born of the Spirit of God, only then are they sons of God.

(3) Sanctification through the Word of God (Jno. 17:17). Sanctification implies separation and consecration to the work of His Kingdom. Education is a great thing, but it cannot be substituted for consecration. Education means the development of one's talent, while consecration means the appropriation of that talent. It is impossible to appropriate that which one does not have. In other words, sanctified ignorance can never promote the Kingdom of God or save the world.

Concluding, then, I believe in the Church, not because of her mistakes, her failures and weaknesses, but in spite of them. I believe in the Church because of Her faith, Her task, and Her message. And I believe that the Church could do in this world what she would if she would only do what she could.

The American University, Beirut, Syria.

TOEVS FAMILY OF ABERDEEN, IDAHO, ASSEMBLED FOR GOLDEN WEDDING ANNIVERSARY

The entire family of Mr. and Mrs. Henry Toevs, Sr., together with a large number of other relatives and a few friends, gathered Sunday, February 21, 1932, at 4:00 p. m., at the home of Mr. and Mrs. J. D. Toevs, when plates were laid for 73 people at a golden wedding dinner in honor of the Senior Mr. and Mrs. Toevs.

The children present were, J. D. Toevs and family, H. C. Toevs and family, J. E. Troevs and family, Freda Kopper and family, Magdalena Dirks and family, all of Aberdeen; Otto D. Toevs and wife of San Jose, Calif., and E. W. Toevs of Spokane, Wash. Mrs. E. W. Toevs and little daughter could not come for the occasion and this grandchild was the only one of 16 grandchildren who was absent.

Of the guests present Sunday Mrs. Anna Wiebe, Rev. John Toevs and Rev. David Toevs were among those present at the wedding of Mr. and Mrs. Toevs 50 years ago. John Becker lived in the same community at the time.

The delicious golden wedding dinner amidst appropriate decorations most splendidly served by the daughters and daughters-in-law was followed by a touching program by the grandchildren.

The remainder of the evening was spent in visitation. Mr. and Mrs. Toevs were presented with a golden wreath by the First Mennonite church in which they have been faithful members and workers for 23 years, and a davenport by their children, and received a ten dollar gold piece and numerous beautiful and useful other golden articles from various individuals, as tokens of good wishes for many more anniversaries of their wedding day.

Henry Toevs and Miss Anna Wiebe were married on February 19, 1882 in a small Mohammedan church in Turkestan, Russia, there being no other church building in the village. Rev. Jacob Toevs, father of Mr. Toevs, performed the ceremony. In 1885 Mr. and Mrs. Toevs came to America together with a group of their relatives and located at Newton, Kansas. Mr. Toevs went into the general merchandise store business there and remained in that occupation until 1908 when the family came west and located in Aberdeen.

SCRIPTURES HAVE APPEARED IN 919 LANGUAGES

New York, N. Y.—The Bible or some part of it has appeared in 919 languages and dialects according to a statement issued today by the American Bible Society from its headquarters, Bible House, New York City. This figure, in which no duplication of languages or dialects occurs, represents the publications of the three major Bible Societies functioning throughout the world: the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, as well as some missionary organizations and others.

The figures are as follows:

Complete Bibles—172 languages; New Testaments—179 languages; Portions, 472 languages (Complete book of the Bible); Selections, (Less than one book of the Bible), 96 languages.

The latest book from the press is the Gospel of St. Mark in Atche, a dialect used by one of the tribes on the French Ivory Coast of West Africa. Of the more than 500 languages and dialects spoken in Africa only about 275 have been published, while a large percentage of the remaining have not yet been reduced to writing. India has the Scriptures printed in only 111 languages although there are 179 languages and hundreds of dialects spoken in this thickly populated land. That a dearth of Scriptures also obtains in other countries is evidenced by the fact that there are millions of Indians throughout South America who have no Scriptures in their various dialects. The New Testament appears in but three of the many Indian tongues of South America. Of the two New Testaments so far published for the Indians of Central America the latest to appear is in Cakchiquel, issued recently by the American Bible Society for a tribe in Guatemala.

While it is estimated that some part of the Scriptures appears on an average every six weeks, the translations already published must, from time to time, also undergo revision in order to attain a greater faithfulness to the original Hebrew and Greek, thereby laying an additional obligation on the Bible Societies.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

March 27

What Is the Meaning of Easter? I Cor. 15:1-11.

"And so beside the silent sea
I wait the muffled oar,
No harm can come from Him to me
On ocean or on shore.

"I know not where His islands lift,
Their fronded palms in air,
I only know I cannot drift,
Beyond His love and care."
—Whittier, "The Eternal Goodness".

What does Easter mean to you? Is it an index to faith or only another holiday season? It is good for each one of us from time to time to meditate so that we may be "ready to give answer to every man that asketh a reason concerning the hope that is in us."

The fifteenth chapter of First Corinthians holds the same place concerning Resurrection as the thirteenth chapter does concerning love. Evidently some serious questions and doubts had arisen in the minds of the Corinthian Christians concerning their loved ones, death, and the Resurrection of Jesus Christ as a fact in history. Paul proceeds to enumerate some of the same truths he had told them before. He starts where we all should be able to stand, he starts with a spiritual experience when a man has experienced Christ, he is in a fit frame of mind to understand some of the mysteries of faith. He is declaring unto them that which he received, and in Gal. 1:12, he says he did not receive this revelation from man neither was he taught by man, but he received it directly from Jesus Christ. The wonderful revelation was the gospel story still true today: that "Christ died for our sins." But had He died like any other natural man, He would have been no better than a natural man, but Paul's whole gospel is based on the Resurrection of Jesus.

Paul is certain that Christ arose from the dead, first because he saw the resurrected Christ on the Damascus road, and in the second place because He was seen by a whole cloud of witnesses. Because Christ rose from the dead there is a newness of life to all those who believe in Him. On the other hand if anyone disbelieves the Resurrection then Paul argues the following is true to such a one: Christ is not risen; the Christian preaching is vain; we are false witnesses; our faith is vain; men are in sin; our friends are dead; and we are most miserable of all men. But if we believe that Christ died for our sins and rose from the dead then through the act of faith Christ reigns and has already put all enemies under His feet. The pathway of every true Christian may lead him over the stony Calvary Road but it inevitably directs the believer into the glorious Resurrection Experience of a triumphant life.

Questions

1. What does Easter mean to you?
2. Is immortality a fact of faith or a doctrine to be proven?
3. Aside from faith, what are some of the best proofs for immortality?
4. What is the Christian view of death?

Search the Scriptures

Mon.—Read Jno. 20:1-18. The first Easter.

Tues.—Read I Cor. 15:12-22. Paul's Interpretation.

Wed.—Read. Jno. 14:1-4; 17:24. The Christian's hope.

Thurs.—Read Jno. 11:23-27. There is no death.

Fri.—Read Rev. 21:1-7. The Easter vision.

Sat.—Read I Peter 1:1-5. Our sublime inheritance.

Sun.—Read I Cor. 15:1-11. The meaning of Easter.

FROM "RESURGAM"

"I shall arise." For centuries
Upon the gray old churchyard stone
These words have stood; no more is said,
The glorious promise stands alone,
Untouched, while years and seasons roll
Around it; March winds come and go,
The summer twilights fall and fade,
And autumn sunsets burn and glow.
—Anonymous.

FROM "DEATH"

Why be afraid of death, as though your life were breath?
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead
Till you wake and rise, here, or beyond the skies.
—Maltbie Babcock.

FROM "L'ENVOI"

When earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and—faith, we shall need it—lie down for an aeon or two,
Till the Master of all Good Workmen shall set us to work anew.
—Rudyard Kipling.

"Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John 16:7.

LOST OPPORTUNITY

By Vivienne S. Musselman

I follow Christ with wistful eyes,
But not with my hands and feet.
I mark out the path, and in cowardly guise,
Take note of the dangers one must meet,
And I shrivel and die on my sunny street.
—Elinor Lennen.

I am taking the liberty of using Elinor Lennen's verse as a basis for the thoughts I would share with you. As members of the Church we are approaching one of its great festivals—Easter. Hundreds—maybe thousands, will during this time become members of this fellowship. But will the season bring to us anything beside the beauty of flowers and music, the thrill of recalling a triumphant life?

This year as in years past, much is being said and written about "recapturing the radiance." We seem to feel that we do not have the real thing in our religion. We have tried worship services. We have tried to revive "old-fashioned prayer-meetings." We have tried various types of preachers and preaching. The fact remains that we feel much like strangers in the presence of "first-century" enthusiasm.

There is a great deal of power and enthusiasm abroad in the world. Unfortunately, much of it is outside the church. Russia produces in her citizens a zeal that is marvelous. Many of our so-called radical organizations produce in their members a consecration that the church might well envy. And many of the men and women who are doing most to make "the kingdoms of this world the kingdoms of our Lord" draw their power from religion, though not from the church.

We venture to suggest that the poem with which we preface these words indicates the source of our difficulty. Our religion is marked by a great deal of wistfulness, and too little durability. To follow Jesus means more than having a religion to sustain us in times of personal grief and trouble. That is only half of religion. The other half means that we must build the Kingdom of God in the world in which we live. There are dangers to be met in that undertaking—terrible dangers. But there never was a more opportune time. Great changes are taking place in our social order. The very foundations of our present way of living are being questioned. War, imperialism, the profit system, race prejudice, materialism, ignorance—what can we offer in place of these?

We who belive that Jesus is the truth about God have before us a great task. Can we work out a way of life that will be Christian? Can we develop a technique of love for handling our problems? Men and women in every country are engaged in this task now. It is our privilege to join in the task, or to

"Take note of the dangers one must meet,
And shrivel and die on the sunny street."

One thing is sure. The task involves hardship and suffering that we will not be able to face alone. It will drive us, as early Christians were driven, to seek fellowship with those working for the same thing, and to seek help from God. Then, and not until then, will we "recapture the radiance." Then our worship services and our prayer-meetings will be real. We will begin to understand the strange power of the early Christians, and cease to merely marvel.

All power and opportunity is ours. It is ours too, to accept or reject the task. But if we are unwilling to get under the burden of a suffering world, let us cease to ask God for divine power to attend a gathering of comfortably housed and fed people in a building called a church.

It is Easter time. Behind the three crosses on a hill we see our world a gigantic cross on which God suffers still. And we know that on that great cross love is still triumphing. Church members though we may be, it brings to us a call to a new and different way of life. Will we follow?

WHAT OHIO HAS DONE TO TEACH PROHIBITION

By Rollin W. Moser

Much has been done in this state to inform citizens concerning the facts of Prohibition through such agencies as the American Issue, but the best place to begin teaching is the young people because they are the voters of tomorrow. This was done in Ohio.

With the cooperation of the schools of the state, the "Quiz Book" was made available to 15,000 high school students. This booklet was based on fundamental facts concerning alcohol and the Constitution. The pupils, through this study, acquired a new knowledge of how government works, and why government is established, and given information about alcohol and Prohibition. For weeks these 15,000 young people studied, discussed and debated the question of the national Prohibition policy.

Examinations based on material in the Quiz Book were given in more than fifty counties. The boy and the girl scoring the highest grade in each county were awarded a prize—a trip to Washington, D. C., with all expenses paid, to attend the National Convention of the Anti-Saloon League of America, January 15-19.

One hundred and ten boys and girls, as a result of this contest, were taken to the nation's capital.

These students had the privilege of seeing Washington with its wonderful public buildings, parks, memorials, monuments, etc., and were treated to new and wonderful adventures. That, however, is not as important as the fact that these young people returned to their homes thoroughly convinced that Prohibition is the only practical method of dealing with the liquor traffic.

A few other states had delegates at the convention. Connecticut was represented by a group of thirty-eight young people and Michigan sent twelve, but Ohio's was by far the largest with its one hundred and ten.

I am certain that the Ohio Anti-Saloon League has accomplished what it wanted done. Since their study and after attending the convention, these high school boys and girls will not be impressed by propaganda spread by the Wets, but will support the National Prohibition policy.

This whole project was well carried out and was very educational and similar ones should be put into effect in every state in the union.

(Next week—"Some Prohibition Facts")

THE TWO "GOOD-BYS"

In recent days, I have heard two women say "good-by" to departed loved ones. In each instance, a wife bent above the still form of the one who had walked by her side through many years of sunshine and shadow.

One, with ashen face, shrieked, in a voice of never-to-be-forgotten despair: "Oh, my husband, good-by forever!" The other, whose countenance was all aglow with softened hope, whispered gently: "Good-by, sweetheart, until morning!" Then followed love's last light kiss and a little caress of sweet tenderness.

The first parting was like the blackness of unending night. The second was like a cloudless sunset, radiating the promise of a glad, new day.

The one caused people to shudder and say: "How sad and terrible!" The other made them smile through their tears and say: "How beautiful! How hopeful!"

What a wide, wide gulf separated these two as they drank their cup of sorrow!! And yet, this vast distance was measured by the one little word—Faith. Oh, my friend, whether you wait and weep, or pass through the mystic shadow, only this matters: "I have kept the Faith."—E. C. Baird.

FINDING SPIRITUAL REALITIES THROUGH LIBERAL EDUCATION

In my teaching experience I have occasionally come in contact with children who attended school merely because the law of the state compelled them to go. As long as they maintained that closed attitude of mind, they were but little benefitted by school. They were unwilling to respond to the spiritual and moral influences at work. In many instances, however, a pupil would begin school with that closed-mind attitude but ere long something had happened. They were captivated by some wise, sympathetic, able teacher. What had taken place was this: that understanding teacher like the Master Teacher, looked deep into that life and saw there the fine latent possibilities and showed the boy or girl what he or she might be and how fine, wonderful and significant that would be.

The first task in education is to show the child what he may become, the next task will be to help the child to look upon himself—"Know Thyself", and then take himself in hand with a strict discipline and do something about it. It was a great day when my mother just took for granted that I do the-then-rather-unusual thing of going on to high school after having finished the grades and then in turn later go to college. It somewhat approaches the idea of a spiritual rebirth.

But when the individual has begun his achievement of character by having plumbed something of his own worth the next question is as to the kind of education which shall be given. In our present day so much emphasis is being brought to bear upon the vocational phase of education. If you would remove the vocational aspect and in many places the over-emphasized athletic program there is but very little time or energy left for anything else. We will perhaps never get away entirely from teaching courses where facts are memorized. We do need to teach cultural courses which give a breadth of outlook upon life, an understanding of life and an appreciation of the aesthetic. In education we have an instance where oftentimes the by-product will be of more importance in the long run than the immediate aim. The immediate aim will be to teach the child algebra, history and Latin. The by-product ought to be a philosophy of life which vitalizes the child and thus produces a socialized individual with developed personal capacities.

In my way of thinking the greatest hindrances to a true education are the inherent evils of a utilitarian goal in the school program and lack of, or false philosophy of life. I believe the teacher means almost everything in an educational program. In years to come the pupil will have forgotten the dates and names of the kings of England, the correct proof of a theorem, etc., but if the teacher has an idealistic philosophy of life and has tried to interpret it into the lives of his pupils that influence will never die. It will go on and on and on moulding character for generations to come. A good teacher must have a true philsophy of life. In perhaps a majority of cases that is synonymous to saying the teacher should have a vital religious faith. Such a faith will invariably involve a standard of conduct and life. If you find a teacher who has no such philosophy of life and conduct you will invariably have a system of education which will rather dull the moral aspects instead of developing them. The product of such education has been in one outstanding instance a Loeb and Leopold, who desired to feel the thrill of taking the life of a boy. There was nothing in their so-called education which held them back from such a deed and instead give them a goal for a fuller life. My ideal teacher need not teach religion, he should live it, a suggestion and a teaching point here and there will help to develop a richer personality, he can also create an interest in things aesthetic like nature, art, poetry. Even an eminent scientist like Robert Millikan says, "The most important thing in the world is a belief in the reality of moral and spiritual values."

A PRAYER

"Have compassion, O God, upon thy servants; seeing that our hearts are grieved for having offended against thee, and our own consciences condemn us, and we have no refuge save only in thy mercy, which thou hast revealed through Jesus Christ our Lord. Amen."

THE S. S. LESSON

April 3

Gen. 1:1-5; 26-31

Golden Text—"In the beginning God created the heavens and the earth." Gen. 1:1.

The Bible does not set out to prove that there is a God. The fact must be accepted without question. We could not account for anything were we to insist that there were no God. The Bible says: "The fool hath said in his heart, There is no God."

We speak of the Bible as revelation. The unbeliever may say that a revelation is not necessary, but we certainly need a revelation if we are to know anything of things as they were before men were upon the earth. Everything until after the creation of man had to be revealed, since no human eye looked upon it, just as everything concerning the last times needs to be revealed, since no human eye is capable of peering into the future: one must be shown of God. It is significant that the beginning and the end of the Bible are revelations. All things must begin and end with God.

"In the beginning God" is fundamental. Nothing ever happens. It must have a cause. Chance does not enter into the economy of God. So, no matter how deeply we study things as they are, ultimately, we find that God called them into being. There is such a thing as cause and effect going on and on, but, just as a chain cannot hang on nothing, so the long chain of cause and effect will finally bring us to God the Creator of all things.

Genesis means beginning. The ancient Jewish people named their sacred books after the first word in the books. In Genesis we find the beginning of the earth and things on the earth. In it is described the beginning of the human race. It is the beginning of the family, of worship, of right living, of right thinking. Also, Genesis tells us about the beginning of sin and its consequences.

We are told in verse two that the earth was without form and void. Aeons may have passed between the first verse and the second. It is believed by many that the earth had some pre-Adamite inhabitants who disappeared because of sin. If this guess is a true one then the geological remnants of life in some other period which science revealed in no wise conflicts with the literal acceptance of the Bible narrative. It has been pointed out that the three Persons in the Trinity are found in the first three verses of the Bible. In verse one we have God the Father. In two we have the Spirit. In three we have the Word. Word is an expression applying to the Son as a manifestation of God. See the Gospel of John, chapter 1, verse 1.

We note that the Creation of the world is described as having taken place in six days. Let us bear in mind that with God one day is as a thousand years and a thousand years are as one day. Yet, with God, if it suited His purpose, it would not be impossible to create the world in six days of twenty-four hours. We may speak of something happening in the day of George Washington, or of Christopher Columbus and we certainly mean a considerable time rather than just a day of twenty-four hours.

"God said let there be light and there was light." Light and darkness always express good and bad as opposites. Every manifestation of God's power is light. Unbelievers have often had considerable fun at the idea that light was created before the sun, but scientists now tell us that there was cosmics light before the sun ever came into existence. The greatest manifestation of light occurred when God's Son appeared on earth as the Light of the World.

We note that the order in this description of the Creation always was from darkness to light. "And the evening and the morning were the first day," etc.

It may be that when Moses, the writer of the Book of Genesis, was writing he had reference to the days on which God gave him the revelation of creation, as for example, the creation of light was the subject of the first day's vision.

The crowning glory of creation was the creation of man. Man was created in the image of God. What was this image? We know that in many respects man resembles other creatures. It is not intended that we should understand that man looked like God. The image of God in man consists of a higher moral and intellectual form, but, in a higher sense, man possesses the image of God in that he has a capacity for holiness and is immortal. Placed in the Garden of Eden man had every material delight and comfort suitable for his well being plus the privilege of intimate and personal communion with God. This image of God in man was marred but not destroyed by sin. There remained the possibility of man's restoration to the glorious state of his original existence. This possibility could only be realized according to God's plan of salvation through Jesus Christ. Again, referring to the beginning and the end of the Bible, we note that between the first and the last chapters is revealed the plan of salvation. It is not the purpose of the Bible to teach science, history or ethics, although such things appear as incidentals in many places. Its purpose is to show that in the consummation of all things there is to be a restoration of the things man lost in Eden. In Revelation we have again appearing the Paradise of God, the River of Life and the Tree of Life.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR FEBRUARY, 1932

First Ch., Nappanee, Ind., $100; Mrs. M. A. Bechtel, Bally, Pa., $30; School at Springstein, Man., $2; Mrs. Emma Gross, Plumsteadville, Pa., $25; Deep Run Ch., & S. S., Bedminster, Pa., $66.27; Eigenheim C. E. Soc., Laird, Sask., $25; Bergtal Ch., Pawnee Rock, Kan., $12.23; First Ch., Wadsworth, Ohio, $6.19; First S. S., Wadsworth, Ohio, $5.79; Inter. C. E. Soc., Donnellson, Iowa, $20; Mr. and Mrs. D. C. Sprunger, Berne, Ind., $8; Refund—P. W. Penner, $4.69; Alberta Com. Ch., Portland, Ore., $4.44; West Zion Inter. C. E. Soc., Moundridge, Kan., $35; San Marcos Ch., Paso Robles, Calif., $46.19; Herman Stark, Newton, Kan., $5; Interest—Perm. Trust Fund, $40.01; A. M. Ch., Milford, Nebr., $39.24; Immanuel S. S., Los Angeles, Cal., $56.95; First S. S., Mt. Lake, Minn., $20; Mission Friends, Berne, Ind., $450; Primary S. S. Class, Salem Zion Ch., Marion, S. D., $6; Bethel College Ch., Newton, Kan., $28.39; Friend, Beatrice, Nebr., $10; Ebenezer S. S., Bluffton, Ohio, $200; First S. S., Reedley, Calif., $30; Bethel S. S., Inman, Kan., $17.90; Hillsboro C. E. Soc., Hillsboro, Kan., $25; Calvary Adult Bible Class, Mechanic's Grove, Pa., $10; Pauls Part Legacy, $100; Interest—Conf. Trust Fund, $240; Bethel Ch., Mt. Lake, Minn., $50; First Ch., Aberdeen, Ida., $47.02; Aletta and Mattie Krehbiel, Tonawanda, N. Y., $40; Swiss Ch., Whitewater, Kan., $25.04; Jr. Dept. First S. S., Reedley, Calif., $15; Friend, Elbing, Kan., $100; Friend, Turpin, Okla., $5; New Hopedale Ch., Meno, Okla., $14.50; Menn. Ch., Halstead, Kan., $54.50; Lehigh Menn. Ch., Lehigh, Kan., $12.16; Brudertal S. S., Hillsboro, Kan., $65.53; First Ch., Geary, Okla., $12.15; Hebron Ch., Buhler, Kan., $18.02; Menn. Ch., Deer Creek, Okla., $10.17; Bethany Ch., Kingman, Kan., $15.38; Upper Milford Ch., Zionsville, Pa., $50; Menn. Ch., Pratum, Ore., $26.35; First Ch., Bluffton, Ohio, $150; Emmaus C. E. Soc., Whitewater, Kan., $25; Bethel Ch., Hydro, Okla., $7; Buhler Menn. Ch., Buhler, Kan., $29.10; Christian S. S., Moundridge, Kan., $25.27; Bethel College Ch., Newton, Kan., $27.75; Buhler C. E. Soc., Buhler, Kan., $15; Tabor Ch., Goessel, Kan., $33.43; Grace Hill Ch., Whitewater, Kan., $24.83; Selma Friesen, Goessel, Kan., $10; H. D. Voth & Family, Escondido, Calif., $20; St. John C. E. Soc., Pandora, Ohio, $25; Hoffnungsau Ch., Inman, Kan., $21.04; First Ch., Berne, Ind., $333.29; Ebenezer Ch., Mt. View and Gotebo, Okla., $8; First Ch., Reedley, Calif., $80.52; Calvary Ch., Quarryville, Pa., $29.72; Grace Ch., Pandora, Ohio, $54.73; Rent—Cantonment and Fonda, $26.07; Bergtal Ch., Corn, Okla., $4.48; W. H. Entz, Elbing, Kan., $100; Alexanderwohl Ch., Goessel, Kan., $75.15; Menn. Ch., Burrton, Kan., $3; Friend, Newton, Kan., $24.52; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $611.65. Total, $3,994.66.

Balance in bank February 1, 1932		$ 269.42
Gifts for General Fund	$2949.74	
Gifts for Orphans, etc.	595.00	
Gifts for Pension Acct.	21.15	
Gifts for Sundries	122.69	
Interest & Rent	306.08	3994.66
Balance and total receipts		$4264.08
Money borrowed during month		4000.00
Total		$8264.08
Paid on orders during month	$5247.05	
Paid on debt during month	2000.00	$7247.05
Balance in bank March 1, 1932		$1017.03

(On March 1, 1932 the Board has a debt of $12,000, with outstanding checks of $5,000).

Respectfully submitted,

J. G. Regier, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR FEBRUARY, 1932

Expenses of Ex. Com.:

Ladies Aid Soc., Medford, Okla., $2.80; Mrs. G. T. Soldner, Goshen, Ind., $1; Sew. Soc., Berne, Ind., $25; Zion Sew. Soc., Elbing, Kan., $.25; Sisters, Gretna, Man., $2. Total, $31.05.

Lame Deer, Mont., Clothing Fund:

Gnadenberg Sew. Soc., Whitewater, Kan., $5; Springfield Ladies Aid Soc., Centre Valley, Pa., $5; Upper Milford Ladies Aid, Zionsville, Pa., $10; Miss. Soc., West Swamp Ch., Milford Square, Pa., $5: East Swamp Ladies Aid, Quakertown, Pa., $5; Ladies Aid Soc., Zion Ch., Souderton, Pa., $5. Total, $35.

Miscellaneous:

Jr. Mission Sew. Soc., Henderson, Nebr., Orphan, India, $30; Miss. Soc., Reedley, Calif., two orphans, India, $60; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $30; Ladies Aid, Alsen, N. D., Biblewoman, India, $30; Do., Boy, China, $23; Ladies Aid, Pretty Prairie, Kan., Ransom Money, Girl, China, $35; Little Boys' S. S. Class, Pretty Prairie, Kan., Poor Children, Russia, $6: Menn. Sew. Soc., Hillsboro, Kan., Russian Relief Work, $24; Sew. Soc., Berne, Ind., Girls' Home, Winnipeg, Man., Canada, $60.75; Bergtal Sew. Soc., Corn, Okla., Foreign Missions, General Treasury, $10; Friend, Halstead, Kan., do., $2.50; Bergtal Sew. Soc., Corn, Okla., Home Missions, General Treasury, $15; Friend, Halstead, Kan., do., $2.50. Total, $328.75.

Grand total, $394.80.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

JOTTINGS

Rev. Freeman Schwartz, of the Eden church, Schwenksville, Pa., is spending his winter vacation with some of his friends in Florida. Rev. Alexander preached in the Schwenksville church during the pastor's absence.

A lecture on Christian Citizenship was given last week in the Souderton, Pa., church by Mrs. Allen W. Carnell, who stressed the duties of citizens strongly, especially the duty of voting.

Pretty Prairie church, Kansas, recently received twenty-seven young people into its fellowship through the rite of baptism. Rev. J. W. Lorenz officiated. He had been giving catechetical instructions to the class for a considerable time.

The Ladies' Aid Society of the First Church, Philadelphia, is planning to celebrate its 50th Anniversary on March 15. The members of the organization will be happy to have their friends join with them this festive occasion.

An interesting feature at the Chapel Period of Freeman College, Freeman, S. D., last week was a report of the personality of a Freeman College student given by Myer Rosen. Another report which was given by John J. Kleinsasser was on "The Traits of Mennonites". The College Arts Class is reported doing some noteworthy work consisting of drawings from nature and designing posters that attracted wide attention.

More than 2,000 persons attended the funeral of Dr. O. S. Kriebel, the principal of Perkiomen School at Pennsburg, which in past years was attended by many of the Mennonite young people in the Eastern Conference. Besides former pupils of the school, teachers and other friends of the institution more than 80 clergymen attended the funeral which was in charge of Revs. Harvey Heebner and Lester Kriebel.

The editor acknowledges the receipt of a copy of The Mennonite Year Book and Directory published by the Publishing House of the (Old) Mennonite church at Scottsdale, Pa. Missionary, Benevolence, Publishing Interests and historical subjects help to make the work attractive but the statistical reports are always interesting to those who look for such information. The Year Book undertakes to give the names and addresses of Mennonite ministers of all Conferences, thus making the book one of particular value to all Mennonites no matter what their conference connections.

The Peace Society of Bethel College held a peace conference on Feb. 26. The purpose of the conference was to inform the young people in the surrounding communities of present international peace problems, and stimulate interest toward the promotion of world brotherhood. The subjects discussed were, "Have We Made Any Progress?" by Dr. E. G. Kaufman; "Present Disarmament Conference"; "Danger Spots in the World", by Mrs. Walter Enns and Albert Gaeddert; "Christianity and the Principle of Peace", by Rev. Fred Smith; "Mental Disarmament", by Prof. W. Albert Young.

A group of Bluffton College students gave a drama in the Berne, Ind., Auditorium, "In the Vanguard". The drama deals with the subject of war and its horrors.

The recent number of the Church News of the Wadsworth, Ohio, church announces that in the future the News will appear as a quarterly instead of a monthly. This number contains a directory of the membership and a financial statement. The total income for the church for the year was $6,237.22.

Hon. Frank E. Wright, the author of the Indiana bone dry law of 1917, which was the climax to a number of previous laws passed by the state, was in Berne, Ind., Sunday night, Feb. 28, where he delivered an address in the Mennonite church. He represented the Anti-Saloon League.

The three young Russian refugees, Marie Reimer, Susie Penner and Anna Neufeld were guests of the sewing society of the Bethel College church, Newton, Kan. They gave thrilling accounts of their escape from that unfortunate country. Recently they also appeared in the Christian Mennonite church and gave addresses.

The Hillsboro Bible Academy, Hillsboro, Kan., is a bee hive of young people who are preparing for the serious things of life. Besides the study of the Bible the students get a great deal of satisfaction in their secular studies. The English classes are studying word pictures and writing paragraphs using picturesque words so as to enlarge their vocabularies. Pupils have made up cross word puzzles and exchanged them among themselves to be worked out thus getting a better acquaintance with friend Dictionary. In General Science they are delving into the mysteries of aviation, or rather they are becoming acquainted with the mechanical means by which aviation is possible.

The Year Book of the Pandora, Ohio, Mennonite church, of which Rev. Paul E. Whitmer is pastor, has just made its appearance in a 1932 edition. There are the usual statistical items relating to members and finances but we note that in the list of members the amount contributed by each member is printed in connection with the name. That was a courageous thing to do which could not possibly be carried out in many Protestant churches without causing trouble. We note that Grace church is well organized. There are 338 members. Besides the congregational activities there are several other organizations offering opportunity for work and inspiration. We noted the following: the Sunday School, the Women's Missionary Society, the Dorcas Missionary Society, and the Senior, Intermediate and Junior Christian Endeavor Societies.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, MARCH 24, 1932 No. 12

EDITORIAL

By the time this issue reaches the readers, Easter will be near at hand when all the Christian world will be rejoicing in the glorious resurrection of our Lord. There are two memorials of the Resurrection maintained by the Christian world, one the Sabbath in which we are reminded that Christ rose from the tomb on the First Day of the Week, and the other the yearly celebration of the event. Christians do not agree in many things but they must on the fact of the Resurrection. Were it not so the celebration of this event would have no meaning. Says St. Paul, "If Christ be not resurrected from the dead then is our faith vain."

It is of no use to argue the fact of the resurrection with any one who professes to believe what the Bible teaches us. We might point to the analogy of nature and to the reliability of the witnesses of the resurrection as well as to the accuracy of the New Testament, but, it is of the nature of the Christian religion to exercise faith. There could be no faith that is worth while if the doctrine of the Resurrection were ignored. And what a comfort to all of us is the assurance of a resurrection! We have, because of it, a living Saviour and not a dead Christ. The hope of a life beyond becomes an assurance of a state "Where the wicked cease from troubling and the weary are at rest." A state where we shall be with those "whom we have loved and lost the while."

One of the oldest Mennonite settlements in Eastern Pennsylvania is that about Bally, in Berks County. The first Bishop, of whom we have record for that section, was George B. Bechtel who was an ancestor of our good friend and brother Norman Bechtel, whose murdered body was found terribly mutilated some weeks ago. The motive that inspired the crime remains a mystery and probably always will. All kinds of sensational speculations have been passed around but the most absurd was that he was a victim of a "hex murder." Newspapers, totally ignorant of Mennonite beliefs and life, have seized upon this idea and exploited it, though there is not the slightest reason for associating a Mennonite anywhere with the dark powers of the "hex cult." True, in the hills and out of the way places of Pennsylvania, one sometimes finds such superstition prevalent, but Mennonites do not live in the back woods and no congregation would permit a believer in such witchcraft to remain in its membership.

About the time of the founding of the church in Bally, or Hereford as it should properly be called, along the banks of the Wissahickon there were persons living as celibate hermits. Much has been said and written about their teachings and their life, but, in no way did they have any associations with Mennonites anywhere. An imaginative writer in an article in one of the newspapers of Philadelphia attempts to describe a visit of Bishop Bechtel to one of these hermits with the purpose of having him consult the stars to determine the most propitious day for the Mennonite Church to begin its labors. Where such "bunk" comes from we don't know but the whole article, which is a lengthy one, indicates an ignorance that insults intelligence. This writer would have us believe that Norman Bechtel, who died near what was the hermit's cave, in some way was associated with the cult that his ancestor was supposed to have consulted two hundred years ago. The writer would also associate Mennonites with Rosicrucians, a modern sect. She says, that there is a similarity of tenets because Mennonites believe in God the Creator of all things and of man; in the fall of man and his restoration by the coming of Christ; in repentance and reformation. She also associates the doctrine of non-resistance with the teaching of this sect. Needless to say that anyone familiar with the beliefs of Christian people generally will recognize in these items of faith things that are believed and accepted by Christians everywhere. One wonders whether the article is only an exhibition of rank ignorance or whether the writer seeks sensation at the sacrifice of truth.

In last week's issue notice was taken of the fact that an aged Mennonite couple celebrated their fiftieth wedding anniversary in Oregon. The span of fifty years covers a story that goes into Turkestan, in the heart of Central Asia. In the early eighties, there was a migration of Mennonites from South Russia into the valleys of this far-off land. There amid the hardships incident to climate, pioneer life and the dangers from unfriendly tribes, they built up a community. A community which prospered. After the privations that came with their beginning, very early in the history of this settlement there was a marriage, with the customary gathering of numerous friends for the festivities. As there seemed to have been no place in which the company might be brought together the marriage took place in a Mohammedan Mosque. The ceremony, of course, was a Christian ceremony. From Turkestan this couple made the long journey to join friends in America and now in the twilight of their lives we find them rejoicing in a happy anniversary occasion far west near the shores of the mighty Pacific. This incident only illustrates the wide dispersion of our people. Few, though we have always been and ever satisfied to be known as the quiet ones of the land; there has been contact with many strange people in many scattered corners of the earth. The remarkable extent over which our people have been scattered and still have been able, remain in vital contact with one another, is to be explained in several ways. First, Mennonites have been exclusive, seldom marrying outside of their own circles. This has insured a tie of blood relationship, as well as one of faith. Then, they have maintained a common language, though they have always been able to use the language of the country in which they were living they preserved in home, church and school the use of the German language. This has enabled them to keep in close touch with each other though widely scattered. Finally, the seriousness with which they have accepted and held on to the tenets of the Mennonite confession has been the strongest bond holding them together. There has also been a common religious literature, though not extensive, nevertheless effective, in insuring loyalty to the faith of the fathers who in the days of persecution wrote their creed in the blood of martyrdom.

AN OPEN LETTER FROM PATRIOTS TO CHRISTIANS

A Brother in China Requests Its Publication

To All Who Believe in God and our Lord Jesus Christ.

Friends,

On behalf of our home-lands, our parents, our wives and husbands, our children and grandchildren, we request you to intercede for the human race.

Visioning conditions on the basis of well established facts, we believe that there are men seeking to establish a world empire on the basis of no faith in God, no patriotism, no moral purity for our mothers, wives, and daughters, with political and economic slavery for all. It would seem that there are conspirators financing and directing revolutions, pitting classes and races against one another and contemplating a colossal war, in which will run rivers of the best blood in our lands.

The undermining of faith in the Bible on which our civilization rests was evidently planned long since, to break down the morale of our peoples, and prepare the way for the overthrow of the Christian regime. The educational systems and the press of the world have become, to a great extent, propagandizing agencies. Children are alienated from their parents. The ennobling influence of classic music and art have been supplanted by the sensual and outré. Moral purity of the home life has been cast into the discard. Now also organizations brazenly preaching atheism are established and have obtained recognition from some of the courts.

To meet this, we are not asking you to bless another war. While it may be forced on us, our best course is to avoid war, to find some other way of saving our civilization, and to work for justice, purity, righteousness among men.

The logic of the situation leads to the conclusion that the strength of the enemy lies in secret financial manipulations. The influencing of the press and legislation, the maintaining of the Communistic system in all lands, the loaning of funds for revolutions and wars, would be impossible on any other supposition. But there is no reason why we should not locate the responsible parties and discover ways of countering their devices.

The first prerequisite is to obtain Divine guidance. To this end we patriots look to you Christians for cooperation. If the hosts of men and women who are still loyal to God and our countries will meet this situation with special prayer and confession of our sins, God will "open the windows of heaven and pour out a blessing that there shall not be room enough to receive it."

MISSION SCHOOLS IN CHINA AND THE FUTURE

S. F. Pannabecker

(Concluded)

IV.

(Summary of preceding: A growing nationalist spirit in China has culminated in the present government requiring all private schools to register with the government and thus come under government supervision or to cease operation. Elimination of our schools would mean that the future church would accept either a policy of ignorance, or a policy of depending on government schools for the education of church workers and laymen. Neither of these alternatives can be accepted as satisfactory.

Registration requirements are of mixed value to our schools. Some are desired; as the principal and school board being Chinese. Some are of doubtful value, and one in particular is directly contrary to our wishes. This latter requirement is the one stipulating that there shall be no religious courses taught or religious services held in the school. Even voluntary services and elective religious courses are forbidden.

The problem now is to find whether there is some basis on which we can still maintain our schools, registered if necessary, and have them truly minister to the growth of the Christian church in China.)

CHRISTIAN SCHOOLS AND THE CHINESE CHURCH. Before taking up the future of our schools and suggesting a possible solution, I would like to point out what seems to me to be a defect of our former policy. This was that we tried to satisfy a need which existed and which we saw clearly but which the Chinese did not realize; that is, the need of Christian education in developing character. Our aim was to supply that education in a Christian atmosphere which would develop church leaders and workers and win non-Christians. Our aim was good but the Chinese in general and the majority of our students did not appreciate that aim. We offered education (cheaper, incidentally, than most other schools) and they saw in accepting that education a possibility of satisfying one or more of their aims.

Chinese have always regarded education highly and thought that the man who had an education was already on a toboggan slide to wealth, reputation and power. It was these things that most of our students sought as well as the parents who sent them to us. Now anyone has a right to be well to do, providing he can be so honestly. Certainly I do not blame Chinese students, often from homes of poverty, for seeking to prepare themselves to make a respectable living. The point, however, is that we were not there to satisfy Chinese desires for wealth, reputation and power but to develop Christian character. So our objectives did not coincide with theirs. Perhaps the following summary will help clarify this point.

MISSION:—

Aim—To develop Christian character.

Method—Through education.

STUDENTS:—

Aim—To satisfy personal desires for wealth, reputation, power.

Method—Through education.

We got together on the question of education but our aims were entirely different. So we provided what they wanted and they took it for what they could get out of it. We failed to get the results which we had hoped for, even though we had a big machine: country schools, city schools, boarding schools, boys' schools, girls' schools. It was the natural thing to do at that stage when schools were so rare in China and we all did it. But the fact is that even though we got some good workers out of the process, the majority took the method instead of the aim.

The lesson which we ought to get out of this is that in the future we establish and maintain schools only where the Chinese feel the need of them as an agency for developing Christian character. Of course, we cannot expect all of the Chinese or even all of the church members

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to feel that need but nevertheless it ought to be a conscious need on the part of the local church and the board responsible for the school. This means that the school will become theirs and if they want it enough they will even provide some of the funds.

This idea of maintaining schools only where the Chinese feel the need of them as an agency for developing Christian character, if followed out strictly would mean some changes in our policy. Theoretically, our aim would be modified. This formerly was a double aim, as follows:

First, directed toward Christians, aiming to train Christian children in a Christian atmosphere for intelligent laymen and educated workers.

Second, directed toward non-Christians, aiming to win them for Christ.

There is no reason why non-Christians in a Christian atmosphere, under Christian teachers, should not be won for Christ, but to run a school with the aim of winning students for Christ is the wrong motive.

This last statement will be criticized from two viewpoints. One, that if our schools are not established to win students for Christ, they have no excuse for existence. Another, that we lose half of our reason for existence, and half of our effectiveness by dropping half of our aim. To both of these, I would reply that the gospel should stand or fall on its own feet. Men are won to Christ through hearing the gospel and seeing its power in the lives of Christians. If the gospel is not worth accepting for its own sake, there is no use baiting it with a newspaper.

Our aim, therefore will be limited to the training of Christians and the children of Christians in a Christian atmosphere. Practically, this will produce changes in our policy for schools will then become the handmaiden of the church and not the forerunner. No school would be opened where there is not a sufficient number of Christians to exert an influence. Perhaps some of our present schools would be discontinued, certainly they would if there were no definite desire on the part of the local church for schools to develop Christian character. Perhaps they would all be wanted, one way of finding out in doubtful cases would be to close for awhile.

The preceding digression from the question of registration is included as a frank attempt to get a basis on which we can continue educational work in the future. Even apart from the question of registration, it is becoming increasingly important that our schools be Chinese. This can only happen when they fill a need felt by the Chinese. Hence as Christian schools they can only continue on the basis suggested above, that is, as agents of the Chinese church.

CHURCH SCHOOLS OF THE FUTURE.

As to the question of registration or elimination, no solution seems to offer entire satisfaction. Some have proposed Bible Schools, Vacation Schools, Night Schools, Mass Education, or Christian Hostels in government schools, as enterprises that are needed and can be substituted for the regular education. None of these or any combination of them will take the place of regular systematic education. We should, however, push them for what they are worth and where the situation demands.

The greatest objection to registration of schools has been the impossibility of continuing religious teaching in the school so registered. In a school on the basis proposed above, I assume that most of the students would be Christians or the children of Christians and that there would be some desire for religious instruction. In fact, it would be wise to attempt to keep the student body limited as much as possible to those of Christian families, for upon these the church has an influence.

Outside of school hours the students can attend any kind of religious instruction they want to and the government would not object, providing it is outside the school and not connected with the school. Accordingly let the church maintain Bible classes suitable for the students and invite them to attend. It would all be voluntary of course. With this provision for their religious training on the part of the church, and having the type of students I have suggested, the school could safely be registered as far as the religious training difficulty is concerned.

If we are satisfied that a particular school is filling a need felt by the local church, then let them prove it by subscribing some funds for its maintenance. People here in America sacrifice to give to the cause of missions, let the Chinese also sacrifice if they really want the school. Whether much or little they ought to give something.

Assuming that the school is really wanted by the Chinese church then let them elect a board which shall be really responsible. One missionary may reasonably serve on the board to keep in touch with the school and might even serve in the school in any unofficial capacity. The Board would try to get teachers who were Christian not only in name but in fact and would try to have all the activities of the school such as were conducive to Christian growth but they would refrain from any attempt to have religious teaching in the school.

I believe that a school could be maintained on the basis given above and really minister to the growth of the church. We must conserve the children of our Christians.

Summary of Missions Schools in China and the Future

A growing nationalist spirit in China has culminated in the present government requiring all private schools to register with the government and thus come under government supervision or to cease operation. Elimination of our schools would mean that the future church would accept either a policy of ignorance, or a policy of depending on government schools for the education of church workers and laymen. Neither of these alternatives can be accepted as satisfactory.

Registration requirements are of mixed value to our schools. Some are desired, as the principal and school board being Chinese. Some are of doubtful value, and one in particular is directly contrary to our wishes. This latter requirement is the one stipulating that there shall be no religious courses taught or religious services held in the school. Even voluntary services and elective religious courses are forbidden.

The problem now is to find whether there is some basis on which we can still maintain our schools, registered if necessary, and have them truly minister to the growth of the Christian church in China.

Suggested basis is as follows:

1. Schools to be established and maintained only where the Chinese church feels the need of them in developing Christian character.
2. The aim to be the education of the children of the church in a Christian atmosphere.
3. Religious training to be given by the church entirely outside the school and to be on a voluntary basis.
4. The local church through its board of education to be responsible for the operation of the school and to provide some of the finances. A missionary to serve on the board but not as a supervisor.

CHILD FEEDING IN PORTO RICO

A recent announcement brings to mind certain words of the prophet: "Who are these that fly as a cloud?.... Surely the isles shall wait for me." The Porto Rico Child Feeding Committee tells us that Captain Frank Hawks, internationally known aviator, will leave Washington, D. C., just before dawn on April 11, on a flight to Porto Rico to carry a check to aid the emergency feeding stations for hungry children in that insular possession of the United States. Easter collections in Sunday Schools throughout the land, and contributions gathered by local committees now working in the different states to aid the Porto Rico Child Feeding Committee, will determine the sum written on the check which is destined to travel on these wings of mercy.

Captain Hawks, famed for the speed records he has established both in this country and in Europe, is happy to act as a modern bearer of good tidings, "flying as a cloud" to an island where thousands of needy children will be watching for his arrival. It will be indeed like the dawn of a new day for them, for the financial aid he carries will provide the food which will mean literally a new lease of life to them.

Of the 200,000 children found by the American Child Health Association to be desperately in need of food, 42,000 have been receiving one hot meal a day. The children who are in greatest need are chosen after investigation by the Department of Education. Each child's physical condition is checked weekly, and his family is visited also once a week by the school visitor so that if the father has succeeded in getting work, this child may give his place to another in greater need.

Dr. Jose Padin, the Insular Commissioner of Education, emphasizes the fact that each child brings something in return for his luncheon. If he has no penny, he brings a piece of fruit or a bit of charcoal. "We do not want our children to think that in life you can get anything for nothing."

Governor James R. Beverly of Porto Rico, in a recent telegram to Colonel J. W. Krueger, Executive Director of the Porto Rico Child Feeding Committee, says, "This work is vital to the rehabilitation program in the Island, and thousands of children depend on it for their lives. Every dollar means twenty meals for some poor child."

The Porto Ricans themselves secure the equipment and pay all administrative expenses of the emergency feeding stations. What with the hurricane and the depression, however, they are not able to buy all the food which is needed. The rural schools raise part of their own food, but they cannot meet all the needs. The contributions, therefore, which have been sent from this country, have been used for supplying the additional food that was necessary, and have been the means of giving to thousands of children renewed health and happiness.

It has been due in considerable measure to the generosity of church groups in the United States that money has been sent to buy food for children who are in such great need. Men's and women's societies as well as Sunday School classes have taken active part in securing this aid, and now during the weeks leading up to Easter they are making a special effort in order that the check which Captain Hawks will carry in his flight to Porto Rico may be a large one.

SCHOOLS FOR PEACE MAKERS

Three Institutes of International Relations will be held by the American Friends Service Committee next June; at Haverford College, Haverford, Pa., June 13th to 25th; at Northwestern University, Evanston, Ill., June 20th to July 2nd; and at Wellesley College, Wellesley, Mass., June 23rd to July 2nd.

All three Institutes will be conducted on the same general plan, with courses of college grade throughout, on the economic, political, and spiritual aspects of the struggle for world peace; and with shorter courses or single lectures on international problems of the day, or the ways and means by which those attending the Institutes can best create attitudes of international good-will. For instance, there will be special courses for teachers in all the Institutes.

There has never been a greater need than now for accurate knowledge of international subjects and clear thinking on them. The future influence of the church undoubtedly depends in great measure upon its thinking and its leadership today, in exactly these matters. These Institutes offer the accurate knowledge which is the foundation for clear thinking in both the material and the spiritual phases of the Manchurian problem, the war debts and disarmament questions, and other vital issues of the day. A church which seeks to develop lay leadership along international lines can do no better than to send promising members to one of these Institutes, where they cannot only hear, but also meet men who are already recognized leaders in their respective fields of international questions.

Such speakers as Norman Thomas, Professor Sidney B. Fay of Harvard, Hornell Hart of Bryn Mawr, Yusuki Tsurumi, a lecturer at the Williamstown Institute, will be on both the Haverford and the Wellesley programs. Bishop McConnell, Leyton Richards of the Carrs Lane Presbyterian church, Birmingham, England; Devere Allen, editor of The Nation; Frederick J. Libby, and Grover Clark, consultant on Far Eastern affairs, will be among those at Haverford; and Professor Edward Ely Curtis, of Wellesley; Harold E. B. Speight, of The Christian Leader, and Rev. Jones I. Corrigan, of Boston College, at the Wellesley Institute.

The program of the Northwestern Institute is not yet made up, but will be similar to that of Haverford and Wellesley. The plan for all will be the usual one of classes in the morning, recreation in the afternoon, public lectures in the evening. The charge in each case will be $35 for the entire period, for room, board, and tuition. Further information may be obtained from the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

EASTER LIFE SUPERABOUNDING

What happened on the first Easter Day? Did Christ come forth from the tomb because of the power resident in Him? Or did God intervene, as Peter perhaps suggests in Acts 2:32, by raising Him from the dead? Or is the story of the empty tomb an invention of later years to explain the power of the Holy Spirit in the lives of men? We believe that Christ of His own initiative came forth from the tomb triumphant over death and that, as Paul declares he was decisively declared to be the Son of God by His resurrection from the dead. Thus Christ "hath abolished death, and brought life and immortality to light through the gospel."

What were the facts of that first Easter Day? First, there was the empty tomb. His enemies acknowledged that when they attempted to account for the absence of the body by asking the guard to tell a lie about its disappearance. Then there were the grave cloths lying in such a way as to indicate that the body, which had been wrapped in their many folds, had passed from their embrace without disturbing the wrappings, while the napkin, which had been wrapped about the head, was "rolled up in a place by itself." Again there was the statement of the "young man sitting on the right side, arrayed in a white robe," who said, "He is risen; He is not here." And yet again there was His appearance to Mary, and to the women, to the two disciples on the way to Emmaus, and to the group of disciples, at evening, behind closed doors.

The empty tomb was the first fact in the series of events that engendered the faith of the disciples. In itself, it was not sufficient to assure them of a living Christ. That assurance came when they saw Him, and spoke with Him, and met with Him at various times. Thus Christianity is rooted in historical fact, in reality. If it were not, it could not have endured to the present age. Whatever men may say of the resurrection, they cannot ignore the apostolic certainty and conviction—unless they reject the evidence of the Gospels and the letters of Paul—that Jesus was alive after His death on the cross, and that He was alive when He finally left them to be with the Father. Even though the tomb had not been empty the disciples would still have been assured of His being alive because of His fellowship with them.

To us is denied the privilege of seeing the empty tomb. We cannot see His form, the pierced hands and feet and the riven side. No evidence of the senses can assure us that He is alive.

Why do we believe that He lives? Not because of the empty tomb. We cannot see that. Not because primarily of the accounts of His appearances to friends and followers. We cannot test their authenticity. Intellectually, we may accept the fact of the empty tomb and the attendant circumstances; we may accept the records as given to us by the Gospel writers, and yet we may not have an assurance that Jesus lives. In order to have that assurance Christ must live in us. We need to make it as personal as Paul made it in his testimony in the letter to the Galatians—"Christ liveth in me." When, like the branch abides in the vine, we abide in Christ, then we shall have the life abundant He came to give to men, then we shall know what it is to be truly alive in this world. And because Christ lives, we, too, shall live beyond this world. Death is a fact, but it is also a fact that Christ overcame death, and we have this great assurance: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Every tomb that contains the earthly remains of a loved one is an empty tomb. We do not confuse the body with the spirit. Because He lives we believe that our loved ones live also.

In Edna St. Vincent Millay's poem "Renascence" we have the symbolic story of a man who was pressed down into the earth by his sins until he was six feet underground. One day, "pitying rains began to fall," and God washed his body and soul free:

"Ah! Up then from the ground sprang I
And hailed the earth with such a cry
As is not heard save from a man
Who had been dead and lives again.
About the trees my arms I wound.
Like one gone mad I hugged the ground.
I raised my quivering arms on high.
I laughed and laughed into the sky.

O God, I cried, no dark disguise
Can e'er hereafter hide from me
Thy radiant identity."

If then we can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me," we may know that the resurrection of the first Easter day was a reality and that Christ lives today.—Methodist Protestant Recorder.

CORRESPONDENCE

Bethesda Church, Henderson, Nebr., March 8, 1932. Dear Editor and Readers of the Mennonite:—Sunday was a great day for us, as a congregation. It was cold and very threatening in the morning. It appeared, as if a snowstorm was on its way and might swoop down on us at any time. But when the appointed time for the dedication of our church had arrived, the signs became less, but it continued cold throughout the day.

A few minutes before the appointed time, cars came from all directions. The gathering crowd increased rapidly and began to move toward the S. W. door. Here Elder Epp read the 122 Psalm and made a few remarks. On March 16, 1931, we, as a congregation had assembled on the very same place and broke the first sod for the annex to our old church building. Its work progressed nicely until it was almost completed, when on August 28, 1931, the whole structure went up in flames and our congregation had no place of abode where it might worship.

From here the large gathering moved slowly to the main entrance, where Bro. G. G. Rempel, chairman of the building committee unlocked the door, with due ceremony and handed the key over to elder Epp, who in company with all the ministers present, proceeded to enter the building in great solemnity and deepest silence, followed by the large gathering, which in a few minutes had spread itself over the whole room. In a very short time all were seated. While the procession was moving into the new place of worship, the men's choir sang a beautiful and an appropriate song.

The sister churches of this community suspended their services in their places of worship and joined with us for this blessed occasion.

We were now favored with a song by our church choir. This was followed by the whole assembly singing the song: "Ich bete an die Macht der Liebe," in an impressive way. Elder Epp read the 84th Psalm and made a few fitting remarks.

Elder Balzer, Mt. Lake, Minn., officiated in the dedicatory act which was impressive and accompanied with proper solemnity, while the entire audience stood in a holy silence, which indicated that we, as a congregation, consecrated ourselves anew, after having had no permanent place of worship for more than ten months.

Rev. Balzer now continued with the main sermon of the day, founded on the text: "On this rock I will found my church and the gates of hell shall not prevail against it." In a forceful manner he showed that the church is the body of Christ and what it really means to be a part of that body. He briefly pictured the condition here on earth after the church of Jesus Christ will be moved from this world. The seventh day and the tenth of our income belongs to the Lord.

Song by the men's choir.

Rev. Horsch of Beatrice brought the second message of the day, founded on the text: "Surely the Lord is here and I knew it not." In a very impressive manner he brought out the thought, that, possibly we, as a congregation had stood at this place, after our place of worship lay before us in ashes, we felt as Jacob of old, the night he placed his head upon the stone. The Lord is here and we knew it not. God's blessings often come in disguise to us and we fail to see the gates of heaven. He saw a ladder reaching from earth to heaven. For us Christ is the ladder on which we may ascend to heaven. He is the essence of our faith. Not our good works or our self-righteousness will take us to heaven.

Song by the men's choir.

Now Bro. C. D. Epp, secretary of the building committee gave a short financial report, which amounted, approximately about to the following: Paid up assessments $11,500, unfinished work $500, donated labor $700, salvage about $4680, liabilities $5,582, pianos $550, collection on the day of dedication $1,454.27.

Rev. Balzer extended greetings from his church and their former elder, H. H. Regier, who has officiated here, at different times, when our congregation was, so to say, an orphan, when it had lost its former elder, P. J. Friesen.

More than 100 persons were present, in spite of the unpleasant weather. Many of these had come a long distance. Some from our sister churches in Beatrice.

The collections amounted to $1,454.27, as stated above.

J. J. Friesen.

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
April 3.

Why Do We Have a Church? — Mt. 5:13-16; 13, 33.

The Church is like some other institutions in that it is never fully appreciated. Like the State, home and school, the church is always with us and usually not fully appreciated. Some time ago a man living in a Christian community became tired of the church and everything Christian and thought he would like to go to a community where he would not be thus surrounded. He went to a pioneer community in the great northwest where no church was to be found for a distance of fifty miles. But he had not been there long until he became thoroughly disgusted with the rough, godless, swearing community into which he had come. Before long he had planned to begin a Sunday School for the lumber men. He found a new interest and enthusiasm in the Christian Church. Rare blessings are often not appreciated until we lose them.

That the church is not merely a temporary, passing, human institution is shown by the fact that the church has weathered all the storms of criticism and opposition these nineteen centuries. In the Divine economy of life every institution must perform some useful service or disappear from the face of the earth.

"And so—the anvil of God's word
For ages skeptic blows have beat upon,
Yet though the noise of falling blows was heard
The anvil is unworn—the hammers gone."

What Is the Church?

The church is the "body of Christ" and is composed of every true believer, who accepts and follows Jesus Christ as his personal Savior. The growth of the church has been something like a very small seed and growing into a veritable tree. The church began with Jesus, the twelve, then at Pentecost 3000 were added, by 100 A. D. there were 500,000; in 311 A. D., 30,- themselves after Him.

There are three ways in which the word "Church" is understood.

1. The church is the body of regenerate souls, all those who have made their peace with God. This is the real church, the "church invisible", it may be quite different from the body of the "church visible" as found in the organized churches of the world.

2. The church is often spoken of as the local congregation. This is a unit of organization. It is composed of the believers in any one community who worship and labor together for the Kingdom of God. We read of many churches in the New Testament, such like those in Corinth, Philippi and Antioch.

3. In our discussion this week we will be thinking primarily of this third meaning of the church. This includes all the local churches of all denominations, as they represent the cause of Jesus Christ here on the earth. The word church is "ecclesia" as found in the original Greek, it means "those who are called out." They should be different in character and life from those who do not profess church membership.

In the Sermon on the Mount, Jesus is teaching about some ideals of the Kingdom, and then following the "blesseds", He says "Ye are the salt of the earth." The Christian and the church in any community ought to resemble salt. The symbolic value of salt is that it preserves, seasons and purifies. The church should do all of those things in the community where it happens to be situated.

In Mt. 13:33, the Kingdom is likened to leaven which a woman took and hid in meal and it leavened the whole lump. Leaven may be either good or evil. Like the baker uses yeast to bake his bread so there ought to be a spiritual power within the church which will tend to leaven all with whom it comes in contact. The leaven growth is gradual rather than miraculous.

Questions

1. What is the meaning of the church?
2. Are the "church" and the "Kingdom of God" synonymous?
3. What is the purpose of the church?
4. How should the church affect the home and the community?
5. What should be the effect of the church upon business and industry?
6. How can the church best get the interest and cooperation of youth?
7. To what extent should the church be a privileged body, to what extent should the church resort to discipline?

Search the Scriptures

Mon.— Read I Tim. 3:15-16. Church preserves the truth.
Tues.—Read Mt. 28:18-20. Represent Christ.
Wed.—Read I Cor. 12:12-31. Function as His body.
Thurs.—Read Acts 20:28-32. Help the weak.
Fri.—Read Eph. 4:11-16. Carry on Christ's teachings.
Sat.—Read Jude 20-25. Save the lost.
Sun.—Read Mt. 5:13-16; 13:33. Purpose of the Church.

THE YOUNG MAN

By Adrian Amstutz.

The young man today is being severely criticized and censured for his easy-going ways. for his nonchalant attitude toward all that is serious and important in the minds of his elders, for his seeming disregard of all responsibility and utter freedom from all care and trouble. His positive refusal to let the ordinary affairs and happenings which transpire daily in everyone's existence, worry him, is construed to mean that he is scatter-brained and absolutely devoid of serious thought, and therefore not to be trusted with tasks, duties and privileges which demand accuracy, precision, foresight and constructive thought. His failure to permit disappointments and apparent want of success to permanently overwhelm and dominate him makes them say that he is incapable of any deep and lasting emotion or feeling.

It seems to the older generation that the youth lacks compassion and pity and sympathy and sentiment and reverence. They say that somehow there has been something insidious, for which they are at a loss to account, creeping into his life which slowly but surely is making a different person of him and one which they can no longer understand. They do not say that he is no longer a Christian, but they firmly believe that he is not as conscientious, as upright, as good, as honest, as affectionate, as warmhearted and as compassionate as he might be. He seems to be a heartless, brainless creature—possessing little else worth while but a mysteriously remarkable and inexplicable ability to win his way into the hearts of his fellowmen and to get along remarkably well with everyone with whom he comes into direct contact or with whom he associates otherwise.

To me, as one of these young men, this attitude is hardly justifiable and seems almost cruel. I can safely say that there never has been a time when young men were so generally misunderstood as they are now. I feel that if the generation above us would redouble their efforts to probe deeply and thoroughly the conditions in the world today, the general attitudes of great religious leaders, statesmen, politicians and philanthropists toward the major questions, problems, and issues which confront the world today, and then finally would endeavor to look searchingly into the lives of the young men themselves, they would be more than pleasantly surprised at the tenacity with which they have clung to the old time faith of their fathers.

I know that the young man today, although from outward appearances and momentary observation, seems much as I have pictured him to be in the minds of our fathers, will at heart be found to be just as serious, energetic, precise, responsible, and careful as they would like to have him be. He is capable, I am positive, of a tremendous amount of really honest and definite thought along constructive lines, which finally crystalizes into ideas and convictions carrying much weight. His refusal to permit little things to bother or worry him should, I think, only call forth the utmost admiration of all who have by long habit made themselves incapable of doing the same thing.

Then, too, I am certain that hard-heartedness is not a quality of the average youth. He is tenderhearted, compassionate, faithful, conscientious and upright even though he seldom seems to give evidence of it. Even those who vainly imagine themselves "hardboiled" are endowed with countless admirable qualities which, however, they would never admit they possessed. These are the attributes, absolutely inseparable from all youth, which make them so likable and cause them to make and hold their myriads of friends.

Finally, the finest thing I have to say for the young man is that he tackles every task and especially his chosen one with a dogged persistence and amazing zeal which is remarkable to behold. For myself, as a member of the pedagogical profession, I can say that I feel the entire responsibility of the position; and that I spend most of my time in constructively planning my work to measure up to the importance of the task. Teaching children after all is the most important and sacred privilege offered to young people today and I am entirely aware of it. So are thousands of others.

I ask of you, my friends, that you at least give the young man credit for what he really is.

FACTS ABOUT ALCOHOL AND PROHIBITION

By Rollin W. Moser, Dalton, Ohio.

The number of people interested in Prohibition makes it a very important question. However, it is astonishing to know how few of this great number are well-informed and able to cite facts to back up arguments used in discussions and debates on that subject. The Quiz Book, which was studied by many high school students of Ohio, is a valuable source of information on fundamental facts concerning alcohol.

In spite of the fact that many people think that alcohol is a stimulant, laboratory studies show that it belongs to the class of drugs called narcotics. Even though persons feel stimulated after drinking alcohol, all that has happened is that the alcohol has depressed nerve centers controlling body activities and they have passed uncontrolled. Too often, a drunken man is taken as a joke and is laughed at and looked upon as funny. To the thoughtful person it is a tragedy, because he knows that intoxication is a poisoning and it is by no means comic to be poisoned. No one laughs at a person who has difficulty in walking because he has an injured leg, but why laugh at a man who has drunk alcohol and, as a result, injured the delicate brain and nerve cells that control his bodily actions.

Many tests have been conducted to determine whether or not the use of liquor has any effect on a person's workmanship. It has been proved that the use of alcohol affects the output of all laborers and that it impairs scholarship of children. Life Insurance companies report that even moderate drinking shortens the life of the drinker. It has been proved that parents' drinking weakens children's vitality.

Knute Rockne, the great football coach, said, "Alcohol in any form is absolutely prohibited to the players at the University of Notre Dame, either in or out of football season." Henry Ford says, "Gasoline and booze don't mix. Booze doesn't go with industry."

Some people would have us believe that more liquor is now being consumed than before Prohibition. In 1917, 2,095,535,005 gallons of liquor were consumed—an average of 19.95 gallons for every person in the United States. At the same rate 2,447,828,890 gallons would have been consumed in 1930. Admittedly, very little liquor is carried by rail, therefore it would require 24,478,289 cars (more than the number of passenger cars in the U. S.) carrying 100 gallons each, every car allowed 25 feet, making 39 strings across the continent, to carry this stupendous quantity were it not for prohibition.

More drinking than before? Impossible!

NOT WASTED

A young woman who was a great lover of flowers had set out a rare vine at the base of a stone wall. It grew vigorously but it did not blossom. Day after day she cultivated it and watered it and tried in every way to coax it into bloom. One morning as she stood disappointedly before it, her invalid neighbor, whose back lot adjoined her own, called over and said, "You can't imagine how much I have been enjoying the blooms of that vine you planted." The owner looked and on the other side of the wall was a mass of bloom. The vine had crept through the crevices and flowered luxuriantly on the other side.

There is a lesson for every Christian here. So often we think our efforts thrown away because we do not see their fruit. We need to learn that in God's service our prayers, our toils, our crosses are never in vain. Somewhere they bear their fruit and some heart will receive their blessing and their joy.

—Forward.

FOR THE JUNIOR HOUR

By Mrs. G. Friesen.

(May be some of our Junior leaders would welcome an outline for a Junior talk on our Young People's page).

Thought to be presented—

Jesus is the Light of the World. — We are to be lights.—We can shine only as we get our light from Jesus.

Apparatus—Candle, match, cup.

Memory work—"Jesus bids us shine." One verse.

Approach—What do we see first when we come to a city in the evening? Do you like to see the lights? — We all love light.

Our S. S. lessons tell us also about Light. They say that some one is a Light. Who is that? What does Jesus say of Himself? Why is Jesus the Light of the world?

Jesus says one time, "Ye are the light of the world. — We are all to be lights and shine like this little candle, (light candle). See how brightly it shines, and how it lights up things around it. — Wonder if we always shine? This candle burns so brightly now—but see (put cup over candle) now, is it still burning, do you think? Who knows? Why did it go out? When does our light go out? When will it shine?

Emphasize, but not too much so as to leave room for their own thinking, that we can only shine if we get our light from Jesus.

Then have pianist play through the song "Jesus bids us shine" — after asking the children to listen to see who knows the song. Then teach one verse.

CONSECRATION

Consecration is not the act of our feelings, but of our will. Do not try to feel anything. Do not try to make yourself good or earnest enough for Christ. God is working in you to will, whether you feel it or not. He is giving you power to will and do His good pleasure. Believe this and act upon it at once, and say, "Lord Jesus, I am willing to be Thine"; or if you cannot say as much as that, say, "Lord Jesus, I am willing to be made willing to be Thine forevermore."

Consecration is only possible when we give up our will about everything. As soon as we come to the point of giving ourselves to God, we are almost certain to become aware of the presence of one thing, if not of more, out of harmony with His will. Every room and cupboard in the house, with the exception of this, thrown open to the new occupant; every limb in the body but one, submitted to the practiced hand of the Good Physician. But that small reserve spoils the whole. To give ninety-nine parts and to withhold the hundredth undoes the whole transaction. Jesus will have all or none. Who would live in a fever-stricken house so long as one could not have the disinfectants, air and sun? Who would undertake a case so long as the patient refused to submit one part of his body to examination? Who would become responsible for a bankrupt so long as one ledger was kept back? The reason that so many fail to attain the blessed life is that there is some one point in which they hold back from God and concerning which they prefer to have their own way and will rather than his. This one little thing mars the whole, robs them of peace, and compels them to wander in the desert.—F. B. Meyer.

TESTS OF AMUSEMENTS

1. Do they rest and strengthen or weary and weaken the body and brain?

2. Do they make resistance to temptation easier or harder?

3. Do they increase or lessen love for virtue, purity, temptation and justice?

4. Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

5. Do they draw one nearer to or remove one farther from Christ?—Arlington Endeavor News.

THE S. S. LESSON

Sunday, April 10.

How Sin Begins. Gen. 2:15-17; 3:1-18.

Golden text—Watch and pray that ye enter not into temptation. Matt. 26:41.

Eden differed in many ways from the other places of the earth. It was prepared by God for the protection, care and comfort of man. Everything was conducive to happiness and contentment. Eden was not a place of idleness. Man was commanded "to dress it." Which meant that he was occupied in useful activity. The idea that all work is a curse is wrong. It was only after the fall that work became burdensome because of the sin that our first parents had committed. The whole Bible narrative presents, time and again, the story of men's lives occupied with the work they had to do. Our Lord spent the greater portion of his live at toil and surely anything He had anything to do with was blessed.

Just where Eden was we do not know except that it was somewhere east of Canaan. Man forfeited his right to it and it is natural to suppose that with it God removed Eden so he could not look upon it. The description we have of it, though faint, assure it that it was the happiest place in which man could live and work. To us, under the New Testament dispensation, there is another Eden to look forward and it is described in the Book of Revelation as the Paradise of God with its river of life and the tree of life.

There were two trees in the Garden that were of special significance, one the Tree of Life which was probably a living symbol of the presence of God and the privilege of nearness and approach to Him, the other was the Tree of Knowledge of Good and Evil. It represented the authority of God, eating of its fruit was the only forbidden thing. Refraining from eating of the fruit of the Tree of Knowledge of Good and Evil was the easiest way possible for setting a limitation to the acts of God. To obey this command was to recognize the authority of God. As its fruit was not needed to sustain life and, since there were other provisions for man's need, the limitation to his conduct in this respect was extremely light.

The penalty for disobedience was death. To Adam and Eve death meant more than the extinction of natural life. It meant spiritual death which would be a separation from God and a loss of holiness, for holiness and spiritual life must go together. God is good, but, he cannot compromise His own holiness without providing a penalty for anything that is not in accord with His being. No law, even human law, is effective unless there is a penalty provided and enforced against the breaking of that law.

In the Bible the serpent is often used as a symbol of that which is evil. We know how dangerous to life some serpents are, and the application may easily be understood. Those who have seen a snake basking in the sunlight of the morning know how, that for color and brilliancy, it is like a chain of jewels, but its brilliancy is a warning of its deadliness. Satan chose this creature through which he undertook the temptation and destruction of mankind. He might have chosen to become angel of life had he so elected, but, the form of the serpent suited him. Attractive things that appeal to man have always been and always will be instruments of destruction in the hands of Satan. He may show himself in all the ugliness possible if he will, but, he lures with attractive bait. It is "the lust of the flesh, the lust of the eye and the pride of life."

The serpent's appearance to Eve was, first, to speak slightingly of God. He began with an attempt to undermine reverence to Him. Faithfulness will never endure where there is not the highest regard for God. Many people fall away from Him just because they lose their sense of reverence. His next approach was to attack the truthfulness of God. Satan is always a liar and the father of liars. Any suggestion from him is deception no matter how attractive it may be. Back of all that he offers is the destruction of men's souls, and hatred of God.

Could there have been any excuse for Eve's falling into temptation? No. She knew God's will and sinned against light. Every one who sins does so by his or her own volition. There is always the privilege of saying no to temptation. All know wrong when it comes to their own personal conduct. Eve's sin was deliberate disobedience. Disobedience is a sin against God, it defies Him and it indicates a lack of affection for Him. It ignores His power and holiness and makes it impossible for a proper relation with Him.

We do not live for ourselves and our sins have their influence on others. Adam, though the head of the race, proved his weakness by yielding to the suggestions of Eve, like her he sinned in the light of better knowledge and gave way to temptation when he should have resisted it. Personal responsibility to God for every individual is taught in this passage. Sin is an offence against God and all who commit it have to answer to Him for it. The time of testing came early to our first parents and they were not equal to it. They yielded to the temptations common to all, namely, the lust of the flesh, the lust of the eye and the pride of life.

Sin brought shame to the race and left it in fear. Man's attempt to hide anything from God or to hide himself from Him is useless. His all-seeing eye does not permit anything to escape His notice.

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For Syrian Orphan Home:

Anonymous, Newton, Kansas, $15.

February 1, 1932 balance and reserve	$ 952.06
Received for Russia	407.37
Received for Canada	31.93
Received for General Fund	440.72
Received for Harbin, China	834.28
Received for Germany	100.00
Received for Syrian Orphan Home	15.00
Total	$2781.36
Paid out during month	815.24
March 1, 1932 balance and reserve	$1966.12

Gratefully acknowledged,

C. F. Claassen, Treas.

JOTTINGS

The Upper Milford and Allentown choirs have combined to give an Easter cantata in their churches. It will be given in Allentown and then in Upper Milford.

Prof. I. R. Detweiler, of Bluffton College, is conducting a series of meetings in the First Church, Philadelphia, during Passion Week. His themes are: "The Supremacy of Jesus"; "Jesus and the Sick World"; "Jesus and Sinners"; "I Sanctify Myself"; "Jesus and His Friends"; "The Challenge of the Cross"; "The Meaning of Communion."

A series of meetings in Zion church, Souderton, Pa., was held from March 13 to 20. Rev. J. N. Smucker, of Smithville, Ohio, was the speaker. The Souderton church is planning a special service on the evening of Good Friday when baptism and the reception of new members will be the special feature. Easter will be celebrated with the rendering of a cantata.

The Ladies' Aid Society of the Allentown, Pa., church celebrated its anniversary several weeks ago. The social committee had prepared a special program for the occasion. The C. E. society had charge of one of the evening services last month. William Mohr gave a talk on the subject, "How Does Our Society Meet the Young People's Needs." N. K. Berkey spoke on the subject, "What Has the Church a Right to Expect from Its Young People?" Baptismal services were conducted on Palm Sunday when a number of new members were received into the church.

The Second Church, Philadelphia, has enjoyed several very interesting meetings. Mr. Daves, a representative of the American Sunday School Union, occupied one Sunday evening which, as far as the weather was concerned, this was the worst this year, yet the attendance was the best for the same period. The Ladies' Aid Society celebrated its 35th anniversary on which occasion Dr. Thomas McKenny, a neighboring pastor, gave the address. A contest which the Sunday School entered with the first of the year ended last Sunday with the class taught by Robert Huffman winning. The contest was for attendance, new scholars and general interest.

Rev. Lester Hostetler conducted a series of Lenten services at the Grace Church, Pandora, Ohio, March 6-13. In spite of the unusually cold weather the services were well attended and greatly appreciated. Mr. Eldon Geiger, a son of the church but now living at Decatur, Ill., had charge of the singing. Twenty minutes at the beginning of each service was devoted to congregational singing and special numbers. In this service of song the congregation joined heartily. On Palm Sunday a class of seventeen were baptized and admitted to church membership. These came into the church as a result of personal work and catechetical instruction. Earlier a few were admitted to the church by letter. On Easter morning the communion of the Lord's Supper will be celebrated.

A Palm Sunday Program was presented in the Bluffton College chapel by the college Vesper Choir. Prof. Lantz directed. Special organ selections were presented by Prof. Otto Holtkamp.

The storm which recently swept the country left its special marks in the Shenandoah Valley, Va. The Tabernacle in Assembly Park connected with the Eastern Mennonite School (Old Mennonite) was damaged beyond repair.

Rev. S. M. Musselman, who for a number of years was pastor of the Bluffton, Ohio, church, has accepted a call to the pastorate of the Pretty Prairie, Kan., church. He is expected to assume charge of his new field before Easter.

Rev. J. N. Smucker, pastor of the Oak Grove Mennonite church, Smithville, O., is in charge of a Passion Week series of meetings in the First Church, Bluffton, Ohio. The services began on March 23rd. A program of special interest has been arranged.

The Easter Cantata, King of Glory, was presented in Bethany church, Quakertown, Pa., under the direction of Russell Boorse last Sunday evening and will be given in the West Swamp church on Easter Sunday night. The chorus is composed of singers from the two churches which are a part of the Swamp charge of which Rev. A. S. Rosenberger is pastor.

While in Aberdeen, Idaho, Rev. David Toews, of Rosthern, Sask., gave an address in the local church telling of the immigration of twenty thousand people from Russia into Canada under the direction of the Mennonite Immigration Board of which he is the chairman. The following day he spoke to the children in the grade schools about conditions in Russia as they exist today. At the Sunday service he again preached to a large audience assembled in the church.

During the last year the New York Bible Society distributed 923,502 volumes of the Bible and its parts in 75 languages and expended $175,945.06 for Bible work. Its first Annual Report, covering twelve months, 1809-1810, shows a distribution of 932 Bibles and an appropriation of $4,804.00 for like work. It has been estimated that during the New York Bible Society's 122 years of existence, a total of 17,384,889 volumes of Scriptures have been distributed in this the great and growing city and harbor of New York.

In a personal note from Bro. Samuel Snyder of the Roaring Spring, Pa., church we learn that the work is progressing nicely. He says: "Every department of the church, S. S., Ladies' Aid and C. E. Societies, has had an active year under the leadership of Rev. Stephen Yoder, who has served well and faithfully. A considerable sum has been paid off of the church debt, money for Conference has been raised and efforts will be made to do something in the way of pastoral support. The Sunday School has made special progress, much to the encouragement of the whole congregation.

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EDITORIAL

A great crowd of people passed to and fro through the arcade of one of the largest and best known department stores in the world. Everybody seemed to be intent on business, even though it was Passion Week. As one saw the people enter one felt that a great deal of business and very little of religion concerned that crowd. Yet, a superficial judgment of others is one of our human failings. We did not altogether do the passing crowd justice. In the middle of the great hall one might have noticed something took possession of the crowd. A serious expression appeared in the faces of those who it made up. The eyes of all were raised to something on the walls. What was it? A picture—Yes two pictures. At one end of the Arcade was the original of that celebrated painting Christ before Pilate—a picture with which every Christian certainly has been made familiar because of the many reproductions in color and in steel engravings. One who never before saw the original, good as may have been the reproductions of it, only realizes its effectiveness when standing before it. When Mr. Wanamaker bought the work he renamed it "Pilate Before Christ" and surely the prisoner has become the judge and the judge the condemned one. Few people of those who appreciated the picture can properly pronounce the name of the artist who painted it or even spell it correctly, but, that does not matter. The picture is the signature by which he will live. At the other end of the Arcade was another painting by the same artist—the companion picture of the Crucifixion. Characters appearing on the first painting are recognized on this one. To look at the painting is to be seized with a spirit of awe and reverence, for it portrays both the greatest act of love and the worst act of sin that man may know. Business was forgotten for the moment by the crowd. One after the other stopped for a moment and showed by his or her attitude and expression that an unusual impression had been made upon them. Catholic, Protestant, Jew and free thinker were in the passing crowd but, for the moment, business and selfish interests were forgotten that thoughts might be turned toward the Christ and His death on the cross. The many shoppers had come to the store either to buy or to see. Their thoughts were for the moment turned toward the One who would have all men look up unto Him and be saved.

Do parents realize what is offered on the news stands for our young people to read? Much of it is vile and immoral stuff with indecent and suggestive illustrations emphasizing the still more indecent and suggestive reading matter. Much of this trash is unlawful and should be suppressed, but, manages to survive only because no one bothers to do what any decent citizen should do. The frank discussion of so-called sex problems, the masquerading of immoral suggestiveness under the name of art and the frank indecency of undisguised smut are the only excuses for the existence of numerous so-called magazines so prominently arranged on the news stands. In most instances these publications are in defiance of law and need only the effective application of legal pressure to drive them under cover or out of existence. No wonder that the home is losing out and that the teachings of the church are ignored and that law and decency are defied. A people that permits the feeding of such filth into the minds of its young people cannot hope for high ideals of morality. We wonder why the voice of the church is silent on these matters and why its leaders do not bestir themselves in seeing that the law is observed by the producers of the stuff that hangs under its very nose whenever there is a railroad station or other place where the news stands are erected. When we were boys the preacher, old fashioned as he was, frequently warned against the "paper covered novel" "the five-cent blood and thunder stories" and the weekly "story papers." Compared to what any boy or girl able to read can secure at almost any street corner now these pieces of cheap literature were things to be recommended as good reading and as harmless as they could be. The trouble today is that parents do not care enough about the morals of their children. They are either ignorant of the kind of rot the children read or see in the movies, or they themselves are given to them.

With "bunk" of this kind all around us, there is a shrieking need of moral chloride of lime. There might also be a general cashing in of things that improve life and set before it ideals that inspire character and good citizenship.

The Board of Publications, like many other Christian interests, is hard hit by the depression. Ordinarily the Board is able to meet its budget and pay its way as it goes along, but now, when the pinch is felt in other things, the Board is no exception as far as its needs are concerned. Financial worry is general along every line, be it in matters of worldly business or the Lord's business. A lack of faith in things as they are or have been is responsible for much of the uncertainty in our worldly business and, as we see it, what is wanted in the Lord's business is a greater showing of faith. If we believe in the things that represent our spiritual interests, it is up to us to make special efforts to support them. There are two things that will best strengthen our publication interests, namely, more subscribers and a prompt paying of our back subscriptions. No one could conceive of a church doing its work effectively without church publications and no one is so lacking in judgment as to suppose that the publications could be carried on without the hearty and loyal support of the members of the church. There are many things that we might deprive ourselves of just now but the church paper is none of them.

Notice is given in this issue of the meeting that is to celebrate the reopening of the old Germantown Mennonite Meeting House, the first of our denomination in America, that is, the first congregation of Mennonites in America was established here in the days of William Penn. The present building was erected in 1770 and is the second erected on the spot. The former building was one of log. Around this ancient house of worship there cluster many memories of the past, not only of our church but of our country. It was here that the first minister, William Rittenhouse served, here was held the first baptism and the first communion. Here, for over a century, came the ministers from the Skippack district to conduct worship. Numerous conferences and other meetings have been held. The church is the mother of other churches in the community, for, while Mennonites were not using the bulding, it served the community by opening its dooors for the use of other congregations. Lutherans, Presbyterians, Episcopalians, Reformed Episcopalians and Evangelicals met here to organize congregations. Many of the stately churches in the community trace their beginnings to meetings they held in the Mennonite Meeting House. Along the road, on which the Meeting House stands, the Colonial and British troops marched and remarched. When the battle of Germantown was fought, the Meeting House stood on the line of battle. In front of its door General Agnew, a British commander was shot from his horse, fatally wounded. In the quiet of this building, Christopher Dock, the noted authority on the art of teaching in Colonial times, held his school, introducing many modern methods of teaching and encouraging his pupils to write letters to his other pupils in the Skippack District. The congregation has always been a small one for in the days when Mennonites were coming to America in masses they only stopped long enough to find locations on the Skippack, which we may regard the cradle of Pennsylvania Germanism. Heinrich Funk served as minister and his published writings are still held in high repute by Mennonites. A number of ministers, who later became influential in the Mennonite church, began their ministerial careers in the Germantown congregation. One of the most significant meetings held in the building was a joint meeting of Quaker and Mennonites last year which helped to emphasize the close relation that has always existed between the two bodies.

That a building, erected in 1770, should remain in such good condition so long speaks well for the original builders. Costing little more than a thousand dollars at the time of its erection, it still, with the needed repairs given to it now gives promise of useful service for a long time to come. Every Mennonite should have a keen interest in the congregation and the church since it is the mother church of the denomination. Whatever financial asistance that may be given to the faithful little flock will be but a sign of loyalty to the Mennonite church and show a desire and interest in its continued prosperity.

ILLNESS OF DR. PANNABECKER

Recent letters from China have brought reports of the very serious illness of Dr. C. L. Pannabecker. It seems to have started with an attack of the flu about the first of January. On the 7th of January he came down with a high fever, backache and general indisposition. On the 9th he woke up with a chill which lasted for three hours and was followed by fever going up to 103.7°. His pulse, ordinarily below 60 went up as high as 140. Circulation became poor so that his legs began to feel heavy and arms became numb. Breathing became difficult and his breath came in great gasps kept up by sheer force of will. All the while the numbness kept creeping up and his condition became increasingly serious.

The attack had started during the middle of the morning and increased in intensity until about 3:00 P. M. The Chinese doctor was called and Miss Sprunger went over to nurse him. Although they did all they could, the relief seemed only temporary. No one seemed to realize at the beginning the seriousness of the situation, but as time passed and the symptoms became worse it seemed almost hopeless.

At this time a series of evangelistic meetings were being held under a very consecrated Chinese, Rev. Chia. He and the other missionaries gathered in the room and had prayer and singing in which the doctor tried his best to join. Then they departed for a season of earnest prayer in his behalf which God graciously answered.

During the six hours which the attack lasted the doctor remained mentally clear. He recognized all who entered the room and called them by name. He also realized his condition and urged that more caffeine and digitalis be given. The hospital workers were called over; he reminded them of their opportunities and urged them to do more real evangelistic work.

The symptoms he recognized and knew that the probabilities were all against him. At the same time he believed that God would answer the prayers in his behalf. Later in the afternoon breathing became easier and the attack passed off leaving him feeling as if he had been resurrected.

After it was all over he wrote: "The more I think about this the more convinced I am that my recovery cannot be laid to the medicines but to strength from God in answer to prayer." The experience has done them all much good in increasing faith in God, tying them more closely to Him and to each other, and deepening spiritual life.

In connection with Dr. Pannabecker's illness we ought to realize how much it means to have him restored. Just now the medical work is opening up wonderful opportunities through its practical evidence of the spirit of Christ. To have lost our doctor at this time would have set the work back years.

One of the things that has been most on the doctor's heart is the outstation clinic work and he has pushed it as much as possible by bicycle, wagon, and wheelbarrow. An auto has been approved for this work and about $325.00 raised. We owe it to the work to have the auto money ready this spring, so that the work in the fall can be started with the car on the field.

The Executive Committee of the Mission Board had approved the suggestion that a special offering be taken the latter part of this month as an expression of our thanks for God's goodness in restoring the doctor and enabling the medical work to continue its growth.

In the next two issues I hope to write very briefly on the nature of the outstation clinic work and its needs. Then on the third or fourth Sunday in April or other date if more suitable I hope every church may take part in this thank offering.

S. F. Pannabecker.

THE GERMANTOWN MENNONITE CHURCH

The Germantown Mennonite Church has awarded the contract for the restoration and repair of the old building, and the work has been started.

Every effort has been made to preserve the appearance of the building as it has been in the

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memory of those who have visited and worshipped in the church. The repairs that are being made include the replacing of some of the timber that was used when the building was erected in 1770 and recently have shown evidence of decay.

The timber in some places has been attacked by dry rot and been weakened to the extent that it is necessary to have them replaced with new timber. Likewise damp rot has attacked some of the wood and this too must be replaced. It has been necessary to relay an entire new floor, including the under support and to strengthen the roof.

The best of material and workmanship has been secured for the replacements. Any place where it was felt that the new timber would be exposed to the elements, the material has been treated to prevent decay.

The old church is a historic point on the main street of Germantown and is visited by many people making a tour of the historic points of Philadelphia and the vicinity. Many of the visitors are not familiar with the Mennonite Faith and it is through the doors of the Mother Church in America that they learn of it. To the members of the congregation it seems that it is imperative that the impression should always be favorable and special effort has been made to see that the old church reflects credit to the denomination everywhere.

The congregation will observe the 250th anniversary of the landing of the founders of the congregation in this country next fall. They are anxious to have the work completed and the expense cleared by that time.

If you would appreciate having a part in the restoring of the First Mennonite Chruch in America and helping the members of the congregation now worshipping there, keep the building in good repair, send your contribution to

Bro. Wayne S. Getz

6725 Musgrave Street, Germantown, Phila., Pa., and it will be gratefully acknowledged on the special building fund receipt.

THE MENNONITE PEACE SOCIETY

The following letter of information and appeal is addressed to members of the Board of Counsellors of the Peace Society, but, as it is so full of information and so suggestive of what Mennonite people may be doing for the cause of peace we believe it not improper to give wider publicity to Miss Musselman's letter with the hope that the drive to enlist five per cent of our membership may be realized in this work which should be dear to the heart of every Mennonite. Miss Musselman is the official representative of the Peace Society.—Editor.

Our campaign for members is under way. Information has been sent to the following papers: Mennonite Weekly Review; Vorwaerts; Gospel Herald; Christian Evangel; Mitarbeiter; Bundesbote; Rundschau; Freeman Courier; Mt. Lake View; Moundridge Journal; The Brieven. Three other letters went to Holland—Ds. Leendertz and Kuyper and Jaap Snoek, a young Mennonite who served as interpreter at the World Youth Peace Congress several years ago. Three hundred fifty-one letters have gone out to ministers and others, containing the annoucement and Dr. Smith's article. Approximately three hundred fifty more are being prepared now. The addressing of envelopes and the mimeographing for this work is being done by one of our members here. One hundred eighty-eight copies of "The Declaration of an American Citizen" have been distributed at the suggestion of Prof. Richert. Twelve more will be sent out soon, bringing the total to two hundred. I would suggest that if you have not studied and signed this document, you might do so. We have asked the ministers to return theirs to this office, that we might know how many actually sign. For the purposes of having a goal and inducing us to strive, I suggest that we determine to enroll five per cent of our Mennonites in North America in this society by June. Theoretically, that should not be impossible. What is not impossible theoretically may be striven for in good earnest practically. I am sending each one of you ten cards and so forth. I would ask those of you who are located at our colleges to check up on your fellow faculty members, since unless they are alumni of one of our schools, they have not received any notice. Personally, I think we shall have to go out and get our members. I realize well the dearth of money. But I realize too how hard we must work on this project. If any of you wish to suggest other papers or individuals in other countries to whom we might send this information, I would be glad for the suggestions. I would like to ask you to let me know if you have seen our material in any of the papers mentioned above, and to clip and send any editorial comment you may find.

I wrote to the National Council for the Prevention of War, as the Executive Committee had suggested, on the 29th of February. So far I have heard nothing from them in the way of information about working through the Council. Mr. Wittmer of Washington, Iowa, has suggested that the society see that the N. C. P. W. Bulletin is in the hands of each minister. It is, I think, a most valuable suggestion, and one that I am in favor of acting on as soon as possible.

You no doubt remember that in the budget which was adopted without criticism, there was a six hundred dollar appropriation for caravaning. It is time for us to consider this matter seriously. The American Friends Service Committee, through its peace secretaries Ray Newton and Ray Wilson, has very graciously offered us scholarships for the Haverford Institute which is the training school for Caravaners. We may use their whole set-up and the prestige which the caravans have acquired in their five years of work, yet choose our own territory, and have them very definitely contribute to peace education among our own people. I think you are all more or less familiar with the caravan idea. A team of two college students equipped with a car, literature, training, convictions, letters of introduction, a high sense of responsibility for conditions in the world, and a spirit of religious adventure, set out for ten weeks of talking, eating, drinking, sleeping, **living**, Christian pacifism and International peace. For the caravaners it is an experience ever to be cherished. And I speak as one who knows. My own passionate concern dates from my caravan days of 1927. Now the Service Committee is doing us an unprecedented favor in granting scholarships to our Mennonite young people. Although the Dunkards have used the set-up for several years and the Methodists used it last year, they have never before offered scholarships. The rest of the financing is of course up to us. By placing our teams in Mennonite territory, and partially arranging their schedules so as to insure them places to sleep and food to eat, we shall be able to cut down our expenses to almost nothing. If we can secure the cooperation of the colleges in the matter of a scholarship award as an honorarium for the summer's work, then we can, I think, carry out the work. Of course, action must be started soon. I am inclosing a descriptive folder of the caravans. One concerning the Institute will be sent. You will recall that Willis Rich did something like this in the west last summer. I have met no one who knows of his work though I think he is to be heartily commended. This is an intensifying and perfecting of that idea. The Institute brings training as good as that of our best schools.

This year the Friends are sponsoring two such Institutes. Both offer a thorough study of International Relations looking toward world peace. Every phase of the matter will be considered by men who know what they are speaking of, and who are in intimate touch with the powers that bring things to pass. In addition, there are perhaps a hundred or a hundred and fifty people who are tremendously concerned with doing something constructive about our present situation. There could be no better atmosphere in which to immerse our whole Mennonite church! Failing that, I would like to have some people at each Institute. Again I realize the restrictions of lack of money. You can realize however, the impetus that a sensitized nucleus would give. There would be an opportunity for Mennonites who attend, to meet together as Mennonites and to discuss their peculiar problems in the light of the information they are receiving. And, for those who attend Haverford, there will be the added inspiration of the Caravaners. In view of the advantages to be gained from such a program, I recommend that all money we may be able to secure between now and then which is not absolutely needed for running expenses be used for such educational work, and that we seek out such persons as we think might be able to go and do our best to see that they get there.

We ourselves are meeting in various and sundry conferences this summer. I am in touch with the Eastern District and with the Green

Lane Retreat. I think there are representatives on this board from all of the districts of the General Conference with the possible exception of the Northern and Canadian. The Illinois Conference is represented as is the Old Mennonite. Will you who represent your conferences please let me know at once the probable date and location of their meeting and to whom I should write to secure opportunity to make the work and needs of this society known? There are on the Board representatives of the Shipshewana Retreat, the Bethel Retreat, and the Pacific Retreat—if not representatives at least folks who know about them. Will you please send me the same information about these? If you know of any other gatherings where it would be well to present the matter, will you please inform me? We want the society officially represented wherever Mennonites assemble this summer. I know of the General Conference in Bluffton and have heard rumors of an All-Mennonite Conference, but have no definite information about the latter. It would of course, be of interest to our society to be in the thoughts of the All-Mennonite Conference. The two have somewhat in common. Considering that conferences this year are apt to be rather strenuous business, it might be a relief to them to have something to think about that is as tangible as the society and does not require any **Conference** action.

Briefly that is our summer's program. I am asking Mr. Troyer to call a Board meeting for the 31st of March, and the 1st of April. Please send any comments or criticisms to me at Bluffton, Ohio, c/o Frances Musselman, by that time. After considerable hesitation because of financial conditions I have decided to spend the next two weeks in Illinois and Ohio on a trip arranged by Mr. Troyer and the Bluffton Peace Deputation Group. The Board meeting will be held at the end of the trip.

As I have said before, I realize well the financial strain under which we work. I realize that many of you are connected with Mennonite Institutions which are themselves almost financially bankrupt this year. I know that we have no large resources of wealth on which to draw. But I know too the moral implications of a religion which advocates non-resistance in a day like this. I know the need of making effective a simple, honest mode of living. If the world in which we live has a God of righteousness we dare not longer shirk our rightful obligations to society. And I believe this is one of them.

I shall be glad to hear from each one of you.

Sincerely yours,

Vivienne S. Musselman.

IF I COULD BEGIN OVER

If I could go back to the "land of beginning again," doubtless I would correct many errors, avoid many lures and pit-falls. How much of failure, heart-ache, and wreck of life we all might thus escape. The tragedy of a wrong start has ruined or saddened many a whole life. If we could begin again perhaps we would ask, " why am I here; what is my mission; what is the road to success and happiness; whither am I bound?" What wisdom, what a harvest of good accompany a wise start in life. Personally there is one thing I would not change,viz.—my early seeking of the Lord, "Seek ye the Lord while He may be found," — which is to say "they who seek Me early shall find Me." This seeking is too little insisted upon in church schools. Recently to my query, "how many are seekers of the Lord," not one in the school responded. What an over-sight, or neglect this is. Many intelligent young folks, fed up on religious education, surfeited with Bible teaching, illustrated by story or picture, are yet sadly lacking in experience of personal salvation. Yes, if I could go back, I would again early seek the Lord.

Heart Conversion:— This is another experience, comprehended in the foregoing, which I would not change if I could begin life again— a heart conversion, rather than an intellectual or head knowledge of God. Certainly, the mind cannot be ignored, but it is, "With the heart man believeth unto righteousness," which is more than an assent of the mind, or intellectual belief. Many a youth knows much about God, but do they know God? That which has not the heart, has not the man. "The world through wisdom know not God," for the reason that only the heart can know God. Here, it appears again, the church is weak — making the head outstrip the heart, with the result—a regrettable dearth in conversions, and too often, a graduating out of the church school into the world. This seeking the Lord with all the heart is quite unlike some "decision day" experiences; a real battle, this praying through, "striving to enter in at the strait gate" is an unforgetable struggle, but one knows when he is in. Yet let none doubt his conversion on the ground that his experience differs in this regard from another's; only let it be the heart, for it is love that clings, endures, carries on, and will not let you go, for "he that loveth, knoweth God, and is born of God." Yes, if I could go back to the "land of beginning again", I would seek an heart conversion.

Church Membership:—I would join a church at time of conversion, if I could begin life over. Here Satan seems to play his trump card, he would persuade the convert not to anchor,—"don't join church," he whispers to the soul, and many there be who fall for it.

The Chief Shepherd's idea was to gather His own into a sheep-fold, for care, nourishment, protection, thus affording the best chance to keep saved, opportunities for Godly service, and a favored place among the redeemed. How incongruous to think of joining Christ the head, separated from His body, the church. We are not sure but that which induces one to side-step the church militant, would prevent one's entrance into the church triumphant. "Love me, Love mine," is Jesus' teaching. "If I am a Christian, I have always been one", said an aged saintly life-long church member, blest by church contacts, songs of heaven, dear associations, loved activities and sacred memories.

As I write, I vision a sweet little girl of eight years, who, with tears of happiness responded to my Gospel Call years ago. Her tears, her evident joy, and her beautiful words impress me still — "I don't see how any one can help loving Jesus," this while her face glowed with heaven's light, recalling the verse:—

"As the sun in all his state
Illumined the eastern skies,
She passed through Glory's morning gate
And walked in Paradise."

Again I say, that if I could return to that happy day of conversion, I would join the church as I did then, to be associated with these—"for of such is the Kingdom of Heaven."

Finally:—As I cannot return to the "land of beginning again," I would do the next best thing—viz.—I would start now, "Just as I Am" —Just where I am. It may be late, too late for certain Christian activities, but I would start now. I recall such a one—a friend, who, at the advanced age of 87 years, set out for the city "Whose builder and Maker is God." Long since he had missed the morning glories, his sun dipped toward the horizon. "Am I too late?" indeed too late to bear a cross, but not to follow Christ "through the gates into the city." He regretted having missed what could have been a life in tune and touch with the Infinite, rich in an enviable service, walking with God. And now, bereft of kindred and friends of the long ago, his earthly house crumbling, he would avail the eleventh hour mercy offer of a "house not made with hands." When last I saw him he was 96. He had discarded the familiar "staff that had stayed the tottering steps of age," for one fashioned from the cross of Calvary. I breathed a prayer. Late, yes, but the Gate was still ajar. I would start now and tarry not, for "now is the accepted time."

T. Richardson Gray.

STATEMENT OF THE NATIONAL COUNCIL FOR PREVENTION OF WAR

1. The World Court is to come to a vote in the immediate future. Its foes openly state that they expect to defeat it. There is no question that the people of our country are for the World Court. The only question is whether they will register their will with the Senate. A rousing letter sent to fifty thousand friends of the Court will bring far greater returns than a similar letter to five thousand; printing and postage are required.

2. The House Committee on Military Appropriations has voted for reductions in the army bill including abolition of the hated compulsory R. O. T. C. and other important economics amounting to from $35,000,000 to $50,000,000. The militarists are going to extraordinary lengths to defeat these reductions. We are urging strong support of them from every taxpayer and every peace-loving citizen.

3. Abolition of all weapons of aggression has been officially proposed at the World Disarmament Conference. This includes battleships and submarines, tanks and heavy artillery, military and naval airplanes and airplane carriers, poison gas and disease germ warfare. This program follows the lines of the Kellogg Pact. If our Government is to support it, the people must demand that it do so and must know the facts. This too is for us a matter of printing and postage.

4. The Far Eastern situation demands that our Government cooperate closely with the League of Nations, in order that all possibility of war with Japan through a series of blunders may be avoided. The peace elements of our country must be urged to work wisely and forcefully for the strengthening of the whole peace system.

TEMPERS

In talking with a business man of wide experience in several lines of business I discovered that there are various tempers in th buying public. Of course, some buyers are always in bad humor and others are as habitually in good humor. But by and large the public has its eras of good feeling and its spells of bad temper.

The business man who knows about this rise and fall in the moods of his purchasers is in better position to serve successfully his people and to do better in his business than the man who goes about his work blindly. In periods of good feeling sales are easily made and customers are well satisfied with their purchases. But in times of bad public temper sales are difficult to make and the buyers are more often not so well satisfied with their purchases. To meet this fluctuating mood successfully requires much skill and patience.

The real reason for this change in the public temper is usually not difficult to discover. Times of prosperity and plenty are usually times of good feeling and times of financial shortage and the corresponding stress and strain under which people are living are usually times of ill humor. It is not the business man and his goods that is to blame when the public is testy and difficult to please. Nor is it the buying public. But it is the hard times of which we all suffer.

Several ministers who have served their congregations for a long term of years have remarked that for some reason their services do not seem to be as much appreciated and as effective as they were a few years ago. They serve the same people in the same way but there is a difference. They studied their messages and methods. They fail to discover any change there. They think of their people. They, too, are the same at least in name and appearance. But still there is a difference.

It is said that the annual congregational meetings of several churches in recent months also caught the spirit of restiveness. Actions were taken and decisions were made that are rather unusual for those congregations. In some cases there was drastic retrenchment all along the line. In others the only definite action was a reduction in the minister's salary. In a few cases discussions of the church and its work were not as kindly as one would suppose a Christian church meeting would be.

Church treasurers have also suffered a difference. Some people have cut heavily on their missionary offerings. Others have discontinued entirely their missionary offerings. Some members have even gone so far as to discontinue all church and missionary support. In general there has been a marked decline in all offerings and contributions to churches, missions and all other worthy causes.

The real reason for all this change of temper and a corresponding change in the conduct of people in business and religion is the period of financial depression and attending difficulties through which we are passing. This is a time when we need a whole-hearted and virile Christian faith and life. We need patience and forbearance. We need the mind of Christ, now, if ever. It may be necessary to reduce church budgets and cut minister's salaries but with love and Christian cooperation we can still do a splendid and much needed piece of service through our churches. We can bless and be blessed but we need a double portion of Christian patience.

The Preacher.

CORRESPONDENCE

Salem Church, Dalton, Ohio.—News from this church have not been forthcoming since a new reporter was elected for this paper. The annual business meeting of the church was held during the holiday season. A fine spirit of peace and fellowship prevailed and it was certainly encouraging and gratifying to know that our pastor, Rev. A. R. Keiser, was almost unanimously called for another year of service in our midst. Since last fall our pastor has been enrolled as a student in the Theological Seminary at Oberlin for five days of the week, returning every Friday to assume his pastoral duties over the week-end. The work of the church has been progressing

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
April 10.

How Should I Use Sunday?—Jn. 9:1, 13-16; Acts 20:6-7.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath unto the Lord thy God: in it thou shalt not do any work." So reads the fourth commandment as we remember it from our catechetical or church-school instruction. Jesus believed sincerely that the Sabbath needs to be kept reverent, it needs to be utilized for spiritual growth. But in order that men may not become legalistic and make it the most hated day of the week like did the Puritans He said: "The Sabbath was made for man and not man for the Sabbath." There is of course no danger today that we become Puritanic in our use of the Sunday. We have swung to the other extreme, we make the Lord's day a heyday filled with "Parisian holiday sport."

A typical Lord's Day in many homes is somewhat as follows: We will begin where the Jewish Sabbath began, namely the evening before. On Saturday evening there are movies and all kinds of parties which keep our "Mr. Worldly Christian" busy until the wee hours of Sunday morning. Due to the strenuous hours of his business all week long he is very tired and finds a necessity to sleep until about ten o'clock. He then peruses through three or four fat newspapers and derives therefrom his spiritual repast which must replace the morning worship service. After that he takes a walk around the park or over his gardens, and then after eating a heavier meal than usual he spends the afternoon by taking a nap and then goes out for a game of golf or to the baseball field to witness the "local Giants" play the out-of-town team. The spiritual uplift which he receives from the religious conversation and applause growing out of the spirit of brotherhood gives him a physical rest and a spiritual upbuilding which prepares him for the hard grind of Monday morning. That may sound like sarcasm and so it is and yet is that not a typical Sunday for thousands, yea even of so-called Christians. Already toward the end of the first century A. D. the author of Hebrews found it necessary to write a treatise to arouse the church to a new enthusiasm and to bring about a warmer faith. That surely is true perhaps even more so today.

Practically all Sabbath violations can be accounted for in either or both of two reasons:

1. Some men are not content with six days for the making of money and for the carrying on of business so they must also use the seventh.

2. Some men want to use God's special day in their own way without any reference to His wishes.

We may try to explain Sabbath violation by the necessities of present-day civilization, but these cut a very small figure even though we make much of it. If we want to use God's time as a day of rest we can do it. Some will say we can spend the Sabbath as we want to. But that is overlooking the fact that it is the Lord's Day. If an employee quits work several days each week at three o'clock in the afternoon to take his wife to the theatre, the employer will soon rightfully object on the argument that he is taking some of his time to do so. Thousands do not care what God wants nor think it makes much difference, they have repudiated His authority. At one time Rome used the cycle of eight days but soon fell back to seven. During the Revolution days France had a ten-day week but after twelve years returned to the seven-day week. God's law cannot be trifled with. A man working seven days a week cannot do what God meant him to do. If he honestly rests one day a week he can carry the burden of life for the other six days. It is not that we need the Sabbath for the kind of a thing we do, but we want to do that sort of a thing. It is not what we think it is Christ's wish that we use it in that way, it is simply our wish to use it so. We are doing our own pleasure on His holy day.

The Sabbath is meant to be a day of rest, a day made for man, which makes a man a man, and not a brute. It is to be a day to serve our spiritual lives and not our physical lives principally or only. The Lord's Day is a call to rest our physical bodies, rest from the routine toil of the other six days, but the great appeal is not to the brute side but to bring about a renewed acquaintance with God. The Sabbath is trying to remind us that there are eternal interests which have a first right with us. Our great danger today is that we may increase our material possessions but meanwhile our souls are shrivelling. If a man spends fifteen minutes a day meditating upon God and fifteen hours accumulating material goods, is it any wonder, do we need to be surprised that the physical world seems to be sixty times as real as the spiritual world?

The Sabbath stands at the parting of the ways in the development of the spiritual life. Guard all the hours of the day jealously. Let it be urged that the Sabbath day be the most enjoyed day of the week. Let us make it a day of joy and not one of bondage. Let us make it the family day. There will be many divine ways which can be used to make it attractive. We can not easily over-emphasize the necessity for families to bind themselves to one another and to the home with as-it-were hoops of steel. The home holds a very central place in our family and national life.

Questions

1. What is the purpose of the Sabbath?
2. Are money-making and business in any way justifiable on Sunday?
3. Why do some men insist on using the Lord's Day in their own way without reference to Him?
4. Do you think the following justifiable on Sunday: baseball games; Sunday newspapers; studying? Why?
5. What was Jesus' attitude toward Sabbath observance?
6. How can we make our Sabbath a day to enrich our spiritual lives?

Study the Scriptures

Mon.—Read Lk. 4:16-22. Jesus attended worship.
Tues.—Read Lk. 4:33-37. Help the sick.
Wed.—Read Ps. 84:1-4. Praise God.
Thurs.—Read Jas. 1:21-27. Visit shut-ins.
Fri.—Read Acts 16:12-15. Open-air meetings.
Sat.—Read Hebr. 10:23-25. Attend worship services.
Sun.—Read Jn. 9:1-16; Acts 20:6-7. Remember the Sabbath.

"The Lord is in His holy place
In all things near and far,
Shekinah of the snowflake, He,
And glory of the star.
The secret of the April-wind,
That stirs the field to flowers,
Whose little tabernacle rise
To hold him through the hours."
—Mrs. Browning.

HIGHLIGHTS OF THE NATIONAL CONVENTION

By Rollin W. Moser.

The privilege of attending the sessions of the National Convention of the Anti-Saloon League of America, given the Quiz Book Contest winners while in Washington, not only gave them the chance to learn many new things concerning the much-discussed question of Prohibition, but also to hear great speeches made by men whose names appear daily on the front pages of our newspapers.

This 25th Biennial Convention was held in the Mayflower Hotel, January 15-19. There was room for many hundreds of people but the hall was practically always filled and in some cases overflow meetings had to be held in other rooms, thus obliging the speakers to talk twice.

In an address "Give Prohibition Its Chance," given by Mrs. Ella A. Boole, Brooklyn, N. Y., National and World President of the W. C. T. U., she said: "Legalizing beer would not furnish as many jobs as would be lost because of beer; it would not use as much grain as would be needed for bread by the families of the drinkers; it would not solve the problem of the bootlegger but would restore 90 per cent of the liquor traffic; it would keep alive the appetite for alcohol and would pave the way for the return of the saloon. Every business is after the consumer's dollar, and if beer gets it, the grocer, the butcher, and the savings bank will have to go without."

Dr. Howard Hyde Russell, founder of the Anti-Saloon League, gave the "Twelfth Anniversary address." He said in part: "We are now in the second campaign, to secure obedience to and enforcement to the mandate of the law. The dry army of youth is being marshalled and mobilized. To the old slogan, 'The saloon must go!' they shout with us today, 'The bootlegger must go!' "

Included in the program of the convention was a visit to the United States Senate to hear Senator Morris Shepherd deliver his Prohibition Anniversary address. This also gave the opportunity of seeing this law-making body in action.

Others heard at the convention include: Bishop James Cannon, Jr., Wm. H. "Alfalfa Bill" Murray, "Pussyfoot" Johnson, Bishop Edwin H. Hughes, C. Ellis Moore (M. C.), Rev. F. Scott McBride, Senator Arthur Robinson, and many others.

This convention was very interesting since the Ohio group had just completed a study of alcohol and prohibition. The things seen and heard at this convention will have a lasting effect and certainly will never be forgotten.

A NEW DAY

Rev. M. J. Galle.

The last words on the cross are impressive, "Father, into thy hands I commend my spirit." Was this death? Was this final? I love to think of it in the terms of one who said, "The death of Jesus was not sunset, but sunrise." Sin, sinners did the worst that could be done; God brings in this death the conqueror to the very foreground. The dawn of a New Day is in the eastern sky. The veil of the temple was rent in two from top to bottom, the earth did quake, rocks were rent, tombs opened and many bodies of saints were raised. The centurion said, "Truly this was the Son of God," many smote their breasts,—Why? The rays of a New Day were making themselves felt, their warmth was prominent, there was a power. Thoughts and fear of the women that first day of the week turned—to joy, the sealed rock had no power,—all power stood before them. They fell at His feet, "All Hail!" It was the day of resurrection.

Since then we speak of Christianity. Christianity is life; it is beyond anything that is called religion. "Christianity causes resurrections, creates lfe, makes dying men live, brings a dying world back to newness of life, gives to it a new creative spirit of righteousness."

This is wonderful indeed. But as a result how wonderful today that New Day in your life. You have had a resurrection. The old clothes of a sensual sinful life were laid aside; a new white garment of purity and holiness was put on. With this Easter time, don't you feel anew the glow of this new life in Christ? Where once you saw nothing but thorns, don't you now see the lilies? When once in fear and flight, don't you now feel His very presence? Indeed it is that new Life He has given, with this new life a new hope, a New Day. "Once dead in trespass and sin, now living the new life divine."

"Jesus, I live to Thee,
My loveliest and best:
My life in Thee, Thy life in me,
In Thy blest love I rest."

CALIFORNIA CONVENTION—APRIL 15-17.

The church at Los Angeles heartily invites you to attend the session of the California Mennonite S. S. and C. E. convention, April 15-17. They request an interest in your prayers, that this convention may be a blessing to those who attend.

This will be an opportunity to renew acquaintances, to become more efficient in service for the Master, and to hear some of the outstanding speakers of Los Angeles. Mr. E. E. Yoder of Los Angeles is president of the organization.

WHY BUSINESS DEPRESSION?

Are business depressions necessary? Can they be prevented? Roger Babson commands the respect of the business world, and with good reason; few men in our day have studied, analyzed, and interpreted business facts and conditions as he has. Speaking recently at a meeting of the General Board of the National Council of Young Men's Christian Associations in New York, Mr. Babson made this significant statement: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will

—a general collapse of moral character. Statistics show this plainly. With equal precision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness." Not every one would have had the courage to say this. But God's Word said it long ago, and Mr. Babson has more than once shown his keen realization of the vital and practical value of righteousness. Paul gave the cure for business depressions when he wrote: "Not slothful in business; fervent in spirit; serving the Lord." (Rom. 12:11). More than one outstanding character in Bible history was a successful business man—Joseph, Nehemiah, Daniel, the "seven men of honest report", of whom Stephen was one, and many others whose records show that righteousness and business efficiency go hand in hand. "To bring back prosperity people must be conditioned in the right ways of working and living," says Mr. Babson. There is only one thing that will do this—the Gospel of our Lord Jesus Christ. If the nation would turn to God in repentance, confession, and faith, there would be, not only a "revival of religion" of the only true sort, but a revival of prosperity as well.

WHAT IS INTOLERANCE?

Toleration does not mean that we are to tolerate falsehood, superstition, or knavery.

Toleration does not mean that it makes no difference what a man believes, so long as he is sincere in his beliefs.

Toleration is the application of the Christian principle of charity to persons, not to errors.

The old maxim applies, we are to love the sinner but hate the sin.

That is what Christ did, and does.

Some people seem to think that others are intolerant if they will not let them air false doctrines, preach superstition, and practice abominations.

Some people seem to think that others are persecuting them when they oppose damnable heresies and evil political teachings.

That is all nonsense.

I have warm friends in all creeds, religious and political. I admire all that is excellent in their character, but I oppose their teachings with all my might, and they know it.

I have no friendship for their errors.

I would not have them for pastors of churches or for occupants of public office.

If being without tolerance for their harmful beliefs and ruinous teachings is being intolerant, then I am intolerant, and glory in it.

But it is not.

MISSION WORKER ORDAINED

Dec. 6 is a day long to be remembered in the Immanuel Mennonite church of Los Angeles. George Buhler and wife had received a call to service by the Home Mission Board to Mechanics Grove, Pa. They requested to be ordained to this service before they went forth. Rev. J. M. Regier of Reedley, president of the Home Mission Board, was present for the service. He brought a vital message in the morning after which Brother Regier and Rev. Harley King, the latter having served at the place to which the Buhlers were called. Sister Buhler was at her husband's side during the ordination, and was welcomed by the hand of fellowship as one who would share most intimately her husband's responsibilities.

In the evening, preceding the hour of worship, the congregation was invited for a fellowship gathering with the Buhlers. It was a day of blessing for all who share these events.—L. K.

"WITH HIM"

They say that once a piece of common clay
Such fragrance breathed as from a garden blows.
"My secret is but this," they heard it say,
"I have been near a rose."

And those there are who bear along with them
The power with thought of Christ men's hearts to stir,
For having knelt to kiss His garment's hem
His garments smell of myrrh.

So grant, I pray Thee, Lord, that by Thy grace
The fragrance of Thy life may dwell in me,
That as I move about from place to place.
Men's thoughts may turn to Thee. —Selected.

The sunshiny days and spring arbor work inspire the young people of Monroe to beautify the church grounds by landscaping and planting trees and shrubs.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride."

THE S. S. LESSON

Sunday, April 17.

The Call of Abram. Gen 12:1-9.

Golden text—Be a blessing. Gen. 12:2.

Just now the spade of the explorer is uncovering out of the dust of centuries what remains of the once famous city, Ur of the Chaldees. This was the city of Abram's birth. It represented the civilization of the time. We learn from the ruins that it was a city of idolatry where human sacrifice prevailed. Indeed, the bones of those sacrificed have been uncovered where they were slain. Our whole nature revolts at the cruelty and superstition of that time. Yet, from such a city came one who is regarded as the spiritual and real ancestor of God's people. The fact of the matter is that all men are steeped in sin and nature makes them wholly unlike the kind of beings God wants men to be. But, here God called the best of those who lived. It only goes to show how merciful God is in that He has seen fit to select some one from somewhere who was to be capable of faith in Him and service to Him.

We are not given much information concerning Terah the father of Abram except that he with Abram and Lot left Ur to live in Haran. That Abram was deeply devoted to his father we note since he remained with him until his death in Haran. Maybe the wickedness of Ur was revolting to Terah. At any rate he left it and turned his face in another direction. It was a step toward better things. On the other hand, Abram remained with his father till his death. The influence of the parent may have been such as to hinder a great turn in the right direction. The first thing God called Abram to do was to leave his father's house. How long did he wait for his father's death? Death may separate from dear ones but it also opens the way to an eternal abode in the Heavenly Father's house. Haran may have been better than Ur, but it was not the place for one who was to be an instrument of blessing to all posterity. The only ties that should hold us are the ties of faith and obedience to God.

This separation from home and country was but the beginning of many other separations Abram had to endure. He had soon to lose Lot, then his wife Sarai and finally his life, yet, it was a loss that was recompensed by the blessing of God's promises and the assurance that he was to be an instrument of blessing to all ages following him. Had Abram not responded to the call of God, what then? No one can answer this question for through that call came to men the pure knowledge of the true God, the race that gave us the Bible with its revelation of man's redemption through Jesus Christ.

There are three outstanding truths that impress themselves upon us in connection with the call of Abram, namely, his obedience, his separation and his faith. All these three things are bound up in our right relation to God.

It is commanded that we shall be a separated people. Jesus called His own out of the world. The meaning of the word church in the original is the "called out ones." Service to God and union with the world can no more be mixed than that we could mix oil and water or light and darkness. The trouble with Christians of this day is that they too often attempt to be on the side of God and with the world. This accounts for the ineffectiveness of the church in a multitude of ways.

Obedience is a fundamental attitude toward God. If we enter the kingdom of God it is to obey its King. If we are in the service of Jesus it is to obey Him. "Ye are my friends if you keep my commandments." Disobedience to Jesus is treason and involves a betrayal of Him.

Abram became a model of faith. He believed God and it was counted unto him for righteousness. Just where Abram stood we must stand. Unbelief is a rejection of God. It means a failure in us of the career that God designed for us. Faith is the mighty power that keeps us and makes us victor. Faith, we are reminded, is the victory that overcomes the world. Faith is the only means of our salvation. As Abram obeyed God and became a blessing so faith in Jesus assures us of salvation and we must remember that there is none other name under heaven whereby we may be saved but through faith in the name of Jesus.

After responding to the call the career of Abram was largely with going from place to place living in a tent and erecting altars. A tent and an altar. He was a pilgrim and a stranger, but he was near to God and he looked for a better, "an heavenly." It reminds every child of God that this world is not his home—he is a pilgrim. But on this pilgrimage he may stop and worship and hear the messages of God. These messages are promises. Abraham never doubted. He accepted the promises as having substance. To him they were already realized. That is always the believer's attitude. He accepts the word of God and acts upon it without question. Because Abram was faithful the ages have been blessed. The best that we can do for our fellows is to be faithful to God. That will bring them the greatest blessings.

CORRESPONDENCE

(Continued from page 8)

very nicely under this arrangement and it has already proven a blessing to all.

The church choir, under the direction of Clinton Sprunger, had prepared a Christmas cantata, "The Holy Child" and rendered it to a capacity audience in our own church. On New Year evening the choir journeyed to Wadsworth, where the cantata was repeated to a small audience at the Mennonite church.

In the forepart of January the Salem church united with the three churches in Dalton, (Methodist, Presbyterian and United Presbyterian) in conducting a series of union meetings during the week designated as the "Week of Prayer." This is an annual affair, the services being held alternately in the four churches with all of the pastors cooperating. It is always a source of great inspiration and blessing to see the harmonious spirit existing between these different denominations. And why not, for it were sad indeed, if the Mennonites were the only ones who were headed towards the Eternal City which is promised for all the faithful. So, as we walk and talk with our brethren of other churches, denominational barriers tend to dwindle away into nothingness.

Perhaps never before, in the history of our church, has the feeling of mutual help and cooperation been as prominent as it has during this depression. Community projects such as cutting corn, husking corn, cutting wood, etc., for families who have had some misfortune, gave an opportunity for service to members of our local church, the Sonnenberg congregation and many others who willingly help in times of trouble.

The young people of the church have also been quite active in their work. Rollin Moser, one of its loyal members, participated in a contest in which facts about prohibition were to be studied. Out of a large number of contestants, Rollin won first place in the county and was thereby awarded a "free trip to Washington," which was gladly and liberally given by the County Ministerial Association. The young man joined a group of winners entrained at Columbus, Ohio, and spent about a week at the Nation's Capital and surrounding territory. His experiences and the values of the contest itself were very interestingly told to the members of the church one Sunday evening.

Since our choir leader, Clinton Sprunger, and his family have recently moved into the new home which they built last fall, the Christian Endeavor Society surprised them by a visit after a Sunday evening service. A short song service was held after which the evening was spent in a social way. The C. E. Society is now busy making plans for an impressive Sunrise meeting at the church on Easter morning. Another one of its projects is to cooperate with the pastor in attempting to build up a more helpful and interesting Sunday evening service. We are eagerly looking forward to this Lenten season with its appropriate and hopeful messages to be concluded with the communion service on Easter morning.

Although sickness and minor ailments have been prevalent throughout the winter, only a few have been seriously ill. Miss Marie Tschantz, a senior in Dalton High School, after an operation for appendicitis, contracted the "flu" and pneumonia and has been in a critical condition for some time. Miss Dorothy Fankhauser, teacher in the Mt. Vernon High School, after spending a few days at home when the schools were closed because of an epidemic of scarlet fever, finally succumbed to the disease herself and is now quarantined at her home here. Herbert, the two and one half year old son of Mr. and Mrs. Noah J. Nussbaum, fell through a hay loft onto a concrete floor and was, for a time, in a critical condition. After two weeks' stay at the Massillon City Hospital, he was removed to his home and now seems on a fair way to recovery.

May this Eastertide bring us renewed joy and pleasure in His work.

Delvin Kirchofer, Corr.

Rev. P. E. Whitmer, of Pandora, O., has accepted the invitation to be the special speaker at the meeting of the Eastern District Conference which is to be held in the Second Church, Philadelphia, next month. Discipleship will be the devotional theme for the conference.

JOTTINGS

The Ministers' Conference of the Western District Conference will be held in the Emmaus church, Whitewater, Kansas. There will be a morning and afternoon session. The program provides for a number of studies from the Book of Revelation. The date is April 5.

Mr. and Mrs. Erwin H. Lauriault spoke in the Germantown, Pa., Mennonite church on March 6th. They gave an interesting account of their work at Iquitos, Peru, under the auspices of the Inland South America Missionary Union. The couple have been in South America for five years.

The Executive Committee of the Foreign Mission Board suggests that in connection with the article appearing in this issue on Dr. Pannebecker's illness a special thanks offering be taken because of Dr. Pannabecker's recovery. The third and fourth Sunday in April are suggested as appropriate times for receiving this offering.

Upper Milford and Allentown, Pa., churches form one charge of which Rev. H. G. Nyce is pastor. The recently issued Record and Directory for 1932 contains all the information implied in the title of the book. Upper Milford is a rural church about six miles south from Allentown, the city church. Rev. Nyce has the rare experience of caring for both a country and a city church.

The announcement for the Third Annual Haverford Institute of International Relations, a twenty-day course on international relations, has just been issued. The place is Haverford College, Haverford, Pa. The dates, June 13 to 25. The American Friends Service Committee is sponsor for this Institute. Experts in the field of Education, Economics, History, International Relations, Sociology and Religion will present the problems of peace and war from their special angles. The Institute also seeks to discover and set forth ways and means by which those attending can best use this information and create attitudes of international good will and understanding in their schools and communities. Information concerning the Institute may be received by addressing the American Friends Service Committee, 20 S. 12th St., Philadelphia, Pa.

The Annual Bulletin of the Swamp Mennonite charge, comprising the West Swamp, Flatland and Quakertown, Pa., churches, prepared by the pastor, Rev. Arthur S. Rosenberger, has just made its appearance and contains the usual record of activities and list of members. Besides the Annual Bulletin, the Swamp Charge issues a Monthly Bulletin. In the Monthly Bulletin we note the announcement of Lenten and Easter services. Two members of the church have passed into the other life, Clark Keiser and Harvey D. Fellman. The latter was secretary of the Flatland church for many years. For 40 years Bro. Fellman served the community as Justice of the Peace. He also served as Register of Wills for Bucks county. Arrangements have been made to provide more room in the West Swamp church for the Sunday School. The Ladies' Aid Society of the Quakertown church is doing some quilting as a means of increasing the funds in its treasury. Special music under the direction of the chorister, Russell Boorse, is being offered at the evening services. The last meeting of the Mission Study Class studied the book, "A Cloud of Witnesses", by Elsie Singmaster.

The Men's Brotherhood of the Second church, Philadelphia, held a joint meeting with the men of the First church, the object being to foster closer relations with the men of the two churches. The meeting was a success in many ways and gave promise of future activities in which both churches will have a part.

March 15 the Ladies' Aid Society of the First Church, Philadelphia, celebrated its Golden Anniversary. The Anniversary occasions of this Society always have been occasions of splendid fellowship but this outstanding festival also marked a half century of greatest helpfulness that the ladies of the church have been able to render to their beloved church.

The Easter issue of the Mennonite Pacific District Workers Exchange has an appropriate and artistic Easter Greeting, prepared by Emma Ruth, on its front page. Other items are the announcement of the meeting of the Pacific District Conference to be held at Aberdeen, Idaho, this year. Another announces of the California Mennonite Sunday School and C. E. convention to be held in Los Angeles April 15-17 and a special program is to be given in celebration of the 4th anniversary of the organization of the Women's Missionary Society of the Portland, Ore., church. Other items tell of celebration in honor of the 51st Anniversary of Christian Endeavor held by the Almota society, the effective missionary program offered by the Upland C. E. Society and the special service by the two choirs offered by the Pratum church.

An item from our Mission in Oklahoma, as it appeared in the Messenger, printed by the missionaries in the interest of the Cheyenne and Arapaho Indians, pictures the varied life of a convert. It goes on to say, "George Curtis, who had been quite sick for some time and was taken to the Concho hospital, passed away February 19. As a boy George was taken with other Indian children from our mission school in what was then Indian territory to the Mennonite Industrial School at Krehbielville, near Halstead, Kan., for his early training. While there he was named Adolph to avoid confusion with another boy whose name was George. George was baptized and received into church membership, but, sad to say, upon his return to the territory, he drifted away from the church until nearly 20 years ago when he took a new stand only to drift again. Finally the Lord spoke to him in unmistakable terms. In an accident he was seriously hurt but escaped death as by a miracle. Evidently George understood; though weak he turned once more to the Lord, 'a brand plucked from the fire.'"

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8½x5½	34	3	3.90	3.90	2.95	2.50	1.30	1.30
9½x6	35	3	4.40	4.40	3.30	2.85	1.40	1.40
11x8½	36	3	5.35	5.35	4.20	3.60	1.70	1.70
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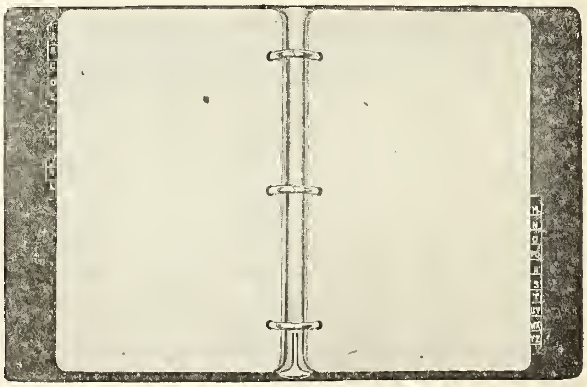

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, APRIL 7, 1932 No. 14

EDITORIAL

One not unfrequently hears the statement that modern life is so intense and so wearing that for many people being so much in need of relaxation after a week of hard application to their toil it is out of the question for them to be regular in the church services. The Sabbath, it is insisted, barely allows enough time for needed rest. This is one of the funny twists of the human mind by which the measures provided for in God's plan for rest are used as an argument against that priceless opportunity for healthy rest for body and mind. Rural people, especially those who live on the land, have the hardest grind. They work in the open, they must rise early and they have the most exacting toil. Yet, more of the rural people find time to attend services in the house of God than do urban people. The real reason why even tired people seek excuses for absence from the house of God is that they lack interest or they permit other things than worship enter into their plans. Worship refreshes and takes ones thoughts to things higher than mere earthly interests. We hold that a Sabbath, spent as God would have us spend it, is the best refreshment one may get in this trying age of struggle and nerve rackings. It was the editor's privilege to be closely associated with a dear brother and his wife who were engaged in a business that called for all they could put into it of their strength and effort. Saturdays were especially trying because business demanded their strength and attention for eighteen hours. The modern youth would need to sleep till dinner after such a day, but, these dear people were sufficiently interested to be in their places with the whole Sabbath with their whole family. Nine o'clock was not too early for them to be in the Sabbath school and half past nine in the evening was not too late to stay in church, even though their business began at five the next morning. These dear people did a great deal more than just go to church, since they took a dependable interest in all the activities of the church, for there were classes to be taught and prayer meetings to be supported as well as visits to be made to the sick. Any pastor would feel himself fortunate beyond words with a few such families in his congregation and most of the miserably attended services of today may be accounted for because so few take their religion so seriously as did (and still does) this dear family. Examples such as this are sorely needed in this day to bring a great number of negligent church members to their senses.

In the old Pennsylvania German communities a distinction was made between the so-called plain people and the members of the churches of other denominations, the former being spoken of as plain people and the latter as church people. The distinction was not in garb alone though that was sometimes over-emphasized. It was a distinction between the kinds of buildings used for worship. As the name would indicate the plain people had their meeting houses while the others had their churches. A similar distinction might have been noted in England where the dissenting religious bodies had to meet in places that were in distinctive contrast to the state established churches. Quakers never came to think of their houses as anything but meeting houses while Baptists being compelled by their poverty to rigid simplicity had to content themselves with meeting houses rather than churches. The churchly idea in places of worship never, until recently, entered the minds of Mennonites. An examination of the pictures of the meeting places of Mennonites in Russia and Prussia reveals buildings different from those used by other Christians of these localities. In Holland for hundreds of years Mennonites were expected to hold to plain buildings placed in inconspicuous places. Sometimes these meeting places were in back streets. Sometimes a tree was planted before the blind alleys that led to the meeting places and, in other instances, the worshippers had to cross barn yards to get to their buildings. Being only a tolerated sect our people upon whom such restrictions were placed, came to look upon them as but normal things that they did not seek to avoid. In America the plain meeting house and the conservative Mennonite are things that one still expects to go together, yet, in some quarters, there is a tendency to build like others build. The tower with battlements has its origin in the time when churches were the highest buildings in the city and offered convenient nests in which snipers could hide to pick off the soldiers of the enemy. This elevation also offered a proper place for hanging the bells and displaying the town clock. The world has forgotten the military use of the church steeple and its torrents would now hardly serve a useful military purpose, but, the battlements remain as ornaments just as do the buttons on a man's sleeve, which by the way also had a military origin. But that is another story and we refer the reader to his tailor for information about buttons if his interest continues in that direction. It does seem inconsistent however for a peace loving people like the Mennonites to tolerate even the suggestion of a military use for their house of worship.

In Switzerland in the days when Mennonites were being persecuted, their property was seized and sold and the proceeds used to purchase bells for the State churches. One would think that an experience like that would have cured Mennonites of hankering after bells on their meeting houses like those of their neighbors, but even bells now have their places over some of our churches. Well, a bell has a mission, no doubt, but to the reader of Mennonite history they will forever be suggesting the time when their neighbors praised God by using bells purchased with moneys stolen from Mennonites.

The rather old-fashioned person is apt to regard the younger element of our day as vastly inferior in many things. Youth, such a one thinks, is incapable of the hard work that fathers and mothers of other days made a virtue of. Youth does not learn, it is charged, at least youth does not learn something sensible. Well, all of our preconceived ideas of superiority are often ripe for a shock. It is the nature of humanity going on learning by experience in some way, even though we do not learn all that is possible to learn from such a costly a teacher as experience. In the matter of health and sanitation, wonderful progress has been made to the extent that the average span of life has increased to an amazing extent. In the old days the average span of life was kept to a low figure because so many babies died. Few families could raise, all of their children because the proper way for raising children was unknown. Parents, with nothing but the best intentions, fell into errors that were dangerous to the health and therefore the vitality of their little ones. Epidemics either carries many little victims to the grave or else sowed the seeds of disease in their frail bodies that soon meant their destruction. Now, because of intelligent research and because of proper information on the part of parents, particularly the mothers, most babies are being raised in health. We must agree that in one thing young people have it all over their parents, they are more successful in raising their little ones to maturity. The writer being a pastor naturally is often called upon to officiate at funerals, but, he cannot, at the moment, recall the time he had to do so sad a duty as officiate at the funeral of a little one. To be sure such an observation may only show that the writer has had a peculiar break. In order to get more data on the subject we asked an undertaker who does a large business in the community and the answer of this man only went to confirm our own observation. He said that the time he buried an infant was so far back that he could not tell when it was without consulting his records. In this age when information is so easily to be obtained with reference to raising of children, it goes without saying that to ignore such information would be criminal.

Has the proper raising of children in a religious sense kept pace with that of caring for their physical well-being? The answer to such a question with reference to the physical well-being is to be found in the number of bodily sound young people who come to maturity and the answer to the question with reference to the spiritually developed young man or young woman is to be found in the number of those youths who have grown up in the fear and admonition of the Lord. When we read statistics showing the great number of boys and girls not attending

Sunday school and when we note the lack of interest shown by multitudes of young people in religious things we are inclined to feel that spiritual neglect of the child has not kept pace with the progress made in providing for the bodily health and safety of the coming men and women. It remains for parents to be as zealous for the spiritual life of their children as they are for their physical well-being.

To hear some of the appeals that are being made from pulpits and over the radio one would suppose that the chief business of Christianity is to save our civilization. We are continually being warned that the forces against which we have to fight are those that will reduce us to a lower standard of living and conduct and will take all the nice refinements out of our lives. We are concerned about sin and its terrible toll in souls, but, we are not so particularly concerned about our own special brand of civilization. Anyway, a civilization that fosters the suspicions of its neighbor and gets ready to blow them out of existence with the most terrible instruments of war that ever have been invented is not a very remarkable civilization and don't need Christianity to save it. Its aim is to destroy that in Christianity which would make every man his neighbor's brother and that would enjoin every confessor of the Lord Jesus Christ to love his enemies. We surely are not so proud of a civilization that is just now in vogue where people starve in the land of plenty and men are made into machines, bought as cheaply as possible, worn out as soon as possible and discarded as quickly as possible? Neither are we so very proud of a civilization that is all materialism and has no room for the higher things of the Spirit. We have heard another nation preach its "Culture" as something superior to the culture of others and saw it going to the greatest extremes to impose it on the rest of the earth. That nation now lies prostrate and defeated. The idol culture has fallen from its pedestal and its worshippers are paying the price of their folly.

We wonder if those pleaders for our civilization think that Christianity can exist only under our own special brand. There were Christians under the Roman civilization who died for Christ in multitudes. Does our civilization produce martyrs? Missionaries tell us of many noble Christian lives among the barbarian people of Africa, the teeming millions of India, and in the vast empire of China. We do not note that these people are just so much concerned about a civilization, but, we do discover that under such environments, they may develop the noblest Christian characters and portray the most beautiful types of Christian faith. Such things we believe count more for the glory of God than all the zeal we may show for a materialistic civilization whose progress has been over the bodies of multitudes slain in war and multitudes more slain by follies and abuses.

CHINESE NEW YEAR

Tamingfu, Hopei
Feb. 7, 1932

Dear Christian Friends:

Yesterday was the Chinese New Year's day. The government now has the same calendar that we have but the country people still celebrate the old day in visiting people. In fact it seems every one is supposed to have "open house." Shortly after breakfast the gateman came and asked if the people could come and greet us and we gave our permission. At first only a few came and they did not stay very long. Later the groups were bigger and one time when the rooms were quite full we had them sing and August began to speak to them. Some sang and listened but others had too much of the holiday spirit to care to listen. After a short while they left.

Later a group of six or eight small boys came. August gave them some pictures and wanted them to tell him the story of a picture on our calendar which was "Daniel in the Lions' Den." They were very lively and could not stay at one thing very long. They then wanted to inspect the house and even had to go upstairs and look around. After their curiosity was satisfied a little they went to our neighbor's house.

The next group was composed mostly of women and children and I could tell by the women's headdress that they were Mohammedans. This group certainly looked like a flower garden. It made a person feel quite happy to see them. Some had long coats of red cloth with blue flowers, others had trousers of black cloth with red flowers and jackets of black cloth with pink flowers. Their cloth shoes sometimes matched the clothes and sometimes clashed. They also had their hair greased and ornamented to suit their own taste. The small boys that had been here before this group decided it was so

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nice at our house that they came the second time with this group.

Although most of them were not interested in the Gospel they stayed longer than any of the others had done. Finally we wondered if they ever would go. August thought if he asked them to go out and have their picture taken that they would then go, but some did not go out and others that had gone out came back in. We then mentioned that we would soon want to eat dinner and then they left. We were not through with dinner when some of the same group and some new ones came again. This was the last large group that came.

Most of our Christians came on our New Year's day to visit us but yesterday they were mostly non-Christians. In working and praying for those non-Christians we are doing what we are commissioned to do with the help of Jesus Christ who "came to seek and save that which was lost."

Mrs. Martha Ewert.

OUTSTATION CLINIC WORK OF THE KAI CHOW HOSPITAL

The field of our mission in China covers an area two-thirds as large as the state of Connecticut and holds a population almost as great as that of Iowa.

Although there is any number of old-style herb doctors, the practise of modern medicine in this area is limited to a bare half dozen men. Two of these, one foreign and one Chinese, are the M. D. graduates on our hospital staff. Another of M. D. standing has a private practice. The remaining few, graduates of Chinese military medical schools, while not physicians of recognized standing do some worthwhile work. Upon these men and the nursing staff of our hospital two and a quarter million people will have to depend for modern medical treatment.

These doctors are located in the four or five largest cities of the field. Let us suppose that they can serve reasonably well these cities and the villages immediately adjacent to them or a population of 225,000.. What about the two million others scattered in villages large and small, who are most ignorant and most subject to diseases favored by lack of sanitation?

With the hope of reaching some of these our hospital has started an Outstation Clinic work. The doctor and a nurse spend designated days at certain of the larger villages. Here they see hundreds of patients who would never travel to the hospital.

The mission has felt that an auto was necessary to carry forward this work properly and the Mission Board has approved the request. So far about one-fourth of the funds have been secured. We hope the balance can be raised this spring so that the car be available for the opening of the fall work.

S. F. Pannabecker.

"EASTER DAWN SERVICE"

A simple but impressive Easter dawn service sponsored by the Christian Endeavor Society, was held at the Hereford Mennonite Church, Bally, Pa. at 6 o'clock. The services were opened by playing softly, on the organ, "Christ the Lord Is Risen Today" after which the song was sung; this was followed with "Christ Arose." Dr. Elmer E. S. Johnson, the pastor of the church, who had charge of the services read the first Easter story found in John 20:1-18. The Young People's choir then sang "This Is the Day."

Dr. Johnson in his inspiring Easter message said in part: "They came to the sepulchre with a heart that was sad, with a life that had lost its hope. That pictured the scene. The grave they visited was open and the Body they came to anoint was not there and so the sun rose upon the women and so the last ray of light must have been crushed out of their spirits. Frightened, depressed, so they were, when the sun rose upon the world and hit its rays upon them that morning. But, wait, there was something else. When that word "Rabboni" broke forth on the lips of Mary, the light had overcome the darkness and a new hope lay before them. Life had taken the place of death, cheer had taken over despondency and disappointment.

Why then be afraid? I think that represents all our feelings this morning. Oh! if we just had faith enough and could put enough confidence in God's leading. Yes, it brought belief to them and there came back again a ray of hope because they saw a light that could dispel darkness.

They were still living under the tyranny of the former things. Sunrise and the sepulchre are always meeting us. We always have darkness and light standing opposite in our own experience and sometimes we are sadly disappointed, but still there is a ray of hope and there are always angels to give us that ray of hope. We, too, shall find a heavy stone rolled away. We, too, shall look through that cloud of darkness to the light if we have Faith.

We have many things to overcome, many things to break, many things to sicken the soul, many things to disappoint us but not so surely, not so hard that we may not overcome, not so great a fear that we may not change it into cheer for the Lord Triumphant reigns.

May we, at the end of these few weeks we call Lent, sum everything and say, "Yes, Lord, I know it" and may we, as brethren of the faith, say to one another, "Yes, Brother and Sister, I know it. My life is weak." Look out through your weakness unto the strength God gives. For there is something that is stronger than your weakness or my weakness, it is the everlasting Bond.

Let us develop in our life the spirit of kindliness for it is always the spirit of devotion that gives us the courage or cheer this morning. There are those about us who are frail in body, you think of those, you think of those who are even so weak they can no longer speak. There are those who are so stricken in heart and mind and soul, they do not know which way to turn; and there are thousands of those this morning we need to tell the story of their lives, we need to look out and show them that their great clouds may be dispelled. That is Easter. Life not death, light not darkness, hope not despair.

Jesus would never have been in the sepulchre, the stone would never have been rolled away and that great thing, which happened in the sepulchre, which no man had the chance to see, would never have come to pass had Jesus lived among perfect men."

Dr. Johnson offered a prayer after which Miss Mae Latshaw sang, "Arise Shine for Thy Light Is Come." This was followed by sentence prayers. There were about 75 people present who arose and sang in closing "Christ for the World We Sing," "Jesus Shall Reign Wherever the Sun," and "God Be With You Till We Meet Again." This beautiful service was closed by the repeating of the Mizpah Benediction.

Bally, Pa.
March 29, 1932.

THE CHEYENNE TRANSLATION OF THE NEW TESTAMENT

The work on the translation and print of the Cheyenne New Testament has been going on for the past six years and could be completed in less than two years, if not interrupted. But why does this work take so long a time? Well, it took ten and a half years to twenty-four competent scholars to just **revise** the English translation of the New Testament.

The Cheyenne translation of this book should faithfully represent what it was and meant to its Greek readers, when it was first written. As we all know, the New Testament was written in Greek, and it is from that tongue that it should be translated into Cheyenne. But keep in mind, that the ancient Greek is the richest, most pliant and delicate language the world has known, as a near perfect vessel for the message of God to men, as a human language can be. From this first vessel the New Testament had to be transferred to other vessels, none of them as ample and sufficient.

And now, after the course of centuries the New Testament exists in many tongues. We have the Greek originals, many ancient and modern versions with many revisions of the latter. One can have access to over twenty-four various translations and revisions of the New Testament in English, German and French, not mentioning other languages. Why then, with all these helps, should it take so long to procure the Cheyenne New Testament? Well the scholars mentioned before had only a revision of the English translation, yet it took them over ten years for the work!

Here with the Cheyenne translation the task is to be done in a language well ten times as hard as Greek, yea that was still wild and unwritten 40 years ago. To do this work we had ONE man instead of twenty-four, and with far less equipment than the latter had; we, having not only the translating, but the preparation of the typewritten manuscript and much of the printing, the whole interspersed with frequent interruptions. So have patience with him! This winter he finished the two Corinthians, Galatians, Ephesians and Philippians and had started in the Colossians. Before such material can be printed it has to be gone over carefully with, at least, two competent Indians (one after another), then copied on the typewriter and again carefully compared with the handwritten manuscript. Before the whole is set to type it is re-read and subsequently three proof readings are made. And still mistakes will creep in, as well as they do in many modern Bibles.

The Cheyenne language is far from poor. Ofttimes, because of the countless word forms, it becomes difficult to choose the right one. Where, in our modern languages, we have one or two terms for the same noun, the Cheyenne has many expressions for the same. For instance "rubbing," in all the different ways it can be done or applied, has far more than 200,000 variations.

Recently I was translating Phil. 4:7. For "**peace**" the Cheyenne has **twenty different** nouns; the right one has to be carefully sought out to fit the meaning of peace in this passage. The next word is "**passeth.**" Now the Cheyenne has over thirty-six ways to express the word "pass," meaning: "ahead of, in line, in extent, existence; at an angle, at right angle, along, beyond, before; in motion of creeping, climbing, walking, running, flying, on horseback or in a vehicle; beyond sight or thought; outlive, outlast, outstretch, outpower; of greater effect, substance, quality and value; to rise above, overtop; unreachable and unobtainable, etc. Add to this that, in this passage, this "surpassing peace" has a protective power ("guard"). So it can be readily seen that even this simple passage requires time to render it in Cheyenne as it is meant in Greek. Thus far no verse has presented absolutely insurmountable difficulties, but practically each passage requires **time, patience** and **oodles of concentration.** And the latter can ill afford interruptions.

Yes **interruptions.** Indians come when it suits them best, from early to late and later in the day never running out of errands or needs. They have been told to avoid disturbing me, especially during the forenoon. But if my door does not open at their knocks they resent it, some getting real peeved. Often the knocking becomes so loud and persistent, that I have to open the door. Enters the Indian, who is rich in time and sits down for an hour or so, having nothing of special importance! When he leaves me, I have to go back over the ground and hunt up for lost threads.

Mrs. Petter has done her utmost to prevent such interruptions, has also shouldered many of the station duties, but some Indians have major reasons to see me and, in sofar, have a right upon my time or over the translations.

Then unavoidable duties call upon me. Funeral, calls to the hospital, marriages come unexpected, while some preparations must be made for Sunday services for Indians and Whites. After a whole day of mental work, one would welcome quiet rest at home, but there are mighty few evenings when Indians do not call on us. All this is hard to control, but we have made the best of it, thankful for the health and strength the Lord apportions us each day.

Alas there is another kind of interruption facing us, with all the earmarks of a long duration and the possible result of a non-finished and unprinted Cheyenne N. T.

One indirect cause of this may be the financial stress of our times. Another cause is deeper, it roots in growing indifference, lack of live interest and non-spiritual support. The primitive church was a mission body par excellence. It overcame heathendom and worldly kingdoms with the sword of the Spirit, the **Gospel of Christ.** The Christian church of the present times is inclined to dwell overmuch on the educational and social phase of its work. Yea some go so far as supporting mission schools in which a heathen government interdicts all religious teaching, and demands—like the Roman Caesars—a quasi-worship (veneration) of a dead man. The very thing the first Christians refused to do, and for which they were put to death.

Rodolphe Petter.

Lame Deer, March 24, 1932.

CORRESPONDENCE

Avon, So. Dakota, March 17, 1932.—Greetings to the Editor, Readers and Friends of "The Mennonite" from the Friedensberg church at Avon, So. Dak.

At the last annual meeting of the church I was elected to act as correspondent for the coming year, so I will try and fulfill my duty to the best of my ability. I hope the editor and readers will bear with me as this is the first time I have been called upon to do this kind of work. The work in the church and different church activities has again been taken up this year with renewed hope and determination. At least we hope this is the case.

The work of the past year is history and if we shall profit by our mistakes and failures it was not in vain.

The Sunday school is held every Sunday before the church services. Mr. H. C. Ewert is our Superintendent. He has served us for quite a few years and we appreciate his untiring efforts.

The sermons are given in both the German and English languages.

The Mission Society holds monthly meetings at the homes of the different members.

The C. E. and singing school have their meetings twice a month on Sunday evenings.

So the opportunity of hearing God's Word plentifully is here if we only take advantage of it and make the most of our opportunities.

Our Singing School instructor, H. A. Schultz, is also instructing a class of from 50 to 60 young people in singing at one of the neighboring churches, namely the Dutch Reformed church out here in the country. The classes are held every week and are proving successful. Since this work was taken up they report a marked improvement in their singing. We wish Mr. Schultz continued success in this particular line of Christian work.

The attendance thus far, at our church services has not been as good as we would like to see, but the almost impassable condition of the roads and sickness in many homes were hindrance. From now on we hope for a much better attendance.

A few weeks ago we enjoyed the privilege of attending a Sunday school teacher's training class. The class was arranged especially for all Sunday school teachers in the county but every one else who was interested was welcome. Quite a few took advantage of this opportunity. The meetings were held for one week in the Baptist church in our little city of Avon. The instructor was Prof. Ray Eschliman. The main subject was: "The Growth of Christian Personality," and the classes were intensely interesting as well as practical. I'm sure every one present gained some new insight into the soul-life of that complex creature called man.

Prof. Eschliman was formerly on the faculty of Freeman Junior College, located at Freeman, So. Dakota, but now serving as Field Secretary for the "Council of Religious Education" of the state of So. Dak.

Similar classes are held in other counties of the state.

After over a week of very stormy and cold weather we are enjoying milder weather and we can see signs of aproaching spring. Spring will be very welcome, for the winter has seemed long. Not that it was so severe but because of the deep snow, such as we have not had for years, which covered the ground all winter. The moisture was welcome and we look into the future with new hope and confidence that the drought of the past two summers will not be repeated. On the other hand the deep snow caused hardships and suffering to both man and livestock. Because of the drought and grasshoppers, there was an acute shortage of feed and more feed was needed than many had anticipated. In our community losses to livestock have not been heavy but in places all over the state thousands of head of livestock perished before help came. These losses in these depressing times are keenly felt but how comforting the words of our Master: "Cast your burdens on the Lord for He careth for you."

Spring work has not begun yet but farmers are making preparations, so that as soon as the ground has dried sufficiently they can begin.

We here have learned in the last few years, I think as never before, that we are dependent on God's blessing—and unless we receive this blessing all our planting and sowing availeth nothing so it is our fervent prayer that God will bless in the future.

With sincere wishes to the Editor and Readers.

A. Unruh.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

April 17

Putting Purpose into Life—Phil. 3:12-16.

It has been said that the individual who tries to get through life without a purpose, gets about as far as a ship without a rudder, a kite without a tail or an aviator without his compasses. A man may try to go through life without purpose, with low purpose, with wrong purpose or with high purpose. Which class are you choosing for yourself? The first two groups are drifters, little better than the driftwood on the stream, they permit circumstances to mold their lives. The third class chooses to be governed by appetites, passions or some false motives which are not at all worthy for those who try to follow the highway of life.

"Some ships sail east and some sail west,
By the selfsame winds that blow,
'Tis the set of the sails, and not the gales,
That determine the way we go.

"Like the winds of the east are the forces of fate,
As we travel along through life.
'Tis the set of the soul that determines the goal,
And not the goal or the strife."

Or again consider John Oxenham's fine poem:

"To every man there openeth
A way, and ways and a way,
And the high soul climbs the high way
And the low soul gropes the low,
And in between on the misty flats
The rest drift to and fro.
But to every soul there openeth
A high way and a low,
And every soul decideth
The way his soul shall go."

Living a purposeful life means striving toward a Christian character. Character has sometimes been defined as a life having a collection of virtues or again character may be defined as a life having a set of habits well organized tending toward a well integrated life, and finally character is the organization of personality around some outstanding purposes, like Jesus taught concerning the man who sold all he had in order that he might buy the pearl of great price.

"Not as though I had already attained," says Paul, "forgetting those things which are behind." The man who has already attained has reached his goal and does not have the courage to set for himself a new goal. He is like the millionaire who committed suicide a few weeks ago and left this word: "I have finished my work—why wait?" He should have found new tasks and have lost himself in them. It is a fine thing to forget some of the awful blunders we have made in the past, as well as some of the foolish ones in which we earlier indulged. But like Paul, through the forgiveness which we may have through Christ we may forget them and begin all over again.

"They do me wrong who say I come no more,
When once I knock and fail to find you in;
For every day I stand without your door,
And bid you wake, and rise, and fight and win."

Much of the high purposefulness of life is to be found in patterning after our parents, teachers and friends. Many educators contend increasingly that religion is caught more than it is taught. Especially so is this true as we study the beautiful life of high idealism as found in Jesus. He ever lived a life well-pleasing to God His Father and followed the goal which He believed was set before Him even though it led Him to Calvary. Obedience and sacrifice go hand in hand with the following of a high purpose. So in Jesus we see our great Example.

But an example is not enough. We remember how in our school days we were given our copy books with a beautiful example at the top of the page, but that was in no way an assurance that we could do nearly as well as the sample. We need more than an example, and Jesus Christ is that. There is a dynamic power which comes to us in the Christian religion through Jesus Christ. He not only showed us how to live but He also gives us the power to live as we ought. "I came that ye might have life and that ye might have it more abundantly." "And lo, I am with you alway, even unto the end of the world."

"The longer I live the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed on, then death or victory. This quality will do anything that can be done in the world, and no talents, no circumstance, no opportunities, will make a two-legged creature a man without it."

Sir Thos. Bulton.

Questions

1. Wherein lies the fallacy of a purposeless life?
2. How high should we set our goals in life?
3. To what extent can friends as examples be of help to us?
4. What is the value of a single purpose in life?
5. In what ways is the Christian life like an athletic contest? (See Phil. 3:14.)
6. Should the past be a hindrance or an inspiration to the greater things in the future?
7. In what ways can Jesus Christ help us to achieve Christian character?
8. What is our "high calling of God in Jesus Christ?"

Study the Scriptures

Mon.—Read Phil. 3:7-11. To know God.
Tues.—Read Prov. 1:1-9. To teach.
Wed.—Read Phil. 1:12-21. To preach Christ.
Thurs.—Read Mt. 10:1-8. To be a healer.
Fri.—Read Rom. 8:22-29. To be like Christ.
Sat.—Read II Tim. 1:1-15. To achieve success.
Sun.—Read Phil. 3:12-16. Putting purpose into life.

WHAT THE YOUNG PEOPLE OF TODAY SEEK IN CHRIST

David Wedel

1900 years ago, a Young Man walked the highways of Palestine, teaching and healing, performing miracles, conversing with the people He met on the way, or speaking to the crowds that gathered around Him. A Young Man seemingly just like other young men, and yet, strangely different from other young men. Everywhere He went He brought new ideas, new ideals, a different attitude towards life. He drew all classes and ages of people to Him, satisfying in them a longing that had never been satisfied, giving them that for which each of them hungered. He was their Savior, the Christ.

Not many years later another young man, on his way to Damascus on an errand of destruction caught a vision of this Christ, and, having caught the vision, he left everything—his wealth, his friends, his position of honor and authority among his people—everything, for a life of hardship and danger, in order to tell others about this Christ, whom he had never seen, yet had learned to love.

Now, does this Man, this Jew who lived almost 2000 years ago, who inspired the people of that day, and drew them to new planes of living, does this Christ still satisfy the longing and demands of the young people of today? Is He still the means of salvation as He was in that day? More young people than we realize, I believe, are asking themselves and others this question today. We are living in such a different age, in such a different country, with such different living conditions and different ideas. We are facing problems today that the people of Christ's day never faced. Science has revealed to us facts, of which people of that day never dreamed. We think differently, we feel differently, and we act differently. In the face of these differences, is Christ still the Savior of today, the One who satisfies our desires, and helps us to solve our problems? Does this quiet Man of Galilee, who never went outside the borders of Palestine, have anything to offer modern youth in this whirlwind age of progress and achievement and new discoveries?

Some—far too many—young people are today on the verge of answering this question in the negative. Confused by modern thinking, taught to take nothing for granted, but to investigate and prove everything for themselves, unable to understand the theology of today, they throw everything overboard, and decide that we have outlived Christ. They doubt the story of His Virgin birth, think His resurrection but a myth, and His miracles, miracles only because the Oriental mind of that day did not understand the things He did. Some of these young people, of course, are so wrapped up in the search for pleasure and amusement that they have no time for religious thoughts. But there are many, I believe who are sincerely looking for the Truth, but, misled by "would-be" scientists or well-meaning teachers, have been unable to find it. They come in contact with some of the teachings of science, learn something of the new ideas of some modern psychologies, and, thinking they have the whole of it, draw their conclusions accordingly. And though the first class of these young people may seemingly be satisfied with their philosophy of life, I believe the other group would admit that they are not yet satisfied, and that there is something which they have not yet found. For even modern young people, deep down in their heart, have the same longings and desires that Jesus satisfied in the people of His day. And many young people **have** found Him to satisfy, even in this day and age,—or should I say, **especially** in this day and age—and have thrown themselves whole-heartedly into His cause.

And now comes the question—just what is it that the young people of today are seeking in Christ that they cannot find elsewhere?

First of all, I believe, we are seeking a Savior.

In every man's life, even today, I think there comes a time when he feels his own weakness, the inefficiency of his best efforts, the emptiness and lack of meaning in his life—a time when he wonders what it is all about, where life is leading him and where it will all end? Modern youth may be frivolous, it may be materially-minded, it may seek only its own pleasure and gain. The young people of today may seem self-sufficient and self-satisfied, but I believe you would be surprised if you knew how many of us somethimes feel that life is a bore, that it is empty and worthless, and that there must be something which we have not yet found. We need a Savior, One who will put meaning and purpose into our lives, and One to whom we can trust that which is beyond our power. But modern youth will never be satisfied with merely the story of the Man who lived hundreds of years ago, and who died on the cross to save mankind. We want a Savior who saves today, who is as real today as hundreds of years ago. Youth does not merely want a Savior who saves from hell and brimstones when we die. We want to **live** first, we want a Savior for **life,** and not merely for death. And we want more than just to be told that He saves us. We want to know how He saves us, and from what, and to what. We will probably never be satisfied with some of the outward forms of Christianity of today, but we seek and want Christ, the living, ever-present Savior.

Another thing we seek in Christ is a Counselor, One who will help us solve our problems and perplexities. And again, merely the example of a good man who lived years ago will not suffice. For the Christ of Palestine never had to deal with the problems of American youth. He was never tempted to go to picture shows, dances, or bridge parties. In those days there were no automobiles and airplanes to take people away from their homes, no radios and golf courses to keep them from church. In fact, Christ did not even say much about what men should do and what they should not do, about which actions were right and which wrong. If He had—if He had given us examples of which amusements and pleasures of His day were wrong and which right, modern youth would not be benefited by His teachings. But instead, He gave us certain ideals and principles which hold as true today as in His day. And so the young people of today seek and find in Christ a Counselor and Guide, One who helps them solve their problems of today.

Another thing, I believe, that we young people seek in Christ is a Friend and Brother.

Youth wants action, we like nothing better than to feel that we are a part of some movement or cause—that we have a responsibility, a position to fill, something to do. And so, in the great game of life, youth does not want to be a spectator, does not want to sit by and watch others work. We want a place in the throng, a part in the action. And so we seek in Christ not only a Savior and a Counselor, but also a friend and brother. For if Christ is our brother, we are not merely recipients in the game of life. Rather, we have a part in the program, we are a part of the plan—we are a part of life. It makes a great difference to youth.

Modern youth may seem radically different from past generations of Christians, we will probably never have the same ideas about Christ which the people of the past have had. We may seem satisfied without religion, but we, as people all through the ages have done, need and want Christ. And we seek in Christ a Savior, a Counselor, and a Friend and Brother.

EFFECTIVE MISSIONARY PROGRAM

On January 31 the Young People's C. E. soociety of the Upland church carried out an effective missionary program, in which all societies participated. Mission work among the Arizona Indians was the subject for the evening's study. The meeting combined the regular C. E. program and the church hour. It was held in the church basement, around a large camp fire. Those on the program sat around the fire in Indian style, while the rest of the Endeavorers sat on chairs. A special feature was a talk by Mrs. Peter Dyck, daughter of Rev. H. R. Voth, who was born on the Arizona mission field. The program was as follows:

Song Service
Devotional—Helen Lichti
A History of Arizona and Arizona Indians—L. J. Horsch
Music—Junior C. E.
A History of Our Missionary Activities among the Indians of Arizona—Mrs. Peter Dyck
Music—Intermediate C. E.
Letters from Arizona Missionaries
Special Music—Men's Chorus
Why Missions among Indians—Rev. A. J. Neuenschwander
Missionary offering for Arizona.

NEWS BRIEFS FROM MENNO, WASH.

The severity of the winter weather made it impossible to hold church meetings a number of times. Nevertheless the slowly melting snowdrifts are bringing the country much badly needed moisture.

Because the Menno and Ruff churches find it impossible to maintain their pastor financially, Rev. Galle has been dividing his time between them and the First Congregational Church of Odessa. It is hoped that with the coming crop it will be possible to have his full time service again.

The newly elected superintendents for the Senior and Junior departments of the Sunday school are Arthur Franz and May Nightengale. Their assistants are Gerhard Dyck and Elsie Krehbiel.

Bertha Gering, a former teacher in the Lind public school, has resigned to teach at Centralia, Washington. She will be missed as a helper in the church.

Following the suggestion that all C. E. societies go on record as favoring disarmament and world peace, the Menno Young People's C. E. sent its petition to the International Society of Christian Endeavor.

THE PRATUM PROGRAM

The last Sunday evening of every month the two choirs of the church give a program of song in the church. Every other Wednesday evening the orchestra and male chorus have their rehearsal. This gives a variety to choose from for the monthly programs. Special missionary programs are also given quarterly.

During the past year there have been 1,140 visitors in the Sunday school.

There are 15 regular classes, even the furnace room having to serve as class room.

PACIFIC CONFERENCE AT ABERDEEN

The annual conference of the Pacific District will convene at Aberdeen, Idaho, this year. According to Rev. J. M. Regier, president of the conference, the dates have not been definitely set, but it will likely be held the fore part of June. The program committee is busy in the preparation of the program, and the conference promises to be one of inspiration and interest to all who attend.

C. E. WEEK IS OBSERVED

During Christian Endeavor Week the social committee of the Almota C. E. society gave a birthday party in honor of the 51st anniversary of Christian Endeavor. After a number of games had been played they all gathered around a large white cake with C. E. on it in red candles. The candles were lit and while they were burning one of the members gave a short history of the first Christian Endeavor society. The chorister then led in a number of C. E. songs and offered the closing prayer. The cake was then cut by the president and served with hot cholocate.

THE S. S. LESSON

Sunday, April 24.

Abram's Generosity. Gen. 13:5-13.

Golden text—In honor preferring one another. Rom. 12:10.

Blessings are always something to be shared. Abram had plenty and, because he had, Lot also had plenty. It was a grace that made Lot one of the household of Abraham. There is nothing in his character that would indicate that he had unusual spiritual insight or that he was particularly worthy, but, because Abram possessed qualifications, Lot came to share them. Association with good people always brings with it something worthy and to be desired. Lot became rich because Abram became rich. The good things that the people of God have in this world tend to make this a better world in which to live. Where would be our civilization and all its advantages were it not for the influence of Christian people? How could the world have anything of the higher things in life were it not for the ideals that Christian people represent?

The prosperity of Lot contributed to his fall, just as it has in millions of other instances. The pampered children of the rich are sure to be in danger, both to their moral and spiritual state, because they have obtained a goodly share of this world's goods without having been under the necessity of earning it. Wealth always brings with it the danger of making one selfish. It is largely the selfishness of the rich that so many others are in misery and distress. Possession of wealth calls for the possession of character in order to administer that wealth. This Lot lacked and Abram had. There are problems that large possessions impose. The Christian will realize that what he has is given to him as a steward. The one not a Christian comes to believe that his own is his to do with as he pleases. The difference between a recognition of stewardship and non-stewardship is that one does all he can to be a blessing and the other does not care whether he is a blessing or not.

Because of conflicting interest between the herdsmen of Abram and Lot strife resulted. There is a relation between wealth and war. The nations of the earth have often settled, or tried to settle, differences in which wealth was involved by a resort to war. Most of the wars are rich men's wars. Either they endeavor to enrich themselves through them, or, they suspect other nations having designs upon their possessions. If possession lead one into getting into trouble with one's neighbor it is better not to have so many possessions. Anything that leads us to hurt others or to covet the possessions of others is not a blessing—it is a curse.

The generosity of Abram was the result of his love for his nephew. Here was a situation that might be treated in several ways. It might have been settled on the matter of right; it might have settled by force, and selfishness might have been the chief factor that led to a settlement. In this case love entered in. Abram's love was stronger than his sense of right or his demand for justice. The difficulty that enters when the world sets out to settle anything is that love has no place in it. Among Christians the motive back of every controversy that needs settlement should be love, because nothing among them should be done without love and we have the example of our Lord who made the greatest sacrifice known because He loved all men.

The whole life of Abram was one of separation. The time now came when he must separate from his nephew. There was a principle involved. He must separate in the interest of peace. One of the best ways of settling a quarrel is to separate before the quarrel really developes. The Christian must learn that in his life there come many occasions for separation. He is not of the world and must come out of it. Friendships, associations and relationships that hinder his spiritual life are things from which he should set himself apart. He cannot give his affections to things of God and the things that are not of God.

Abram had nothing to lose by allowing Lot the best before them. He was a man of faith and knew that his destiny was in God's hands. So long as he had God it didn't matter what else he was missing. Lot walked by sight. The best of the land looked good to him and he chose it only that it finally might lead him into ruin and the loss of his character. The good things of this earth appeal to the worldly minded. To the spiritually minded there is something better and more enduring than the things that look good for the present. Lot's wealth being but material passed away but Abram had laid up for himself treasures in heaven that endure for ever.

We note in the account of this lesson that quarrels may be avoided if we will not quarrel. It takes two to fight. Generosity is a virtue that needs to be inspired by a sense of higher things than possessions or rights. To Abram it was a real pleasure to allow Lot the choice of the best. He was giving something while Lot was taking something away, his generosity was a joy. Lot's selfishness certainly had not in it the kind of happiness that one may feel in being generous and in giving with no expectation of gaining anything of personal benefit for ones self.

CORRESPONDENCE

First Mennonite Church of Geary Oklahoma. —It has been some time since the Geary church has sent in a report, the reason no doubt is due to the fact that they chose one of the busy ladies of the congregation to send in the occasional reports.

Reports coming in so few and far between might leave the impression that we are one of the sleepy congregations, and our pastor is one that lulls his congregation to sleep with some soothing potion or salve that does not challenge one to think deeper on the great truths contained in the Bible, but rather the opposite is the case, as he believes that life means growth, and stagnation means death, and demonstrates his belief in his ministry and life.

Our church is proceeding very much as last reported; in our Bible study we have reached Paul's letter to Timothy, and we hope to finish our study of the entire Bible some time this summer. I'm sure not one of the congregation regrets having studied the Bible with Bro. Penner's help.

At this time the choir of our church has joined with the choirs of the other churches of our city in practicing an Easter cantata, "The Song of Triumph," by Norman, that we expect to render at a union meeting on Easter evening; the choir is under the leadership of Bro. E. J. Lehman.

The ladies' aid is ever busy to earn money to do our bit to aid the missions and contribute our mite towards the debt we still have on our church building, but we do it gladly, as we very much appreciate our new church home. May we with the psalmist, ever seek, "to dwell in the house of the Lord, to behold the beauty of the Lord, and to enquire in His word."

If we but count our blessings we cannot find time for murmuring and discontent.

On March 9th, the members had a party for our pastor, it being his 70th birthday.

A banquet was served in the basement of the church which was attended and enjoyed by almost the entire congregation as well as a few relatives from Hobart, and Corn, Oklahoma, and a daughter from Newton, Kansas.

After the banquet several readings appropriate to the occasion were given, also several addresses, which were on the reminiscent order, congratulatory letters, in peotry and prose that were received from members of the family unable to be present, were read, and the male quartette rendered a few of our pastor's favorite numbers.

A package was presented to Bro. Penner, with two provisions: one was that the money contained in the package was not to be hoarded, and the second was that it was not to be used to buy a ticket to leave Geary; the second provision likely was made because Bro. Penner had tendered his resignation to take effect April 1st; however he has agreed to still serve the congregation with the privilege of an occasional leave of absence, which was gladly granted. We are thankful that he is not leaving us.

We are looking forward with pleasure to a visit of Rev. P. A. Penner and wife, who have declared their intention of being with us some time in April.

Mrs. H. Ringelman.

PROGRAM FOR THE 134TH SESSION OF THE EASTERN DISTRICT CONFERENCE TO BE HELD APRIL 28—MAY 1, IN THE SECOND MENNONITE CHURCH OF PHILADELPHIA

Conference Theme: Discipleship.

Thursday Afternoon, 2:45 P. M.

The Conference will convene on "Daylight Saving" time.

Opening Devotional Service—Conference Vice-President Rev. Howard T. Landis. "Follow Me" Matt. 4:19a

1. Report of Program Committee
2. Presentation of Delegates' Credentials
3. Applications for Membership
4. Appointing of Special Committees
5. Report of Installations and Ordinations
6. Reading of Minutes
7. Parochial Reports by Deacons (These reports are to be in writing and by action of the 1931 Conference are to be limited to 350 words. See resolutions in Conference report, page 35, number 5.)

5:00-5:30 P. M. Bible Lecture by Rev. Paul E. Whitmer
Closing Prayer—Rev. Linford Foulke

Thursday Evening, 7:45 P. M.

7:45-7:55—Song Service
7:55-8:10—Devotional Service, Rev. S. M. Grubb "Abide in Me" John 15:4
8:10-8:40—Conference Sermon by President, Rev. Howard G. Nyce
8:45-9:15—Bible Lecture, Rev. P. E. Whitmer
Closing Prayer, Rev. E. S. Shelly

Friday Morning, 9:15 A. M.

Devotional Service, Rev. S. D. Yoder, "Go and Work" Matt. 28:19-20

8. Report on Verification of Delegates' Credentials
9. Report of Committee on Complimentary Votes.
10. Report of Conference Officers
    President—Rev. Howard G. Nyce
    Secretary—Rev. Freeman H. Swartz
    Treasurer—Mr. Alvin C. Alderfer
    Election of Conference Officers
11. Miscellaneous Business
12. Finance Report by Executive Committee
13. Report of Home Mission Committee
    Election of two members
14. Report of Educational Committee
    Election of two members
    Closing Prayer, Rev. R. V. Stubbs

Friday Afternoon, 1:30 P. M.

Devotional Service, Rev. E. J. Bohn, "Fishers of Men." Matt. 4:19b

15. Report of Mennonite Home for the Aged
    Recording Secretary—Mr. Monroe Geisinger
    Financial Secretary—Mr. A. L. Bauer
    Treasurer—Mr. I. W. Gross
    Election of three members
16. Report of Historical and Publication Committee
    Election of two members
17. Report of Sunday School Committee
    Election of one member
18. Report of Bluffton College
    Recomendation of member for Board of Trustees
19. Report of Witmarsum Seminary
    5:00-5:30—Bible Lecture, Rev. P. E. Whitmer
    Closing Prayer, Rev. N. B. Grubb

Friday Evening, 7:45 P. M.

7:45-7:55—Song Service
7:45-8:10—Devotional Service, Rev. A. S. Rosenberger, "Living Epistles" II Cor. 3:2-3
8:10-8:40—Bible Lecture, Rev. P. E. Whitmer
8:45-9:15—Address, Rev. E. A. E. Palmquist, D. D.
Closing Prayer, Rev. D. J. Unruh

Saturday Morning, 9:15 A. M.

Devotional Service, Dr. E. E. S. Johnson, "Hands to the Plow" Luke 9:62

20. Report of Orphan Committee
    Election of two members
21. Report of Building Fund Committee
    Election of one member
22. Election of one member of Program Committee
23. Report of Trust Funds by Financial Board
24. Report on Budget for 1932-1933
25. Report on Ministers Pension Fund by Brotherhood
26. Presentation of Aims of Mennonite Peace Society
27. Unfinished Business
28. New Business
29. Report of Auditing Committee
30. Report of Resolutions Committee
31. Selection of time and place of next Conference
32. Newly elected officers take charge
    Closing Prayer, Rev. Sylvan Lehman

Saturday Afternoon, 2:00 P. M.

Women's Business Session and Program, including an address by Mrs. P. E. Whitmer.

Saturday Evening, 7:45 P. M.

Brotherhood Business Session and Program, including an address by Rev. P. E. Whitmer.

Sunday Morning

10:00 A. M. Sunday School Session.
11:00 A. M. Conference Communion Service, in charge of Rev. S. M. Grubb, pastor of entertaining congregation.

Sunday Afternoon, 2:30 P. M.

Joint session of Sunday School and Young People's Union. The program includes an address by Rev. P. E. Whitmer.

Notes

The Second Mennonite Church of Philadelphia is located at Franklin St. and Indiana Ave. Franklin St. is between 7th and 8th. Indiana Ave. is thirty hundred north.

The Second Church in acting as host to the Conference relegates and friends is making plans to properly entertain its guests. Those who plan to stay as overnight guests should notify Rev. Grubb before Conference convenes, or at the latest immediately upon arrival at Conference.

Rev. Paul E. Whitmer was formerly dean of Witmarsum Theological Seminary, and is at present pastor of the Grace Mennonite Church, Pandora, Ohio. Rev. Whitmer announces that his theme for the Conference will be "Lord, Teach Us to Pray." His subjects will be "Prayer as Rest," "Prayer as Preparation," "Prayer in Exhaltation" and "Prayer in Sorrow."

Rev. E. A. E. Palmquist, D. D., is the secretary of the Philadelphia Federation of Churches.

Daylight Saving Time is used throughout the Conference.

Ebenezer Church, Pandora, O., Rev. P. A. Kliewer, pastor, received 27 young people into church membership through the rite of baptism on the evening of Good Friday. The two C. E. Societies met for a Sunrise meeting on Easter Sunday morning.

Rev. S. M. Musselman of Van Wert, Ohio, assumed the pastorate of the Pretty Prairie, Kansas, church on Easter. Rev. Musselman is a member of the Foreign Mission Board of the General Conference. He has served churches in Pennsylvania, Iowa and Ohio.

Work on the new Mennonite church on First Street, Newton, Kan., has been progressing. The brick work is about completed and work has started on the roof. With the building taking shape observers may now get an idea of what the church will look like when completed.

JOTTINGS

There are about 400 Russian Mennonite girls living in service in Winnipeg and vicinity. The Girls' Home is their common meeting place.

Mennonites in Winnipeg, Manitoba, maintain a hospital at 720 Beverley St., known as Concordia Hospital. It is served by three Mennonite doctors and five Mennonite nurses. It is open to members of other churches as well as to Mennonites.

After making important repairs and improvements the Germantown, Pa., church will hold a rededication service on the afternoon of April 12. A cordial invitation is extended to friends of the congregation to attend this service in the mother church of our denomination in America.

Dr. E. G. Kaufman of Bethel College and two Chinese students were in Freeman, S. D., over Easter. On Sunday morning Dr. Kaufman spoke in the North Church. On Sunday evening in the Freeman church and on Monday in the South church. The Y. M. and the Y. W. C. A. of Freeman College gave a program in the South church on the evening of March 20.

Members of the deputation of Bluffton College Y. M. and the Y. W. C. A. made a tour of Illinois and Iowa during the Easter vacation. They appeared in churches in a play "In the Vanguard" in the interest of World Peace. Miss Vivienne Musselman, Secretary of the Mennonite Peace Society, accompanied the group and presented the object and aims of the society.

West Swamp, Pa., church celebrated Easter by rendering the beautiful cantata "King of Glory." It was rendered by a combination choir from the Quakertown, Flatland and West Swamp churches. The director was Russel Boorse. Special meetings will be held next week. Visiting ministers will be Rev. Carl Landes of Philadelphia and Rev. B. B. Ludwick of Quakertown.

The Year Book of the Berne, Ind., church has made its appearance and contains the list of members and officers of the church auxiliary organizations and the financial report for the year 1931. The present membership of the church is 1084. The Sunday School has 1425 on its rolls. The receipts for Congregational purposes, were $6,661.03. 48 persons were received by baptism and by letter.

Special Passion Week services were held in the Sugar Creek, Ohio, church. A School of Missions for classes of all grades from Juniors to adults will be conducted from April 15 to May 10. The pastor, Rev. Lester Hostettler, is conducting a catechetical class. The Spring Communion is to take place May 1. Plans are also being made for the observance of Children's Day and Mother's Day. Rev. and Mrs. Hostettler with their family have recently moved into their new home near Barrs Hill.

Rev. W. S. Gottshall of the East Swamp, Pa., church and Rev. Howard G. Nyce of the Allentown church occupied the pulpit of the East Swamp Church two Sundays ago. Rev. Gottshall once served the Allentown church as pastor and Rev. Nyce is a former pastor of the East Swamp Church.

Prof. P. R. Schroeder of Freeman College left his home in Freeman, S. D., last week for Los Angeles, Cal., where he is booked for two weeks' meetings in the Immanuel Mennonite church. The students of the Bible Course in Freeman College gave a program in the Freeman Bethany church several Sundays ago. The topics discussed dealt with evangelism. The same group had charge of the chapel exercises on the following Monday.

The First Church, Philadelphia, rendered the Cantata "Alleluia" at the evening service of Palm Sunday. Twenty-two new members were received into church membership. The 50th Anniversary of the Ladies' Aid Society was an impressive one. The speaker was Mrs. Lovell. The presence of the only living charter member of the organization, Mrs. Emma Moyer, of Trevose, was recognized and she was presented with a basket of beautiful flowers. The Passion Week services were in charge of Rev. I. R. Detweiler of Bluffton College.

The West Zion church, Moundridge, Kan., of which Rev. P. K. Regier is pastor, since installing its new pipe organ has added other improvements to continue interest in its services, one of which is the preparation of a weekly Bulletin for the convenience of the worshippers. A recent issue which fell into the hands of the editor, beside giving a schedule of the services and the order of worship, contains several inspiring short items. Those in this issue are, "Thoughts for the Week", and "Our Church Ideals."

Fourteen months of perfect attendance is the record of Class Seven of the Zion Sunday School at Souderton, Pa., and they are striving to make an even more enviable showing. The members of the class entered the ranks of a "star" class on the first Sunday in January, 1931, and have remained there every Sunday since that time. The members of the class and the teacher, Mr. Lawrence Bartel, deserve the congratulations of all of us. The class is composed of 14 boys ranging in age from 12 to 14 years. They have shown that they are interested in the Sunday School and in learning more of the teachings of Christ, and how he would have us live our lives for Him. The boys have put forth an effort and have set a goal that is worthy to strive for, and it is hoped that they continue in their regular attendance for some time to come. The class is composed of the following members: Paul Detweiler, Howard Shoemaker, Henry Price, Clarence Andrews, Abram Ruth, Kenneth Whitman, Maynard Hunsberger, Maiard Hunsberger, Levern Zeigler, Robert Fluck, Joseph Detweiler, Robert Barr, Paul Alderfer, Leon Binder, and Mr. Lawrence Bartel, teacher.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIAL

Mennonites have made few contributions to the literature of the church except in matters that directly concerned the Mennonites. Yet, a number of them were the author of hymns, some of which are still used. There is preserved a hymn written by Menno Simon written "at the time he had to go with a crutch." Christopher Dock, the pious school master of the Skippack and Germantown, was the author of several hymns the best known of which are "Mein Lebensfaden lauft zu Ende" and "Ach Kinder, wollt ihr lieben, so liebt was liebenswert." An examination of the "Gesangbuch" of the West Prussian Mennonites, 1873, reveals hymns by the following Mennonite authors: Joh. Ellenberger, born 1800, teacher in the Mennonite school at Friedelsheim and minister in that congregation after 1830; Joh. Molenaar, 1810 to 1868, minister at Monsheim; Hans Momber, 1742-1815, a merchant in Danzin and a minister in that church. "Gesangbuch mit Noten" the hymnal published by the General Conference and used by German General Conference churches contains a hymn and a tune of which the late David Goerz was the author.

It is hard to say how long a hymn will live. Those hymns that have come to us from the ages had that indescribable something that made them dear to the hearts and entered into the spiritual exercises of the pious and devout Christians. No sect has a monopoly on the production of hymns. Catholic and Protestants alike have had something to give and something to take from what we regard living hymns. In this day, when hymns and near hymns are being turned out for commercial as well as for devotional purposes, it is not probable that many will live through the generation. A good hymn is not an artificial arrangement of pious words into a so-called poem. It is an experience of the soul expressed in such a way that it becomes the expression of other souls seeking edification in praising God.

With all the varied experiences and persecutions through which our fathers of the faith have had to go and through which many of our brethren of this age are going we sometimes wonder why Mennonite literature is not richer in its Hymnology but, not being particularly a literary people, we must be content to find in the rich assortment of excellent hymns that belong to the whole world that for which we crave in sacred music.

We note that, in some quarters, there is an endeavor to bring about the discarding of old hymns that do not suit this critical age. Even such dearly loved ones as "From Greenland's Icy Mountains" have not escaped fire. Like many other things, hymns may outlive their usefulness, but, there are some that belong to a class that without which we would be losing much that enters into our worship and even into our thinking. These should continue on their mission of helpfulness and should not be discarded just because it happens to be the fad of the time to attack old things just because they happen to be old.

The first American of Mennonite descent to attain fame in public life was the grandson of William Rittenhouse, the first Mennonite minister in America as well as the first paper maker. This grandson, David Rittenhouse, was born April 19, 1732 and died June 26, 1796. This month marks the 200th anniversary of his birth and will be noted in scientific circles, since David Rittenhouse was one of the foremost scientific minds of his time in America. He was secretary of the American Philosophical Society and succeeded Benj. Franklin as its president. He was born in a house, still standing and preserved in Fairmount Park, Philadelphia, which his grandfather built. At an early age he gave evidence of a mind well endued with mechanical skill. At the age of 17 he made a remarkable clock and not long after he engaged in the business of making clocks and mechanical instruments. Having inherited some tools and books from an uncle he applied himself to the use of both and so became both a scholar and a mechanic. It was as an astronomer and mathematician that he is specially remembered. He was called upon to do what was one of the hardest tasks for a surveyor, namely, lay out the boundary of a portion of Delaware with its arc of a circle centering in the center of the town of Newcastle. Later, he assisted in definitely settling the New York boundaries between New Jersey and between New York and Massachusetts. It was he who independently observed the Transet of Venus from a platform erected before the City Hall from which later the Declaration of Independence was read. There is preserved in the University of Pennsylvania one of two orreries constructed by him. Rittenhouse also invented the colimating telescope. His greatest contribution to astronomy was the introduction of the use of spider's web in transet instruments. Hitherto metalic wires or hairs had been used but by reason of its great strength in proportion to its size, its elasticity and the ability to accommodate itself to varying conditions it proved so superior to other materials that it is still used in fine instruments.

Besides his scientific work, Rittenhouse was active in political life. He was a member of the Committee of Safety in Pennsylvania, with power of life and death during the Revolutionary War and treasurer of the State of Pennsylvania before the adoption of the Constitution as well as the first Mint Master of the United States.

Persons who visit Germantown should visit the Rittenhouse house in Fairmount Park. It is interesting not only because he was born there, but also because the pioneer, his grandfather, our first minister, erected it.

PEACE CONFERENCE REPORT AND RESOLUTIONS

On Saturday, March 5th, at LaVerne College, LaVerne, Calif., there gathered from the Friends, Mennonites and Brethren, a group of interested individuals composed of laymen of the churches, college students and Professors, with a number from other denominations for the study and discussion of Peace questions.

The forenoon was taken up mainly with reports of what the various groups were doing to advance the interest and to deepen the conscientious conviction against war. While the Friends have maintained the most complete organization, the Brethren have also been increasing their efforts to indoctrinate their people on this vital subject of Peace as Jesus taught it. We of the Mennonite Church found that if our efforts and accomplishments are to be in proportion to our profession of peace principles, we need to put more time and effort into this phase of work. The Mennonite Peace Society, organized at Bluffton, Ohio, which is seeking to enlist the cooperation of all Mennonites, ought to receive our definite support in their program.

It was encouraging to learn of the activities in the Methodist Episcopal Church in this respect. This large denomination is steadily working toward the end to establish their conscientious opposition to war, that in the event there should be another conflict, their young men could justly claim conscientious convictions against war and that the War Department would have to recognize them as coming from a church whose principles are such as to eliminate them from combatant service. This gives one a conception of the growth and spread of Peace convictions in the church when such a large denomination is working definitely to attain to Jesus' attitude on this question.

The results of the afternoon and evening sessions are covered in the report of the Findings Committee and the Resolutions. Recently some inquiry has come to the General Conference Peace Committee for a list of publications that give helpful information on Peace matters. Under the Forum Group IV, a number of such publications are mentioned that are helpful, also it is hoped that every advocate of Peace will try to comply with the five suggestions for action in this same section.

With regard to the resolutions; the undersigned has sent the resolution No. 1 to the proper place. The Carnegie Endowment, 405 West 117th. St., New York, N. Y., publishes regularly prepared articles as: "The Post-War Movements to Reduce Naval Armaments", "The Sixth International Conference of American States" held in Havana 1928, "The Pact of Paris", etc.

Resolution No. 2 ought to be sent to United States Senators by Mennonites wherever they live. The resolution may be copied as it stands, and the individual can simply add a personal word of confirmation and send it to his State Senators.

REPORT OF THE FINDINGS COMMITTEE FOR THE CONFERENCE ON PEACE

held at LaVerne College, March 5, 1932, Friends, Mennonites and Church of the Brethren

Forum Group I. World Friendships, or Jesus' Way of Dealing with Neighbors.

In this group the subject of world friendships was discussed as Jesus' way of dealing with neighbors. The religious aspect of the problem has a foremost place. Sentiments like the following were freely expressed in the discussion: Helpful service rendered is better than armed achievement. A Christian is not justified in taking life even in self-defense, much less for the defense of property. Arbitration can be used to settle our troubles. There should be a worldwide proclamation of the principles of Jesus' way of achieving the abundant life. A new enunciation of His principles would help to minimize the evils of poverty, achieve justice in industry, and establish peaceful relations between nations.

A conviction was expressed that it is possible to achieve the Kingdom of God on earth, and as Christians we should work toward that end.

Forum Group II. Building machinery substituting law for violence.

People who are interested in peace must help to set up machinery which will substitute arbitration and discussion for violence. Our nation as a whole shows an unfortunate attitude in its political activities. "Stand-pat" party spirit hinders much good action and fosters much that is bad. We must help to inform people as to the accomplishments of the League of Nations. One of the most constructive things we can do is to disseminate accurate information to offset the propaganda of the militaristic element in our nation. Only so can we combat the evils of the present social system.

The present machinery for the pacific settlement of international disputes includes the Court of International Justice at the Hague, and the League of Nations which is sponsoring the present Disarmament Conference. There are also various international organizations which deal with the problems of labor and trade. Our country should join formally some international agency of control, and thus strengthen the authority of international law. We should center our efforts about this need.

Forum Group III. Digging Down to the Economic Roots of the War System.

The discussion of this group centered about four main points. The first of these, economic interdependence, incorporated the problems of raw material, world markets, transportation, tariff policies, loan policies, and commercial policies under this one heading. The second was the problem of population—where territory might be found to accommodate such rapidly expanding populations as that of Japan, and where raw materials and food might be found for such large populations as those of India and China. The third problem was that of nationalism, and the fourth that of imperialism.

The principal question advanced in discussing the economic interdependence of nations today was not whether we could have less of it, for it is definitely known that such interdependence is essential to the continued existence of our present civilization, but rather how we can make this interdependence a force for peace among nations, rather than a force for war, as it now is. The problem facing interested men of today is how to change our economic order in an ordered and systematic way before it will be forcibly changed for us by revolution. We must choose the way we will have it come.

The problem of nationalism is most difficult of solution for it is inseparably bound up with the economic policies of the nations. One nation tries to protect its markets against another, but at the same time tries to seize international markets for itself. This policy cannot now be pursued peaceably, since we cannot have markets open to us unless we extend the same courtesy to other nations. The whole nationalistic policy of the nations must be enlightened, and incorporate this idea of cooperation and sharing if it is not to remain a source of jealousy, misunderstanding and war.

The problem of imperialism is again a question of economic policy. Shall we exploit other peoples for selfish national or individual gain, or shall we cooperate? The past century has seen all countries, which have the power to do so, attempting to exploit less fortunate and backward peoples for gain.

In order to solve the economic problem of

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the present system the basis of international cooperation must be the territorial division of labor for mutual benefit. It was suggested that the condition of the world today in the interdependence of nations is such that the only way in which just rights can be secured for each nation is for every nation to submit affairs relating to extra national contracts to an international body of control. The idea is the same as that which underlay the action of the American colonies when they met to draw up a constitution.

Forum Group IV. Personal Outlawry of War.

The first requisite in the personal outlawry of war is that we personally commit ourselves to the side of peace; fully realizing what that commitment in case of war may mean in imprisonment and persecution.

This commitment must be followed by personal obligations on the part of each individual who holds the pacifist attitude. Our first obligation is to God. We put our allegiance to Him above all other allegiance. For this reason we submit a resolution dealing with the denial of citizenship of Dr. MacIntosh by the Supreme Court of the United States.

The second obligation is that we place Love as the law of our lives, and have definite, strong faith that the law of Love is all powerful and that it will settle the peace question that faces the world. Our third obligation is that we add to our faith knowledge. We need to know world conditions and equip ourselves to wield the arguments and sentiments of peace in as effective a way as the arguments and sentiments of war are used by the militarists. In acquiring knowledge of the world situation and conditions, there is certain literature that is of great aid. The following papers are suggested as sources of peace material: The Christian Century; The Missionary Review; The Christian Herald; National Council Bulletins; The Union Signal; The World Tomorrow.

The fourth obligation is not only to know, but to do what we know we ought to do. The following things we as pacifists can and should do: (1) Send petitions, letters, telegrams, etc., to our Senators and Representatives and to conferences, setting forth our stand on these questions so that our influence may be felt. (2) Pray for the cause. (3) Sponsor friendship projects in local communities. (4) Personally sacrifice for the cause of peace. (5) Have faith that we can win.

Resolutions

No. 1. We, representatives of the pacifist churches, the Mennonites, the Friends, and the Church of the Brethren, in conference assembled at LaVerne, California, on March 5, 1932, approved the following recommendation:

That this body request the Carnegie Endowment for International Peace to establish a western depository, preferably at Los Angeles, for films and written materials to be used by groups interested in the promotion of peace in an active way. Inasmuch as many such groups are unable to finance the securing of such materials, we feel that it would be a splendid thing, and would advance the cause of international understanding greatly, to have such materials made available without cost. Therefore, we, as representatives of groups which have stood firmly for the principles of peace and brotherhood for almost three centuries, do request this Foundation to take favorable action on our request.

The following resolution should be sent to Representatives and Senators:

No. 2. We, representatives of the pacifist churches, the Mennonites, the Friends, and the Church of the Brethren, in conference assembled at LaVerne, California, on March 5, 1932, to consider the problems of peace and international cooperation, wish to recommend to you, as our Senators, and to urge you in the interests of our nation, to vote favorably for the World Court when the issue is presented for vote in the Senate. We feel that the entrance of the United States into this organization is of vital importance to the cause of peace, and that no peaceful measure so vital has come before the Congress of the

United States for many years. Therefore, as groups which have upheld the ideals of international fellowship and world brotherhood for more than two centuries, we urge you to take favorable action on this matter, and in that way to express the wishes of our denominational groups, and of thousands who hold similar ideas.

A. J. Neuenschwander,
Sec. for Joint Committee.

PICTURES! PICTURES! PICTURES!

To Mission Friends in America:—

Your response to last year's appeal for pictures was so splendid, and the need here so urgent, and their value so significant, that I cannot help but send this public wholehearted "Thank You!" and again plead for your prayerful assistance.

Please collect and send everything possible in the way of colored Bible pictures, small and large, from Scriptural calendars, from S. S. leaflets, S. S. cards, S. S. pictures. We will use one and all. If you have been sending to other stations or fields,—please continue sending there. I appeal only to those who send nowhere, and for those pictures which yearly get destroyed, or are lying useless in the church basement or in the attic at home. Have them ready for the mission boxes in the late summer.

Our village Bible School work is expanding by leaps and bounds. The first season we had three village Bible schools. The second season this was more than doubled with eight. This third season it will again more than double with perhaps from 16 to 21 different schools in operation in as many different villages. It is possible that next season, after the rains, we will again be able to more than double with 40 schools operating. There need be no depression in teaching and learning God's word. Send your pictures!!

Last October I wrote privately what practically represents our ever repeated experience. "We have just finished three such schools and this coming Thursday we hope to begin three more. Yesterday I was able to baptise four more candidates, whose grounding in things spiritual and Biblical, and whose devotion to our Lord and Saviour is quite above the average. There is one more to be baptised, and four more to be restored to full membership,—thus making a total of nine. It is the taught Word of God that is moving people's hearts like this. One brother was so enthused over results that he said that he and his neighbors would build a house at once if their Bible teacher would stay in their midst. In another village their conscience was so stirred, that they threatened to drive out of their village one of their own number who was about to desert his wife of 30 years. The Holy Spirit through God's Word (Eph. 6:17) had captured their hearts. In each of these villages others who are not accounted much as far as Christlike living and loyalty to Christ are concerned have been giving excellent testimony for Jesus." Such work is helped very much through the use of Bible pictures.

The wide-spread use of pictures helped to bring on the Renaissance and Reformation over Europe of the 14th-15th Centuries. Will you with your pictures help bring about the Regeneration of India in this 20th Century? Thank you.

Samuel T. Moyer.

CAN WE STILL BELIEVE IN GOD?

J. E. Hartzler, Ph. D.

May I preface my remarks by saying two or three things before we come to the main issue. In the first place as ministers and preachers of the Gospel of Christ you will always have to with the great Being whom we call God. It will always be your task, as well as holy privilege, to bring folks face to face with God in spiritual fellowship. No greater privilege has ever been granted to any creature than that of introducing men and women, boys and girls, to Almighty God as the loving Father of us all.

In the second place there are two very different experiences which men have with God. In the one case God is so far away that it seems impossible to reach Him. "Oh, that I knew where I might find Him", was the experience of Job in his distress (23:3). In the other case God is so near that we can not escape Him. "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall uphold me", was the experience of the Psalm writer. In your parish, lest I misjudge, you will always find both classes of people.

In the third place may I say that to know God by definition is impossible. To define any object perfectly we must include in our statement of definintion everything that belongs to the object being defined, and exclude everything not belonging to it. How, then, can finite human mind define infinite divinity? Impossible! We know God, as we know many other things, not by definition, but by the way He acts in the world.

Further, by way of preface, I suggest that belief in God, like belief in many other things, may be axiomatic. We believe many things which we have not logically or mathematically proved. The scientist believes many things simply because they are self-evident. If science demands this right, and I am perfectly willing to grant it, why should not the theologian be granted the same right?

Two things concerning God we may accept as axiomatic, namely, (1) That He is THE Universal Spirit and the local Presence; and (2) That He is the Absolute Personal Intelligence. To say that He is Personal Intelligence implies that He is a great Thinker, a great Worker, and a great Lover. We know this not so much on the basis of scientific proof, but by experience with him. Jesus never tried to "prove" the existence of God; He spent His time living with God, and this is the only way men will ever know Him.

The Humanistic Position

Recently the humanistic philosophy and interpretation of life has become more or less popular in some circles. Humanism, in so far as belief in God is concerned, is doubtless one of the unnecessary and unjustifiable results of the scientific method. I have not a word of condemnation on science or the scientific method. My criticism is on the unjustifiable conclusions of the humanist in this connection. Belief in Deity is as old as the human race. Science is yet in its infancy and it can not hope to equate in the spiritual as it does in the physical world.

Humanism is not a denial of God or His existence. Humanism simply lacks confidence in His efficiency; God simply can not be depended upon; if anything is to be done in this world men must do it; we can not depend on God. Humanism affirms: (1) That God is an unknowable mystery. (2) That man, not God, is central in the universe; the world is homo-centric. (3) That man, independent of God, is his own redeemer and Savior. If man is ever saved he must save himself. (4) That prayer is unavailing, except as man through his own will and initiative, answer his own requests. All that we surely have in this world is "each other." We are not sure of God. We are "babes in the woods," lost and left to make the best of it. This is humanism. Not very encouraging in view of the present state of the world.

The Theistic Position

The Christian theistic position affirms that the evidence supporting the existence, the reality, the personality and the loving nature of God is sufficient, and that the human mind is capable and abundantly able to know Him; to know Him, not absolutely, but sufficiently for all practical purposes in such a world as this.

1. **Evidence of His Existence.** I am not trying to "prove" the existence of God. Only to say that there is written large over the face of the universe five things for which we must account, and for which we can not account except on the basis of the reality of God, to say nothing about the things written just as large on the inner walls of the human heart which can be accounted for only on the assumption of a real, intelligent, living and loving God.

On the face of the universe written large we have **order, purpose, reason, beauty** and **value.** Nothing less than an infinite, divine Intelligence can account for these, not to speak of **faith, hope, love, aspiration** and **inspiration** written on the inner walls of the human heart.

2. **Concerning the Nature of God.** Experience, along with science, reveals to us the nature of God. We know those men best with whom we have dealings. We know the nature of God in the same way. In fact, experience with a man is the only way to know him. In our dealings with God, along with what we have written on the face of the universe and on the inner walls of the human heart, we have learned to know God as the One loving, good and self-giving Father; One who is reasonable and just; One who is righteous and moral, and One who is self-revealing. He is not playing "hide and seek" with us; He is anxious to reveal His loving heart to us. He is the God of peace, and to be at peace with Him we must be at war with sin.

3. **How we may know Him.** Not through logical syllogisms, but through personal experience. In physical nature we have **Mind** in action; in human nature we have **will** in action,

and in divine nature we have **love** in action; Jesus is Love in action.

Concluding may I say: certainly we may still believe in God. History, Philosophy and Science support belief in God. In fact, if civilization is to go on we MUST believe in God. Nations and empires rise and fall on their attitude toward God. The Christian theistic view of God as an objective reality meets the intellectual, moral, religious, social, ethical and emotional needs of men. Belief in the Christian God, in fact, is axiomatic; science can neither prove nor disprove God. God is found and known not at the end of argument, but at the end of an experience with Him. It is your duty as a minister of Christ to bring folks into personal acquaintance and relationship with God.

MENNONITE MISSIONS AND EDUCATION IN CHINA

The question here discussed is one on which there is not absolute agreement among mission workers, and therefore very likely an article will appear later presenting also the other side. P. H. R.

In late years there have been made two important decisions by the General Conference Mission Board in regard to education in their China mission field. The one was made as the main recommendation to the General Conference at Hutchinson in the fall of 1929, namely, that our China Mission become affiliated with a Union University in North China; the other Board decision has come lately, and that requires our mission to register mission schools with the government. The writer is mostly concerned with the registration question in this paper. On the question of affiliating with a university at this present time much can be said, but mostly as opposed to such an action.

Knowing that the General Conference Mission Board has as its aim the speedy evangelization of the mission fields in its charge, it nevertheless was remarkable that the mission in China had never come either to the decision to affiliate with a Union University, or to register mission schools under present regulations and restrictions in China. In fact these two questions have caused not a little of serious thinking and conflict, and to this day we in our China Mission are divided on these two questions, some decidedly against both, some undecided, and none firmly for.

Now there was called a Chinese-Missionary Conference for July, 1931, at Kaichow. There again the question of school registration was discussed. When it came to a vote, all but one of the Chinese delegates voted, "Favor registration of schools." No missionary voted, although eight were present. What was clear to the missionaries from the discussions was that no satisfactory plan was presented by those who voted in favor of registration, to carry on schools under this plan so as to be a vital evangelizing agency.

We must be clear also on this point that up to this time the rule has been that the majority of Chinese church leaders favor registration, while as a rule missionaries do not favor it. Further we should know that we have five neighboring missions which formerly conducted mission schools (and two of these are large missions, The Church of Canada Mission and the Presbyterian Church Mission) either do not now have mission schools or do not register them. In a few cases the mission force has become so divided over the matter that the schools struck out independently of mission funds and registered. Again, the Southern Presbyterian Mission has had the question before them, and they stand firmly against school registration.

What then is the reason for all this struggle, and what should be done? Let me point out a few things under the following heads: What does school registration mean? What kind of education should missions carry on? Who should conduct schools in China? What is the main purpose of Missions?

1. What does school registration mean? We in the U. S. A. have only three things in mind when it comes to the question of recognition by the government, i. e., get an accredited school or college. These three things are endowment, equipment, and teaching staff. There is no question of government control of religion, but here in China we can register only under the condition, (a) **that the school teach no Bible,** nor put forth any effort to make the school an evangelizing agency, and (b) that there be a regular weekly memorial service in honor of the late Dr. Sun, where all are to make three bows to the picture of the revolutionary leader, and stand in silent meditation for three minutes, and (c) that the government educational bureau have power to replace the mission school principal, if unsatisfactory to them, by one of their own choice.

Other considerations are not so important in the registration matter.

One readily sees how that our churches in the homeland do not understand what the struggle in China over mission education is all about. It can easily be understood why it should be so when we consider that China goes through many rapid changes these years, so that even a person absent from China for a year or so has practically gotten out of touch with the latest developments in this great country in the throes of collossal changes. Missionaries all over China are disagreed as to registration, and are by no means agreed as to the benefits derived from mission schools, considering that such a great amount of money has been spent for education with so meagre results for the church. Has not the church at home taken notice that so little has been reported of pupils' prayer-meetings and their witnessing for Christ? Does it not shock the spiritual sensibility of our home constituency to hear that there is a probability that their mission gifts may be used for education **without the Bible?** What of our Mennonite time-honored custom of bowing to no one but to the Lord God?

Our churches at home should know that if we register schools in China we rule the Bible out of our mission schools. The schools were originally founded for the preparation of Christian workers, and even the old method did not yield the proper results. What then of a new order, without the Bible? Will we get the pupils to prepare for Christian leadership, when formerly, with the Bible in the school we did not get nearly the results we had hoped for, and could reasonably expect? It is said that the most important question is the teacher; but will the teacher who was in charge under the old plan (when results were unsatisfactory) make possible better results under the new plan, without the Bible? I fear not.

However it may seem to the churches at home, to most of the missionaries in China it is clear that no missionary agency can afford to leave the Bible out of its program. Therefore it would be fair to our churches to give them all a vote on mission school registration before further steps be taken in registering mission schools in our Mennonite Missions in China. It should become a vital issue among the churches for what purpose they want their missionary gifts to go. Then at least the missionary would either carry out the wish of the home churches or otherwise sever connections with the mission. To say the least, all who have anything to do with missions should be clear on the matter, and act according to the light we have. We surely cannot afford to do anything hastily in a matter that touches the very root of all our missionary endeavors.

2. What kind of education should Missions carry on? We may well ask the question, what kind of education do our home churches carry on? Our home churches should give us the clue, and we as missionaries whom they send out must carry out the church's commission. There is no spiritually-minded church which wants **less Bible**, but **more Bible** in their church schools, but here we must decide whether we are to have the Bible at all, and if we have Bible in school we cannot register.

There is an erroneous idea abroad that missions will do much for the advancement of God's work through schools **without God's Book.** People who hold such an opinion should again review the mission school situation in China, after many years of mission education, under the old plan, and they would find that even with the Bible mission conducted education has not been nearly as evangelizing as commonly supposed.

Education as a missionary factor has been overemphasized, and to such an extent that some missionaries and mission boards have confused mission schools and secular schools. Now we find that the churches which send us out to mission lands do not conduct secular schools, but have **church schools,** and thus in their mission fields they should expect us to follow their example.

We must clearly understand that Bible Schools, study classes for characters and Bible, and evening classes for Bible study, are avenues of education which are still open to missions as long as the church in China is not financially able to conduct these. Nor should we think that with the missions discontinuing schools that the children of Christian parents are to be left without schooling.

3. Who should conduct schools in China? Has it never occurred to you that the nationals of each country wish to control the education of their youths? And has it never occurred to you that the time is ripe that **the Church** instead of **the Mission** should now tackle the school problem? Why should we think that we have come

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
April 24

Opportunities for Life Investment.—Mt. 25: 14-29.

Thrift is rapidly becoming a virtue in the lives of many people. In periods when prosperity is at a low ebb, people learn to save pennies. Facts show us that a vast multitude contracts debts in periods of financial prosperity and pays them in periods of depression. Men and women today are exceedingly careful as to the investments they make. What does all that have to do with our C. E. topic for this week? Simply this, it means that men today are taking their financial obligations quite seriously, and we as Chrstians should surely consider our life-investments as seriously as men deal with their monies. How are you thinking of your life? What is it to you? Is it a gamble, or is it the most precious treasure a loving Heavenly Father can give to any individual?

To each one of us God has given a talent. To some He gives the exceptional five talents, to most of us He gives the two and to some He gives the one. But according to the parable which Jesus taught it matters not so much how many talents we have, but it does matter mightily as to how we use them. The two talent man received the same proportionate reward and the same commendation from the master as did the five talent man. And if the one-talent man would have busied himself and used his talent diligently so that he too would have earned another talent, I am certain he also would have received the blessed "Well done thou good and faithful servant." Let us remember we are never asked to do somebody else's best but the Master expects James Smith to utilize all the abilities God has given him and use them to the full. Likewise of Mary Jones, Christ expects a full stewardship of her life. Let no man say "because I cannot sing like Harry Lauder I will not sing," "because I cannot go to India, therefore I will not serve God at home either," "because I cannot be an orator like William Jennings Bryant, therefore I will not take a topic for Christian Endeavor."

As we make our life investments, so much depends on what we expect to get out of life. We all hope to do those things which will bring us the greatest satisfactions. But so often we make the mistake of trying to find our happiness outside of ourselves. The baby in the cradle reaches for the pink toe at the other end of the cradle but after the goal is attained it does not bring as much joy as had been anticipated, the boy desires that baglike object dangling from the limb of a tree but after poking it loose he finds that a hornet's nest is not a very interesting thing to experiment with. The same is true of all things like changing fashions of clothing. Of themselves they do not bring happiness, they are things outside of ourselves. Ralph Parlette tells of a flashlight which a certain man had. He desired to have a very successful flashlight. He bought an ordinary flashlight, and then in order that it might be more successful he put gold bands around it, and a gold knob at the bottom end, and scattered diamonds all around it and finally put it into a big society house on the hill. But in spite of all the gold, diamonds and fine house the flashlight would not burn, until someone told the owner he should put batteries on the inside and then it did burn. brightly. Happiness rarely comes from the outside but invariably from the inside. Like the flashlight we will need to press the button and the batteries will help us to shine. It matters not where we are nor who we are, God has given us some ability if we will but use it aright and press the button. A locomotive can be a grand success at pulling trains but would be of no value in moving lawns. So our Master bids "Let your light shine."

Recently the editor of this department came across a want-ad that newspapers should keep "standing":

"Lost*—Somewhere in the business and social sections of the city, the true meaning of the word 'Success.' Finder use every effort to restore it to the English language, as millions of people are in distress or facing disaster for lack of it. Finder will be splendidly rewarded by applying it to his own life, as it will free him from unhappiness and failures." Let us not be fooled by the price-mark. Thousands pay too dearly for one minute of glaring "Success." The highest rewards are paid to people in terms of the satisfactions which comes to them for service willingly and lovingly rendered. The mother, as she bends over her baby in the cradle is the highest paid worker in the world. The highest pay which can come to a teacher is the blossoming forth of the girl into fine Christian motherhood and of the boy into stalwart Christian manhood. God is calling men, will you answer with lives of full consecration?

Questions

1. What is the meaning of life?
2. How can life be thought of as an investment?
3. How can a life be truly happy?
4. What does God expect of a life?
5. How can we know how to invest our lives?
6. What are some factors which need to be considered today for making a life investment?
7. How can we avoid making a bad life investment?
8. What are some of the callings of life which today challenge us most?

Study the Scriptures

Mon.—Read Prov. 31:10-28. Investing in the home.
Tues.—Read Mk. 16:14-20. Call to missionaries.
Wed.—Read Acts 14:8-18. Medical missionary.
Thurs.—Read Job 29:1-17. A business man.
Fri.—Read Acts 19:8-10. Teaching.
Sat.—Read Acts 1:1-8. Literature.
Sun.—Read Mt. 25:14-20. Life Investment.

THE DAY AND THE WORK

To each man is given a day and his work for the day;
And once, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds;
For the task is appointed to him on the scroll of the gods.
There is waiting a work where only his hands can avail;
And so, if he falters, a chord in the music will fail.
He may laugh to the sky, he may lie for an hour in the sun;
But he dare not go hence till the labor appointed is done.
To each man is given a marble to carve for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it a grace;
And only his hand has the cunning to give it a place.
Yes, the task that is given to each man, no other can do;
So the errand is waiting; it has waited through ages for you.
And now you appear; and the hushed ones are turning their gaze.
To see what you do with your chance in the chamber of days.—Edwin Markham.

So I would say, let us remember, and yet forget, our past failures and faults. Let us remember them in order that the remembrance may cultivate in us a wise chastening of our self-confidence. Let us remember where we were foiled, in order that we may be the more careful of that place hereafter. If we know that upon any road we fell into ambushes, "not once nor twice" like the old king of Israel, we should guard ourselves against passing by that road again. He who has not learned, by the memory of his past failures, humility and wise government of his life, and wise avoidance of places where he is weak, is an incurable fool.

But let us forget our failures in so far as these might paralyze our hopes or make us fancy that future success is impossible where past failures frown. Ebenezer was a field of defeat before it rang with the hymns of victory. And there is no place in your life where you have been shamefully baffled and beaten, but there, and in that, you may yet be victorious. Never let the past limit your hopes of the possibilities and your confidence in the certainties and victories of the future. And if ever you are tempted to say to yourselves, "I have tried it so often, and so often failed, that it is no use trying it any more; I am beaten and I throw up the sponge," remember Paul's advice.

In like manner I would say, remember and yet forget past successes and achievements Remember them for thankfulness, remember them for home, remember them for counsel and instruction, but forget them when they tend, as all that we accomplish does tend, to make us fancy that little more remains to be done. —Alexander Maclaren.

"GOD'S FIGHT FOR THE FREEDOM OF MAN"

(Dedicated to Dr. Howard Hyde Russell)

When God has a task on this earth to do,
He calls on men who are brave and true.
Men who will fight and suffer and pray,
Till the very end of the bitter fray.
The slavery of man He suffered to see,
And so He called Moses to set them free.
He answered and led his struggling band
Through long bitter years to the Promised Land.
To free men from sin—the task must be done;
So He sacrificed Jesus, His only Son;
Who was nailed to the Cross on dark Calvary,
And His precious blood shed for you and for me.
The pathway of man has been blazed by those
Who have borne the burdens and taken the blows;
And their greatest reward in this world has been,
The thought that they have been true to Him.

And still God saw that men were not free,
So He called brave leaders who crossed the sea;
And they founded a Nation on Freedom and Love
And the teachings of Him who reigns above.
And yet men were slaves and into the strife
He called Abe Lincoln who laid down his life;
In order that all men might live and be free;
And we honor his name from sea to sea.

But still God saw that men were slaves
To liquor which sent them to drunkards' graves;
He saw children starved and mothers abused
By husbands depraved by use of booze.
He saw man ruined and virtue betrayed,
And the flower of youth to wither and fade.
So his call went out for men who would fight,
And suffer and bleed and die for the right.

And into the battle against this foe
Men have been willing and glad to go;
And they are martyrs and heroes as well
As the bravest soldier that ever fell.
There are heroes unsung who in fierce civil strife
On the altar of Justice have laid down their life.
This tribute to these civil soldiers I pay;
They have made the world better by passing this way.

WE ARE WITH YOU BRAVE LEADERS—
WE'RE NOT GOING TO SHIRK:
BUT WE'RE GOING TO FIGHT AND WE'RE
GOING TO WORK
UNTIL THIS FOE HAS BEEN BEATEN AND
SLAIN
SO HE'LL NEVER BE ABLE TO RISE UP
AGAIN.

By George Y. Hammond,
Supt., Anti-Saloon League of Kansas.

RULES FOR READING

1. Read with pencil and notebook. Unless the memory be uncommonly vigorous, much of our reading will be a waste of time. The true student will be careful to master what he reads, and this can only be done by a system of note-taking. When once the habit is formed it becomes a pleasure rather than a drudgery. Sir William Robertson Nicoll has said, "It is easy to read; it is much more difficult to secure effectually the fruits of reading in the mind." The student who reads with pencil or pen in hand will be astonished to find how effectually the memory is aided by the practice of note-taking.

2. It is a good thing to have a "treasure" book, into which one can put what is striking, interesting, and suggestive. A striking passage may be extracted verbatim, and thus retained for future use. The reader's own comment, criticism, and ideas, instead of being lost as he reads, are seized and held by the methodical use of the pen. In a few years' time the reader will have gathered an invaluable accumulation of notes which must otherwise have been lost, and, moreover, the reader has, by this method, the satisfaction of feeling that he has done some genuine work and has something to show for it.

3. Verify, as far as possible, all historical and scientific references, and especially let no word slip past which is not understood. Do not be above using the dictionary and the encyclopedia.

4. Read with mental effort and grip. At times it is well to read books which tax all one's powers. There is a kind of reading which cultivates laziness and produces a comatose state of mind; therefore the student should occasionally read books which do not particularly attract him. He will thereby acquire the power of concentration and regulate his intellectual likings.

5. The workers' reading should be varied.

The library should not be all Bibles nor theological works. Care should be exercised lest the Christian worker's reading sink into the narrowness of professionalism. Any reader can easily run his mind into ruts, out of which it will be very difficult to get. Variety of mental occupation is restful to the mind. Romance, poetry, history, philosophy, biography, should all have their places; thus will one's interest be kept broad and fresh.—Jos. W. Kemp.

PULL UP STREAM

O how many are drifting with life's restless tide,
On the river of time, toward perdition they glide;
Never heeding the warning of shore lights that gleam,
They are thoughtlessly, carelessly drifting down stream.

It is easy to drift in the current so strong,
It is easy to follow the great, careless throng;
But to pull up the stream against waves and the storm,
Takes power of purpose God's will to perform.

Are you pulling up the stream with your Pilot and Guide?
Christ the Saviour will help you life's storm to outride;
If you faithfully bravely your voyage pursue
On to Celestial shores, there'll be welcome for you.

Then pull up the stream, though the current be strong,
Bravely take up your stand against sin, fight the wrong;
Then pull up the stream, Christian, bend to the oar,
For soon you'll be anchored near the shining shore.

—Haldor Lillenas.

IDEALS

To live in the affections; not to dwell in pride.

To cultivate courtesy, which fosters brotherhood and is the manner of the heart.

To be gentle with those who serve, since they are not free to resent.

To avoid arrogance, which corrodes the man and estranges his fellows.

To mingle freely with all classes, and thus to know mankind.

To be mastered by no habit or prejudice, no triumph or misfortune.

To promise rarely, and perform faithfully.

To choose hobbies with care, and pursue them with diligence.

To value people above thoughts, and thoughts above things.

To curb the personal wants, which expand easily and shrink with difficulty.

To forswear luxuries, ever indulged by shunting the cost on to others.

To be just, man's supreme virtue, which requires the best of head and heart.—Robert McMurdy, Chicago. Former President Illinois Bar Association.

Many people have learned to their sorrow and loss that it is possible to make bad financial investments. It is equally possible for us to make bad life-investments. The American Magazine recently carried an autobiography of a young convict in the Ohio Penitentiary, who has made such an investment of his life. He had every opportunity to make a worthwhile life-investment but he foolishly chose the bad. Again and again his father and juvenile authorities sought to influence him to change his life, but to no avail. Finally, after the patience of the courts had been exhausted, he was sentenced to fifty-five years behind prison walls. Soon afterward his father died of a broken heart. Thousands of young men and young women, too, are choosing just such an investment. What will warn them before it is too late?—St. C. E. Quarterly.

WHY A PRAYER LIST?

1. Because it cultivates the prayer life.
2. It shows one his helplessness apart from God.
3. It leads to a more careful study of and dependence upon the Word.
4. It makes one's praying more definite.
5. It incites to regularity in praying.
6. It develops perseverance in supplication.
7. It leads to definite results in soulwinning. A person cannot long go to God in behalf of an unsaved friend until he is constrained by the love of Christ to go to that friend for God.

"When we want to know God's will there are three things which always concern—the inward impulse, the Word of God, and the trend of circumstances. God in the heart impelling you forward. God in His Book corroborating whatever He says in the heart; and God in circumstances, which are always indicative of His will. Never start until these three things agree." —Unknown.

THE S. S. LESSON

Sunday, May 1.

Isaac and His Wells. Gen. 26:12-25.

Golden text—A soft answer turneth away wrath; but a grievous word stirreth up anger. Prov. 15:1.

Isaac represents a type of man who could live quietly in spite of stirring things going around him in the world. We too often forget that service to God may be well expressed in just keeping going on doing well though all around there are those who offer opposition. Quietism is something that the Christian must learn brings blessings that otherwise would not be his. The man or woman who is not ambitious to shine as a great one in the world, but, just satisfied to do his or her part well in the situation in which Providence has placed him or her, has an important place to fill in the economy of God. Letting ones light shine wherever one finds himself is in accord with that which exalts Christ, the true light which lighteneth. Paul reminds us that not many great or not many noble are chosen.

Isaac occupies himself with common labour, but it was a signified occupation. This is what all are expected to do. They should add to the sum of things by the product of their labors. An idle person is a useless person. The harvest that Isaac reaped was remarkable because God recognized his efforts. In all our lives we are sowers and we are sure to reap according to our sowing. The law of the harvest holds with all. The increase comes from God. We may water and we may plant but in faith we must leave the rest to God and God sees that there is a harvest. In material things Isaac came to have great possessions because he was diligent. We get great things out of our efforts when we put great energy into them.

With possessions come troubles as Isaac had to learn. His possessions made him the subject of envy to his neighbors. Those of us who are not blessed with great abundance may anyway enjoy the blessing of not having others become jealous of what we have. To many their prosperity becomes a curse. It requires a strong character and a life of truth in God's plans to possess and rightly use great wealth. Wealth alone does not create happiness. In very many instances it is the root of troubles that grow and continue to grow. Not many of us are called to be Isaacs, but, most of us belong to that class who can be happiest when God supplies just enough of our daily bread to have strength to do the duties of every day.

Digging wells was one of the greatest blessings that could be brought to that country. Water was precious and wherever it was available temporal prosperity was assured. The wells that Abraham and Isaac had dug were a real contribution to the wealth and happiness of the land. When the Philistines stopped them up they injured themselves as much as they injured Isaac. It is always so with every manifestation of spite and jealousy. Those who are given to it are the greatest sufferers. Yet, the Christian lives in a world in which opposition takes the form of trying to make uncomfortable the Christian life. We must expect it and we must remember that our attitude toward those who would injure us is the most potent thing for good or evil in the world. Non-resistance to evil is a principle set forth by our Lord. It is a sad comment upon the faith of many Christians that they have not confidence enough in this divinely given principle to try it out. In theory many would agree that it is all right but in its practical working out these same ones would maintain that it is too visionary. Isaac did not only do over the work of his father by cleaning out his wells, but, he also dug wells on his own account. Here are two lines of duty suggested. We must have a vital concern for the interests for which our fathers were responsible but we must also diligently concern ourselves about our own special opportunities. It remains for all of us to be true to the faith of our fathers and treasure the blessings it brought to us but it also is our present task to add our part to the accomplishments that belong to the present. The sacrifices of our fathers for us are to be passed down to our successors through sacrifices and efforts we also make.

For the sake of peace Isaac had to move from place to place. This was not convenient but it was consistent on the part of one who trusted in the Lord to care for him. Besides, like Abraham, he was a pilgrim and a stranger in the land in which he lived. A tent was his home, indicating that he looked for a better abode elsewhere, trusting upon the promises of God. Yet he had time, like his father, to erect an altar. Wherever one is there is place and opportunity for worship.

During much of his career Isaac was in the country of the Philistines. It was like living in the world. So long as we are in the world we must endure what the world has to give us. Finally he moved out of the Philistines' country and there had peace. It was like a separation from the world. Christians must be a separated people. When Isaac had finally separated himself from the world God appeared to him and renewed the promise he made with his father Abraham. The visions of God are the great source of assurance to those who prove themselves to be a separated people.

CORRESPONDENCE

Quakertown, Pa., March 29, 1932.—Quite a few of the members and friends of the congregation are on the sick list, but a large crowd was present at Sunday School and church in the morning sessions at which time Rev. W. S. Gottshall was agreeably surprised to know that about $200 had been turned over to our building fund in a special contribution.

The debt on the church had still been $375 so this was greatly reduced. During the past year (1931) the auxiliaries of the church transferred $479. From January 1, 1932 to March 27, another amount of $104 had been paid toward the debt.

The membership of East Swamp as you know is 115.

Four years ago the church had been renovated and other benches put in, so as to make the church more "home-like."

On Sunday evening, Mar. 27, a play was given "The Third Day" to a well-filled house. This play was given by members of the "Victory Bible Class." This class is taught by Miss Pearl Dietz, and Mr. Walter Landis. This very active class is noted for having done numerous good works both in the church and the surrounding community.

During Christmastime a needy family was supplied with some coal, flowers sent to the sick and shut-ins. Recently they purchased a carpet to be used on our extended platform which was very necessary. They also contributed toward the church debt.

Contributions are still coming into the hands of the Secretary and Treasurer of the church and we are looking forward to an early date when the debt may be "erased" entirely. May God richly bless all who have directly or indirectly helped to reach the goal set four years ago.

William W. Cope.

MENNONITE MISSIONS AND EDUCATION IN CHINA

(Continued from page 8)

to an impasse, because missions cannot conduct schools on the old plan when the Bible was supposed to be an open book in mission schools? To say that missions should conduct common school work in the present revolutionary China would strike directly at the national consciousness of the Chinese,—and that certainly includes those who are either members or leaders in the Christian Church.

In neighboring provinces some mission schools have tried repeatedly to register, but have been hindered by the local educational bureau when it came to the final issue. In fact the government does not want foreigners to control education, and by making such strict regulations for registration they did not expect that missions would reallly want to register their schools. A woman in the National Educational Bureau said, when asked about the religious restrictions in mission schools, that these restrictions on religious education in mission schools was a polite way of saying that the Chinese government does not want mission schools.

(To be continued)

OUR UNCHANGING FRIEND

I always go to Jesus,
When troubled or distrest:
I always find a refuge
Upon His loving breast.
I tell Him all my trials,
I tell Him all my grief;
And while my lips are speaking,
He gives my heart relief.

I always go to Jesus:
No matter when or where
I seek His precious presence,
I'm sure to find Him there.
In times of joy or sorrow,
Whate'er my need may be,
I always go to Jesus,
And Jesus comes to me.

JOTTINGS

Dr. B. O. Skinner, Ohio state director of education, was the speaker at the Bluffton College Vesper service last Sunday.

The double chorus of Bethel College, Newton, Kan., under the direction of Prof. W. H. Hohmann, rendered Theodore BuBois' Oratorio in the Newton City Auditorium. This program represented the eleventh presentation of the oratorio.

The Annual Meeting of the Eastern District Conference will be held in the Second Church, Philadelphia, April 28 to May 1. There will be no services held in most of the Eastern District churches on May 1, on account of the Conference meeting.

A choir of fifty voices, under the direction of Alvin Burkholder, rendered the Easter Cantata, "The Easter Alleluia" in the Ebenezer church, Pandora, Ohio. The soloists were, Angeline Althaus, Norma Lugibihl, Waldo Hofstetter and Chris Gratz. Mable Amstutz was the pianist.

The First Church Philadelphia, is conducting a Leadership Training School, which is now in its second semester. Two courses are offered: "The Message and Program of the Christian Religion" and "Church History." The pastor, Rev. Carl Landes, has been asked to serve on a committee of the Philadelphia Federation of Churches which promotes interchange of pulpits between white and colored ministers. The purpose of this interchange is to promote a more Christlike attitude toward the members of all races.

The Christian Endeavor Society of Eden church, Schwenksville, Pa., celebrated its fourth Anniversary last Sunday evening, at the regular evening service. On Wednesday, March 30, the society sponsored a social event in Harleysville, a neighboring town. The affair was in charge of Mrs. Frank Armstrong, chairman of the social committee. At a recent meeting of the Executive committee of the Perkiomen Valley branch of the Montgomery County Union the society was voted the most progressive in the Valley. As a recognition of this achievement a framed photograph of Dr. Francis E. Clark was presented to the group.

Two books from the pen of Prof. Peter Epp of Bluffton College have recently come from the press. The one "Erloesung" is the story of a Mennonite family consisting of husband, wife and two sons, all of whom perished in the Russian upheaval. All the traits, experiences and details are taken from life as it was in Russia in those days. The other work "Eine Mutter" is a story related to a large family by an aged Mennonite mother. Her story covers a period of about seventy years describing the life of the Mennonite Colony in South Russia. This work was planned as a piece of literature but it has also historical value in so far as it shows how great political events in the last seventy years affected the life of the Russian Mennonites.

Rev. S. M. Musselman, formerly of Bluffton, Ohio, has changed his address. He now lives at Pretty Prairie, Kansas. All mail intended for him should be forwarded to the Kansas address.

The Western District Conference met in special session, April 6, to consider matters concerning Bethel College and its relation to the Conference. The Conference was held in the Newton, Kan. City Auditorium.

A special Missionary Service was held in the Springfield, Pa., church, last Sunday, when Mr. and Mrs. Fred. Whitemore of Lansdale were present and gave addresses. Mr. and Mrs. Whitemore served as missionaries in Africa.

A meeting of the Board of Counselors of the Mennonite Peace Society was held April 2nd, in the Musselman Library at Bluffton College. Miss Musselman, the field representative of the society, who has been on tour in its interests in the Middle West, was present.

Dr. J. W. Kliewer, president of Bethel College, will sever his relation with the college with the close of the year. The service that Dr. Kliewer has rendered to the church and college during his administration has been a valuable contribution to the progress of our people. There is no definite information as to who will succeed Dr. Kliewer in the office.

The Rededication Service of the Germantown, Pa., church held last Sunday offered a program of interest. Rev. Howard Landes gave the word of greeting. Rev. S. M. Grubb read a paper on "The Historic Value of This Church." The deacon, Mr. Walter H. Temple, made an address on "Why and How This Church Was Repaired." The Rededication Sermon was preached by Rev. A. M. Fretz. Special music was given by the Brotherhood Chorus of the Lansdale, Pa., church.

A well rendered musical program was given in the Bethel Church, Mt. Lake, Minn., by the Music Department of the Bible School at Mt. Lake, on the evening of March 20. The program was in charge of Miss Elizabeth Schroeder, the instructor. It consisted chiefly of piano solos, duets, trios and songs. Short talks were given by the Bible School professors on "The Home," "The Church" and "The School."

On Sunday, March 13, Mr. Ellis H. Sprunger stopped off at Upland and visited Rev. A. J. Neuenschwander and family. After the evening service, Mr. Sprunger met many who years ago were close friends to the late James Sprunger. About twenty years ago Mr. James Sprunger was staying in this community recovering from severe sickness. The friends inquired about Sarah Sprunger and also about Dorothy, the daughter of Mr. and Mrs. James Sprunger who spent many weeks in Upland during the time her father was stationed at Long Beach as Y. M. C. A. Secretary of California. Ellis H. Sprunger is taking up Y. M. C. A. Secretarial work in San Francisco.

Timely Books for Those Who Think

THE HORROR OF IT

Camera Records of War's Gruesome Glories

By Frederick A. Barber

Here is a book just off the press that will do more to convince the younger generation of the utter futility of war than any book that has ever been published. No one who is interested in the Peace Movement can afford to be without it. The 90 illustrations with a few appropriate remarks by leading poets and writers on the war make this a unique book.

Price, postpaid $1.50

Now It Can Be Told

By Sir Philip Gibbs

An authentic account of the World War experiences of a newspaper reporter who dared not write everything he saw while the war was still on. This book is an eye-opener. It should be in every library so that youth may read and not forget the horror of war. No better book has ever been written. Every speaker on the problems of War and Peace should read this book in connection with "The Horror of It."

Price, postpaid $1.00

Today's Newsmap of China and Japan

Follow the news of the current history making events in China and Japan on this up-to-the-minute map.

Price, postpaid, only 50c

Fight False Propaganda With Facts

Wet propaganda is flooding the country. Millions of dollars will be spent to elect wet candidates for local, state and national offices. The only way to fight false propaganda is by knowing the facts and making them available to the others. Here are some of the outstanding books on the Alcohol Problem and Prohibition.

Prohibition and Commonsense

By Earl L. Douglass

A fearless appraisal of the unrealized logic and the common sense of prohibition by a keen student of the present generation.

3d thousand. 322 pages.

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By Ernest Gordon

The most significant historical document on the social and political corruption of the brewing industry.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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BITS OF GERMANTOWN HISTORY

S. M. Grubb.

(Paper read at the reopening of the Germantown Mennonite Meeting House upon completion of repairs, April 10.)

Our Mennonite ancestors in Europe were so driven from pillar to post by their persecutors that they had neither the means nor the inclination to erect imposing or permanent buildings. They were pleased to call themselves "The quiet ones in the land." When they were permitted to build it was only in inconspicuous places so situated that their houses would be scarcely noticed. Sometimes they had to build up an alley and even there, for fear that they might be noticed, they were compelled to plant a tree before that alley. Sometimes they had to locate back of barns and the worshippers had to cross barn yards to get into their meeting houses. The old meeting house in Witmarsum, where Menno Simon is believed to have preached, was demolished in 1876. Perhaps the oldest standing place of worship remaining is an old Dutch barn in which the fathers in the faith gathered in secret meeting in the 16th century.

Having always to consider that they were being watched and suspected the most natural places during the Reformation in which they might worship were private houses or the woods. When they were tolerated and permitted to have houses of worship these buildings differed from the churches that served the established forms of worship. There were no towers or bells or other evidences of accepted forms of ecclesiastical architecture. Plain benches or chairs and a table served all their needs. The Swiss refugees in the early 18th century who came into Holland much as the Russian Mennonites have been filtering into other countries, when they established separate meetings, did not even arrange their benches in formal order but clustered them about the stove. In Prussia and Russia Mennonite meeting houses were of a distinct type which we find reflected in many of our churches in the West which were erected by congregations of Prussian or Russian origin. Examples of such buildings may be found in Kansas, Nebraska and Minnesota.

Our American Mennonite forefathers in colonial times, being poor, did not erect houses of worship until twenty-five years after their arrival. The first building erected on this site was a log structure that serves well the needs of the little flock. Before that time they met in private houses. In later times stone was used which was the cheapest and most enduring material they could secure. While the first meeting house was erected in Germantown to be replaced by the present structure, the oldest standing building now surviving is the Coventry Meeting House near Pottstown now only occasionally used, the original congregation having been absorbed by the Vincent congregation a few miles to the south.

When it was decided to replace the old structure with the stone building of today it was necessary, first of all, to secure funds. Then as now, a campaign for subscriptions was undertaken. Among the subscriptions there was one for 13 pounds, two were for 11 pounds, one for 9, nine for 5, two for 4, etc., The total amount subscribed, including the sum of 9 pounds, 2 shillings and 3 pence secured from the sale of the timbers of the old house, was 204 pounds 4 shillings and 10 pence.

The house was evidently completed in fair weather. The matter of heating did not get attention until cold weather was upon them. The old stove, that had been used in the former house was then sold, and a new "Crown in the Cannon" was purchased at the cost of 5 pounds. One of the earlist type of stoves was fired from the outside of the house. Perhaps this was of the type installed since on the North side of the house there is a sagging in the masonry that shows that it had been tampered with in some way.

Poor, as was the little congregation there appears to have been a spirit of charity and helpfulness in the little flock. A year after the erection of the building and until 1837 there are records of money expended for charity. In 1771 a grant of 5 pounds was made as a charity to Abraham Swartz. The same year 5 pounds was paid for the freight of Jacob Smith, a newcomer, and 2 pounds for the freight of Jacob Swentzer. The above mentioned were probably redemptionists, that is, their services were sold for a period of years by the captains of the ships that transported them to America in lieu of fare money. Friends sometimes released the Redemptionists by paying the obligation and thus saved them from a long period of what practically amounted to peonage.

The charity funds of the church were regularly audited. The first audit was by a committee headed by Andrew Zeigler, a minister of Skippack. The other members were Nicolus Rittenhouse, Jacob Keyser and Abraham Rittenhouse, all of Germantown. Abraham Rittenhouse seems to have been, according to the audit, the custodian of the Poor Fund which, upon his death, was passed to his son Nicolus. At a later period the names of Jacob Funk and John Cassell appear on the records.

Naturally the currency of the country was in a terrible mix-up because of the Revolutionary War. The note of the auditors in 1775 says:

We the subscribers have examined the whole amount and find with the money brought out of the Charity Box eight pounds, one shilling, ten pence in silver and gold and fifteen hundred and thirty-two coppers and forty-two half coppers and thirteen shilling and six pence old paper money and three pounds in resolve money in the hands of Jacob Knorr. At this time the coppers go at twenty-four for a shilling for which it is agreed that they might be exchanged if called for. In 1787 there were 936 coppers exchanged for 39 shillings in silver and the remainder at four for a penny. In 1791 in the general audit of the church funds there were 15 pounds, 4 shillings and 11 pence (several pieces being of doubtful value.) "Which together with books and papers was this day delivered into the hands and care of Jacob Keyser, Cordwainer, by John Minnigh in the presence of us subscribers—some pieces of uncertain value."

In 1808 we learn that there were four pieces which were not counted but which Minnigh was to "sell and charge himself with."

At the time of the building of this house the membership numbered 25. The next year 10 more were added. In 1774 John Funk, his wife and daughter joined. The Funk family numbered some prominent members in the Mennonite church, conspicious among them was the late John Funk of Elkhart, Indiana, who served his generation in the Mennonite church above any other and to whom, for his publications, the church owes a dept of everlasting gratitude.

No records of the membership remain of the period from 1787 until the middle of last century. Perhaps the reason why so few of the records of the church survive is because Germantown became more and more a mere outpost of the Skippack church and there was little to be recorded. At that time Skippack was a solidly Pennsylvania German section while the use of the English language increased. We must remember, too, that immigration of Mennonites into America had practically stopped with the end of the surviving records and here in Germantown there was no prospect of growth and maintenance from Germans coming into this country. It happened in Germantown, as it always happens where there is a transition from one language to another, that the old people thought that they would be losing something if they were to surrender to the new language and stubbornly insisted upon maintaining **status quo.** By the way the old negro's definition about fits very well when the phrase is used. "Status quo" he said, "is the mess we are in." On the other hand, in those days, the young people had little or no voice in matters of church and so either refrained from joining church or united elsewhere. Had our fathers been alive to the situation rather than insistent in their conservatism the Mennonite church of today would have a more influential part in the Christianity of our day.

There remains a program of services for the Germantown church which was drawn up during the last decade of the 18th Century for the convenience of the Skippack ministers who took turns in visiting the mother congregation and no doubt the bishops regularly conducted communion services. I recall an aged woman who recited to me as a boy how her father and mother, living on the Perkiomen, would rise at dawn and saddle their horse and both ride to Germantown to the services when it was his time to preach and then get back before dark to feed the stock. In our day this some twenty miles would be no very great undertaking by auto but in those days with only one tired farm horse more was done than any couple I know of would now be found to undertake.

The present furnishing of the Meeting House were installed during the Hunsicker regime in the early 60's. The walnut pulpit cost $30.00 and the stuffed sofa that once stood behind it also cost $30.00. They were built by a firm, still in existence, that has been doing business within a block of this church for considerable more than a hundred years. Before the introduction of the present pews plain benches served the purpose. One of the arrangements peculiar to old Mennonite Meeting Houses was a long pole suspended from the ceiling which had a row of pegs upon which the men hung their coats and hats. If there were horse sheds, as was usual with nearly all places of worship, we do not know where they were located. Regular fees were paid into the treasury of the church for the use of the cemetery.

It is probable that the very oldest graves were not marked or perhaps were marked with field stones which have long ago crumbled away. The oldest marker has the date of 1739. There are others of 1754, 1769, 1758. The latter being that of one of the ministers, John Connards, who was born in Crefeld, Germany, in 1681. The earlist Germantown marker surviving is that of Cornelius Tuyson, who is buried in the Upper Burying Ground at the Concord School House.

Just what was the setting in which this meeting house stood at the time of its erection is hard to visualize, everything has changed completely. We do know that several tanneries were in the neighborhood for the reason that the hill side abounded in springs that fed into a little stream at the foot of the hill that drained into Paper Mill Run where William Rittenhouse, the first minister of this church, built his mill which was operated through several generations of his family. It is interesting to note that this month the scientific world is observing the 200th anniversary of the birth of David Rittenhouse who was born in the stone house erected by his great-great-grandfather, William Rittenhouse the preacher. David Rittenhouse was a noted character, having distinguished himself as an astronomer, a mathematician, a maker of scientific instruments and a statesman. He succeeded Benjamin Franklin as president of the American Philosophical Society. He was a member of the Committee of Safety during the Revolution which had the power of life and death as well as treasurer of the State of Pennsylvania before the adoption of our National Constitution. He was also the first Mint Master and under his direction our first national currency was made. While there is no evidence to show that he was ever connected with the Mennonite church, he came of Mennonite stock and the bundle of books and the chest of tools he inherited from an uncle, who may have been a Mennonite, was the making of a great philosopher, a statesman, as well as a clock and instrument maker out of David. Germantown Avenue has many distinctions. It is the longest business street in the world. It is also the most written about street in the world. How many things have passed this Meeting House in bygone days! Hither and thither rode or drove the farmers from the Skippack on their way to the Philadelphia markets long before Germantown became a part of the City of Brotherly love. Back and forth marched the armies of both the Brithish and Colonials. Here, like a sentinel of peace stood the Meeting House while the bullets of the contending forces flew thick. Past the doors were carried the wounded on stretchers and doors to the temporary dressing stations that were established. Several decades later, when LaFayette was a visitor and a great parade was arranged in his honor, one of our members who survived until late last century, was one of the little flower girls arrayed in white who came out to meet him.

One of the oldest pictures of the Meeting House was drawn by a local artist, Richards by name. It shows a squatty chimney but otherwise is in keeping with the design of the house as it is now. The street level was con-

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siderably lower at that time than now. The iron fence that remains to this day was erected in the year 1858.

Following is a list of ministers who have preached in the Germantown cengregation since 1683 according to the tablet above the pulpit:

William Rittenhouse
Jacob Gottschalk
Hans Neues
Herman Karsdorp
Martin Kolb
Dirck Keyser
Nicholas Rittenhouse
George Gorgas
John Conrads
Jacob Funk
Andrew Zeigler
Matthias Pennypacker
Abraham Oberholtzer
Heinrich Pennypacker
David Ruth
Joseph Showalter
Jacob Oberholtzer
John Hoch
Abraham Wismer
Jacob Gross
Christian Haldeman
Johann Berge
Heinrich Hunsicker
John Minnigh
George Hellerman
F. R. S. Hunsicker
Israel Beidler
Abraham Hunsicker
Henry A. Hunsicker
John M. Halteman
N. Bertolet Grubb
William McCarthar
Henry A. Frederick
Albert E. Funk
Silas M. Grubb
Samuel Musselman
Frank F. Gabel
John W. Bayley
Anthony Shelly
Howard T. Landes.

Of most of these ministers something is known, more or less. William Rittenhouse the first on the list was also the first papermaker in America. Nicholas Rittenhouse was his son. Jacob Gottschalk made a remarkable contribution to the history of the church in a long letter he sent to European brethren describing conditions among the American Mennonites of his day. That letter is the most valuable contribution to our historical literature of the Colonial Period. The great-grand-son of Jacob Gottschalk was my great-grandfather, one of the founders of the Eastern District Conference and the ancestor of 76 ministers who are serving or have served in various church connections. Hans Neues had a quarrel with his brethren and moved to get as far away from them as possible, locating in what is now the upper part of Montgomery. We wonder if he has turned in his grave since both a Mennonite church and a Mennonite Old Folks Home were built on the ground he owned in that quarter. Martin Kolb was one of a committee that superintended the publication of the Martyrs Mirror, the largest literary work in colonial America. Dirck Keyser came from Amsterdam where he had been a silk merchant and built the house still standing a block north of this church. The Mennonite population of the Island of Wieringen, in Holland, is a large one many of whom to this day are either Keysers or relatives of the Keysers. There is a street in Germantown, Gorgas Lane, named after Gorgas. John Conards was the son of Tones Conards who built the first house in Germantown and arranged for the printing of the Mennonite Confession of Faith in 1737. John Funk was one of a family that has been conspicuously identified with the church both here and in Europe. Andrew Zeigler, another ancestor of mine was a bishop in the Skippack district during the period covered by the Revolutionary War. Matthias Pennypacker was the great-grandfather of Governor Samuel W. Penneypacker of Pennsylvania. He was a man of large affairs and is said to have written the longest will and had the largest funeral in Colonial Pennsylvania. He is also reported to have known the New Testament by heart in both the German and English languages. The two Oberholtzers were of the family from which John Oberholtzer, one of the General Conference came. John Minnigh was the last of the preachers to conduct services in the German language. Heinrich Hunsicker and his son Abraham Hunsicker were among the first ministers in the Eastern District Conference. F. R. S. Hunsicker served later in the Presbyterian church and had the distinction of being the first minister coming out of the Mennonite church in America to receive the title of Doctor of Divinity. He was a noted teacher of mathematics in Freeland Seminary, the forerunner of Ursinus College. Abraham Hunsicker, the son of Heinrich led a separation in our conference shortly after its establishment. His party organized the Trinity Christian and Reformed Mennonite Church, now extinct. John Halteman came from the Old Mennonite Franconia Conference and lived at New Britain, Pa. William McCarthar was a Methodist local preacher and supplied the congregation for a time. Harry Frederick, a member of the First Church and a Moody convert, was a Pennsylvania Dutchman who spoke with an Irish accent, having learned it among the Irish in the Pennsylvania coal fields where he lived for a time. Later he served in the congregational church. Albert Funk was one of our early missionaries to the Indians. His later association was with the Christian Alliance and as an officer of that organization he made several inspection trips around the world. He died several years ago and was buried in the Mennonite church yard at Bally, Pa. Samuel Musselman is now pastor of the Mennonite church at Pretty Prairie, Kansas, and is also a member of our Foreign Mission Board. Frank Gabel, my friend and neighbor, died three years ago. John Bayley served longer than any other minister and came to us from the Methodist church. His untiring service and unselfish ministry assures him a blessed memory with all who knew him. Anthony Shelly, before his coming to Germantown, served churches in Pennsylvania, California and Ohio. For a number of years he was the president of our General Conference and a member at various times of both the Home and Foreign Missionary Boards. He was also at one time one of the editors of The Mennonite. Howard Landis, when he came to Germantown had the distinction of being the youngest Mennonite minister and the pastor of the oldest Mennonite congregation.

R - E - T - R - E - A - T

"That's the word we think can't be beat."

That may sound like extravagant praise for one word, but just listen to eighty voices singing with gusto over the first meal in camp for the Eastern Conference Retreat and you will be almost convinced of the truth of the statement.

Then shift those eighty or more young folks about a bit in the "Get-together" Social, give them a chance to put their heads together and then go into action to prove their mettle as—well anything from college presidents to just plain "rooters."

Next quiet them down with a morning full of Bible Study, Missions or Church History, and note the effect as they again fill the dining porch for lunch on Saturday. Is it a subdued group after realizing the serious as well as the as the social side of what a week-end conference can mean? Not much! Quiet is maintained without difficulty as thanks are voiced to Him who has added to His many blessings this opportunity for fellowship. Voices are stronger than ever as they join in various groups to make themselves or their ideas known, or to lend recognition and support to the Conference leaders. Of course, some lulls are necessary to allow full recognition being given to the main purpose in hand—plenty of good "eats" are not to be wasted, even for the sake of proving to the next table that they cannot make all the noise. Quiet, too, in a more or less degree, is given to announcements which appear to come up in spite, or accord with, well laid plans.

But before and after and in-between, the unplanned but nevertheless not-to-be-forgotten choruses, questions and responses make of mealtimes one of the outstanding features of the conference.

And now! listen! With even more pep behind it, with more real meaning to it, with more whole hearted participation, they are at it again.

Are you going to the Fifth Retreat at Green Lane? Registrations are open! If you cannot go, why not send someone? If you can come, join us by all means as we "sing it and sing it again."

R - E - T - R - E - A - T

MINISTERS AND DEACONS OF EASTERN CONFERENCE MEET

On Friday, April 8, the Ministers and Deacons of the Eastern District Conference, met in the First Mennonite Church, Allentown, for mutual discussion of the problems and qualifactions of those who thus serve. It was the fourth gathering for the conference year.

Rev. Howard G. Nyce, president of the

conference, presided. Rev. Nyce also served in the capacity of host by virtue of being pastor of the entertaining congregation. The devotional period was conducted by Rev. Freeman H. Swartz, Secretary of Conference. As a basis for his remarks he used the first Psalm, giving a brief discursory exposition of it.

The papers presented at the afternoon gathering were the most exceptional that have been presented for many a day. Rev. S. M. Grubb, pastor Second Mennonite Congregation, Philadelphia, read a very interesting preparation on "The Deacon from a Minister's Point-of-view." Mr. Jacob R. Fretz, deacon of the Grace Mennonite Congregation, Lansdale, read a straight forward discussion of "The Minister; His Person and Work." Since one has appeared in these columns and the other is to appear shortly, no further comments of their value are necessary.

The evening program was of a more general nature. The assembly was composed of a number of laymen The speaker secured was Dr. Robert Fritsch, Allentown. Dr. Fritsch is a member of the faculty at Muhlenburg College and one of the most popular Bible teachers in eastern Pennsylvania. He chose as his theme: "The Perfect Man." His discourse was in reality an expository presentation of the first thirteen verses of Ephesians four. It contained not only much suggestion and rich food for the spiritual life of those present but was an illustration of a good gospel sermon. And the capability of Dr. Fritsch in this line is unquestioned in his home town. He has, in addition to his teaching and his lecturing, a local pastorate of no mean size.

The most touching of the day's events was the exposition of the thirty-second Psalm, during the evening devotions, by Rev. A. M. (referred to among the younger ministers of our Conference as "father") Fretz. Following the example of the afternoon service the Psalm was read responsively and Brother Fretz's comments added as we read.

The Ladies Aid of the local congregation supplied a supper for the visiting "brethren" during the intermission. A number of Conference Problems were also discussed during the business periods of the sessions.

Freeman H. Swartz.
Conf. Sec.

MENNONITE MISSIONS AND EDUCATION IN CHINA

(Continued)

With the rise of nationalism in missionary countries, it should become a recognized fact with the missionary church in western lands that the governments now demand control of education, mission schools included. Then there is the church in the mission field, made up of nationals, who are zealous to make out of their country a strong, helpful nation. The writer is of the opinion, as are many missionaries in China today, that the missions have led the way, and now is the time "that ordinary education should be entrusted to the church rather than continue to be conducted by the Mission" (Minutes of Annual Meeting of North China Mission of the Presbyterian Church in the U. S. A. 1930). This position the writer holds for a number of reasons, two of which are, (a) The Church is Chinese, and as nationals they can better cope with the problems connected with the education of their children, governmental and otherwise; and (b) The missions, as they come into their own, will need all the funds still coming from the financially depressed homelands for their more expanded and more intensive program of evangelism, and for Bible Training. (Do please read Dr. Harrison's earnest and thought-provoking article in the Missionary Review of the World, June 1931, "Are Our Missionary Methods Wrong?")

With common education now taken over by the Chinese government, and the Church slowly coming into her own, there seems to be no question but what the Church in China can take care of the common education of their children in cooperation with their government. Dr. Harrison says, "Then you see unquestionably the whole missionary enterprise will become more and more **purely evangelistic.** This is not a criticism against missionaries of the past, but it is recognizing the significance of the movements of the present .... The future undoubtedly belongs to the evangelistic side of the enterprise and less to its educational side. The prevailing view that missionary work is going to become more educational is dangerous, because in so far as we are obsessed with that false idea, we will find ourselves pitted against the irresistible current of the time."

The same writer then goes on to state that the records of mission education are against the commonly accepted idea that mission schools have been productive of sufficient evangelistic results. Dr. Harrison's statements are plentifully suported by an investigation made into the educational work of a large neighboring mission. They had spent in the last ten years over $700,000.00 for mission schools, and the direct result for evangelism was three lay leaders (Chinese church leaders who are entirely supported by church members). Even the results of the mission's 60 years' history in education were very meagre, and it was found that of the thousands of students who had passed through their mission schools, only a very small per cent ever get near a church after they had left the mission school, unless employed by the mission.

4. What is the main purpose of missions? We do well to recognize bald facts. We in our Mennonite Missions in China must say with Dr. Harrison that education "has not been as effective as we wish in evangelizing . . . In some cases it has been carried on in a way that has done actual damage." The writer would go even farther and say, that he believes our mission in China has not reached nearly the results in our mission program that we would have, had we rather used the funds at our disposal for evangelism than for mission schools as we conducted them. Dr. Harrison points out that only about one out of a thousand Mohammedans and Hindus who attend mission schools become Christian. One feels that way about a great majority of our former mission school students. Proof for this statement is seen in the lives of the boys and girls that have been in our schools but are not employed by the mission. It should be clear in the minds of all that mission employment is a very poor test of a Christian character in a mission convert. It is also our experience with most former mission students, that once they are not in the employment of the mission they show very little or no interest in the church, even though they be baptized.

There used to be missionaries, and there may be still a good many, who held that the work of evangelism should be turned over to the Chinese Christians and that missions should do educational, medical, and other specialized work. Thank God, the tables are turning, and the missionary is getting into his real inheritance. And if people will still not believe, they will be shown. If you look on page 300 of the April (1931) Missionary Review of the World, you read that the "united appeal of all Christian bodies for a repeal of the restrictions upon religious education and worship in Christian schools closed with this sentence, 'This is final, let the matter be accepted by all as settled.' " That means that the government will not permit Christian teaching in schools, whether mission or government.

Therefore let us not forget our summons, and keep looking up, and believe in the ultimate victory of the Church. The old Commission still holds, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16.) And how shall they preach except they be sent? As it is written, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." (Rom. 10:15).

Let us not for a moment lose our missionary vision nor get discouraged at the present mission schools outlook, for we may well believe it is of God, and that He now points us again back to **our first duty, EVANGELISM.** There is more than we can do in this line, and we welcome a rapid development of Chinese Christian Churches who can take over greater evangelistic responsibilities. We can conduct Bible Schools, and medical work is still going on. Medical work is also very temporary in China. No medical missionaries are sent to Japan today because Japan is able to take care of that work herself. It is slowly coming to that in China, but for the present we can still use more medical missionaries. But as long as a people is so far from being evangelized as are the Chinese people, we may well pray, give, and go until Jesus comes, or directed otherwise by the Master Himself. Missions do pay if carried on in God's way.

In conclusion let me say that the missionary has no fault to find with nationals in their aspiration to control education, and the Church in each country will need to find a way to impart Christian instruction to their children as have the churches in western lands, or directly deal with their governments so that such instruction is not ruled out by the government in their own church schools. The pity of it is that mission schools have been "too broad" and so have trained many opponents to Christianity who know the Bible well enough to tie the average country evangelist into a knot. There have been good and bad results of mission education, and we look forward to the best solution of the education problem in mission lands which shall redound to the glory of God. Let us pray earnestly for the Chinese Church that she may become stronger, and that she may always endeavor to bring up her children in the "nurture and admonition of the Lord." In that is contained the germ of life for the Church in China, and she cannot afford to do otherwise. Above all let us earnestly pray and believe for a mighty spiritual revival in China and over all Christendom. That would solve all our outstanding problems like nothing else would.

I will close with the words of Dr. Harrison, "In the rise of nationalism we have a phenomenon that is growing and that is going to be the governing factor in practically all of these mission fields. This means that the missionary enterprise will increasingly be evangelistic and less educational, and that the evangelistic message we carry must of necessity be more and more of a PERSONAL GOSPEL, relating the individual to Christ, rather than a social gospel, as we in the West interpret it."

P. J. Boehr,
Tamingfu, Hopei, China.

CORRESPONDENCE

Beatrice, Nebr.—Holy Week was a week of spiritual uplift for the Second Church of Beatrice, Nebraska. Wednesday evening, Brother James Liu, one of the Chinese students of Bethel College, spoke to a large and attentive audience. The other Brother, Stephen Wang, spoke in the country church at the same time. They are fine young men and dear Brethren in Christ.

Thursday afternoon the P. A. Penner family arrived at Beatrice. The same evening they were present at a meeting of the Sundri Bai Mission society in the home of Rev. and Mrs. M. Horsch.

Good Friday morning, Brother Penner preached in the Second Church, also Sunday evening and Monday evening. Brother Penner has heart-gripping messages for our churches.

Monday afternoon Sister Penner spoke in the Second Church to the Sisters of the Mission societies at a union meeting.

Easter Sunday, Miss Mariam Penner spoke to the children of the Sunday school in connection with an Easter program. As a part of blessed Easter morning services, the Second Church had the joy of adding eleven souls to its membership, five by baptism and six by letter and the right hand of fellowship. May all this blessed work and seed sowing bear fruit for eternity.

First Mennonite Church, Wadsworth, Ohio. —Due to the fact that our correspondent resigned and our church council voted on me to fill the vacancy, I shall try to relate the good work our church is doing.

Our annual business meeting was held at the church on New Year's eve. The meeting began at 8 o'clock and after all business was transacted the congregation voted unanimously to retain Rev. Shelly for another year. The business meeting was followed by a social hour and a nice lunch, after which Mrs. Rev. Shelly conducted the Watch Night Service in absence of Rev. Shelly.

On January 3rd, on account of the illness of our pastor, Rev. P. E. Whitmer of Pandora, O., was with us and gave a very impressive sermon. He also administered the Holy Communion.

Holy week was a very inspiring one. We had services on Tuesday, Thursday and Friday evenings, which all were very well attended. On Friday evening there were twenty young people baptized and three taken in by confession of faith, it being one of the largest groups taken into our church at one time. This was a very impressive service as well as encouraging to all of us.

For the last three years the churches of our city have had Union Services on Good Friday, from 12 o'clock until 2:00 P. M. This year the services were held in the Grace Lutheran Church with a very large attendance. Seven of our ministers spoke on "The Seven Last Words of Christ." The Lutheran Choir gave several musical numbers.

Preparatory services were held at our church on Friday evening, April 1st. Communion was then given on the following Sunday, April 3rd. Never, in the history of our church has there been as large a group of our own communicants, as there were at this Lord's Supper. We are very grateful to our pastor for his untiring efforts in his work since he is with us.

On Sunday, April 3rd, the pastor and a ladies' chorus conducted a religious service for the inmates of the Medina County Home. The sing-

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
May 1.

Finding My Place in Life. John 21: 15-17.

"I will study and prepare myself, and then some day my chance will come." These are the immortal words of Abraham Lincoln. And is it not a fact that there is a very close relationship between that thought and the theme of our topic for tonight? Quite often while one is trying to get that full preparation, the inspiration comes, telling us what our chosen life-work is to be. Very true it is not an easy task to find a suitable vocation in a time like this. Never before was it more difficult for young people to decide as to how they shall invest their lives than it is today. So many of our vocations and professions are over-crowded, life seems so uncertain that an exceedingly heavy task is placed upon the youth who must decide in these days. There is however this redeeming feature, namely that it is a good time to get a good thorough preparation, the one who is best prepared will be the one who will receive the best openings in the coming years. And then too, we believe we are living in a progressive world and that sometime in the coming years "the best is yet to be."

How Can I Find My Life-Work?

That is an old question, yet as new as is the experience of youth. Each successive generation must decide the answer for itself. And even then it is an individual question, it should never be decided by loving parents nor by doting teachers or friends. There are several things in life which should be definitely personal and this is one of or friends. There are several things in life which many have found helpful in helping them decide what their life-work is to be:

1. What kind of work do I like?
2. For what kind of work do I have abilities or talents?
3. Does the world need the kind of work in which I am primarily interested?
4. How much training am I willing or able to get?
5. Am I going to be satisfied with the rewards?
6. Is the work I am contemplating to do Christian?

"It is in the inborn nature
Out of which true manhood grows;
Nourished by a helping nurture,
It will blossom as the rose.
Not the lazy, aimless trifler
Will attain the lofty height;
But the plodding, stedfast toiler
Gains the summit by his might."
—M. P. Hayden.

Our public school system is doing much to help boys and girls dicover themselves. High schools especially have availiable vocational departments in which boys and girls can try themselves out in vocations, like wood-working, carpentering, brick-laying, farming, engineering, cooking, sewing, painting, drawing, writing, etc.

We cannot over-emphasize the advisability of more of our young people to turn to farming. There is a decided swing toward the farm. There is no doubt but that there will be a tendency toward smaller farms and less of power machinery than there has been in the past few decades. We must somehow take care of our unemployed who really want to work, and where is it possible to find healthier, satisfactory living than on the farm? We will have a larger number of Master Farmers doing one piece of farm work especially well, and that does not necessarily mean on a large acreage basis.

It would be a good plan for the committee in charge of this meeting to invite a number of able representatives of various vocations like for instance a doctor, an educator, a master-farmer, and a tradesman. Invite as many as you will have time for, and ask each one of them to give a brief talk on the service and rewards of their various vocations.

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care."

Questions

1. How can we put purpose into life?
2. How much should young people be influenced by the financial returns in their choice of vocation?
3. How much educational preparation should one aim to get?
4. How can one know how and where to prepare?
5. What specifically Christian callings are a challenge today?
6. To what extent should all vocations be Christian?

Let Us Study the Scriptures

Mon.—Read I Sam. 1:11-28. Dedicating a boy.
Tues.—Read Rom. 12:1-10. A place for all.
Wed.—Read I Cor. 12:12-20. Using one's gifts.
Thurs.—Read Eph. 2:1-10. Foreordained to do good.
Fri.—Read Heb. 10:1-7. Seeking God's will.
Sat.—Read Dan. 1:3-16. Led by God.
Sun.—Read Jn. 21:15-17. Finding my place in life.

It is a beautiful tradition of the Jewish rabbis that when Moses was a shepherd under Jethro in the land of Midian, a little lamb went frisking from the flock and strayed into the wilderness. Moses, full of the spirit which loveth all things—both man and bird and beast—and faithfull in little deeds as well as in great, pursued the lamb over rocks and through briars, and after long hours of weary search recovered it; and when he had recovered it he laid it in his bosom, saying: "Little lamb, thou knowest not what is good for thee; trust me, thy shepherd, who will guide thee aright." And when God saw his tenderness, and the straying lamb, He said, "Thou shalt be a shepherd to my people Israel."
—Dean Farrar.

BLUFFTON COLLEGE "COLLEGE CHURCH"

By Ivan Badertscher.

In its two years of existence the Bluffton COLLEGE CHURCH organization has proven itself worthy in the minds of the Bluffton students.

Young though it is, as a definite organization for Sunday evening worship and religious thinking, it has won the favor of the majority of the students. The weekly meetings have become something to which the students look forward. They expect to get from these meetings religious thoughts and inspiration which they are not getting elsewhere. That students are still seeking for religious truths is evidenced by the consistently large attendance at those meetings and the favorable remarks so often received by the members in charge.

It should be understood that the organization is primarily for college students and is organized on a basis that would not work out so well in detail among any less closely associated groups, especially such as are found in small town churches and rural communities.

The purpose of the organization is to inspire students toward higher living. To create more and better religious thinking, and to gain an increasing insight into the fundamental truths and principles Jesus taught. To endeavor to seek for more and more practical applications for, and the meaning of, religion in attempt to unify religion and actual life into the same high plane. For as students, we feel that the religion that is effective is that religion and faith which can understand and cope with human life in all its rough trials, its weaknesses and its inconsistencies.

In order to come as near as possible to the above aim, programs of worshipful music, vocal and instrumental; of discussions, talks, readings, lectures, etc., are planned. In all cases an endeavor is made to particularly arrange the type of meeting to fit the topic chosen.

The organization consists of an executive committee, composed of a President, Vice President, Secretary, assistant Secretary and a program committee of five members, one member of which acts as music chairman.

The program committee and the music chairman are in office for six weeks, after which time the executive committee, the members of which hold their office for one year, appoints a new group with a member of the outgoing committee as the new program chairman. The music chairman is also designated at this time. With this method the chairman has become acquainted with the work and there tends to be a consistency in program planning, and at the same time a large number of students get at least a few weeks' experience in the working out of weekly programs. The president of the organization also meets regularly with the committee.

In the spring of the year the executive committee nominates two members for each of the executive positions. The entire group then elects the new officers at a time set aside for business.

No fees are charged and there are no membership pledges to be signed. All students who attend are considered members and it is understood that the program committee may call upon any student to take part at any meeting at which that student can be present.

It may seem odd, to those of you who are not in college, that there are no branch committees such as publicity, social, missionary, etc. The reason is that there are other organizations on the campus that have committees and sub-committees which fully take care of such responsibilities. Again you may wonder why this organization is not connected with some church league or C. E. union. So far any such steps have met with disapproval from the group for the following reasons:

1. Financially the organization would be unable to meet the demands of membership to a union. The students have decidedly voted against any fees for the organization. Not because it is not worth it, but because they feel that College Church shall be an expression of free will offerings of student talent rather than dues that are paid half-heartedly.

2. Time. Active students are always the ones chosen for officers in College Church. These students are generally connected with several other organizations on the campus that require a good deal of their spare time and energy. Thus while they have time to arrange for Sunday evening programs for students in an organized way it is well nigh impossible for them to spend enough time on the work to meet the requirements of membership to a union or league.

3. Do not feel need. This may also be difficult for young folks not in College to see. But the fact is, and we may as well face it, that there is no such demand among the students. They do not deny that it would be fine and good, but they maintain that their work of students in their relation with other communities and schools and churches as arranged for and planned by other campus groups, such as the peace group, world service, the Y. organizations etc., is sufficient to keep the most active students employed to the last moment, and offer plenty for the rest to think about and help along all they care to, and have ability to do so. So much can be done well. To attempt more would mean become weaker elsewhere. If in the future a time will present itself in which the College Church will see fit to broaden its field of activities into these various fields and will find support financially and otherwise, well and good. But at the present time such a move would be unsupported and unwise.

This in brief is why College Church is what it is. It is an outgrowth of student demand. It is not perfect. It has its weaknesses and its strong points. It is organized purely for a closely associated group. It has its place in the hearts and minds of the majority of students. It does its little bit to make Sunday a more worthwhile day and offers a place to which students desire to go. For that we are thankful, and if it carries on and finds greater tasks ahead, I feel confident that this organization will find itself equal to such demands.

THE CHRISTIAN WORKER SHOULD READ ONLY THAT WHICH IS BEST

By Jos. W. Kemp.

There are two great hindrances to good reading: little time and many books. The former is the more common excuse and the latter the more common mistake. The Christian worker must take time to read, but he should read only fit books. Disraeli, in his "Curiosities of Literature," has a chapter on "the man of one book," showing a number of instances of what a remarkable influence a solitary work may exercise upon a reader.

1. **Read little that is to be immediately forgotten.** Everything read and forgotten helps helps to form the habit of forgetting. Newspapers and magazines, if read much, dementalize and demoralize. They are usually bought and skimmed to pass the time, and do a good deal to help cultivate the faculty of forgetfulness.

2. **Read the best books.** Hobbes, the English philosopher, declared, "If I had read as many books as other people, I would have known as little." The bulk of our modern literature may be skimmed lightly over, and yet it is possible to keep one's self abreast of the age and be decently informed; but for earnest, studious reading, books should be chosen from the foremost ranks and carefully read; and such reading will put us on speaking terms with the master minds of the world.

Matthew Arnold maintained that the best of literature was to be found within the covers of about five hundred books. These being classics, can be obtained more cheaply than current literature because their copyright is expired. Daniel Webster preferred mastering a few excellent books rather than reading indiscriminately. His Bible, Milton Shakespeare, Bacon, Johnson and Burke were his favorites. We should esteem too highly the noble powers of our mind to allow ourselves to degrade them by devouring intellectual trash. A few great writers, like those who have built up the permanent literature of the English language, well mastered, will put more backbone and sinew into us than the skimming of a multitude of ephemeral books. There are no teachers like the great teachers—the great poets, the historians, essayists and preachers. To them we turn for the real knowledge of the human heart, its aspirations and tragedies—its hopes and disappointments:

There are treasures all round you;
Why take the scraps, neglecting the gold?
The great of all ages offer their treasures,
Are you content not to see them unfold?
They are yours if you take them, the fair gems of knowledge,
Shakespeare and Ruskin, Browning and all;
There is not a great mind of all the great ages,
But silently waits to come at your call.

Object in Reading

1. **One must necessarily read books helpful to his mission and work.** What you read must be regulated by what you are and what you do and what you mean to do. A Christian worker must ask himself, "What can I take into my working system and assimiliate?" "What gives me impulse and inspiration?" "What can be made to call forth the utmost of my mental powers?"

2. **Read for mental quickening.** By reading, mind comes into contact with mind and thought quickens thought. The principle underlying all studious reading should be the development of the mental powers. This process has been called "mental gymnastics." Just as physical gymastics develop the muscles of the athlete, so does earnest reading toughen the mental sinews. Every class of literature has its own office. Bacon wrote, "Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend."

3. **Read for style.** For this purpose nothing can equal the great masters. They show us how to think. They enlarge our vocabularies and enable us to lay hold on strong, exact, delicate, persuading, conquering speech.

4. **Read for information.** "Reading makes a full man," says Bacon. It is thus we gather facts and truths, and store the memory with valuable material.

"I would rather play with the forked lightning or take in my hands living wires with their fiery currents, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies.

"Let us remember that when we persecute or hurt the children of God, we are persecuting Him and hurting ourselves far more. Lord, make me as sensitive to the feelings and rights of others, as I have been to my own, and let me live and love like Thee."

A good spiritual sandwich—"Rejoice evermore. Pray without ceasing. In everything give thanks."

Dean P. S. Goertz of Bethel College, recently was recommended to the Co-operation of Yale University for a Sterling Fellowship of $1000 in the academic year of 1932-33. This enables the holder to devote his entire time to study without teaching.

THE S. S. LESSON

Sunday, May 8.

Esau Sells His Birthright. (Temperance Lesson) Gen. 25:27-34.

Golden Text—Every man that striveth in the games exerciseth self control in all things. I Cor. 9:25.

It is but commonplace to say of two children that "the boys grew" yet, such is life. Two persons beginning life under similar conditions do seldom walk the same way. Sooner or later there comes a parting of the ways. One's path may lead up and the other may lead down. Character enters into the career of every one and in a very large measure ones character is in ones own hands. Mistakes may be made by the best of us, but, if our minds are set on higher things, the trend of our lives will be in the direction of higher things. True, the purposes of God enter into the lives of all and God is omniscient. knowing how the end of every life will be, but, we have wills to do or not to do, and, in just the way we do or do not will we be held responsible.

It is also significant that both were of the same parentage, though their futures went in different directions. Isaac their father came under the promise and was the subject of God's covenant. In how many homes has it happened, as in the house of Isaac, that some of the children walked in the right way and others in the wrong way Like at a later period, the sons of Eli were unworthy and Samuel took their place, yet, when Samuel grew old, his sons proved themselves unworthy, and led to their father's discomfort and distress. Parents should ever bear in mind that from the best of homes may come both the best and the most disappointing children and it is their duty to do all in their power to keep all of them in the straight and narrow way.

The unfortunate thing in the household of Isaac was that there were favorites. Isaac favoring Esau while his wife favored Jacob. They were sowing the seeds of trouble which would continue to show itself long after they were gone. It is difficult always to be impartial, but, when there is partiality in the home that home is sure to be a divided home where unhappiness reaches all. Hard, as it happens to be, it is unreasonable for any parent to favor one of the family above the other. That there was a difference between the disposition and character of the two boys must be observed. Jacob was a home lover, a plain man, the delight of his mother's heart, Esau was a man of the great open door. He delighted in the vigor of the sport. His passion called for one of determination and strength. Jacob cultivated the home and was not of the kind to wear himself out for just sport. His was a character, as we learn later, that calculated and counted on gaining some advantage to his own profit—perhaps a more selfish disposition than his brother.

We must not attribute a lack of cunning to Esau because he fell so easily for his brother's wiles. He applied his cunning in the chase and not in dealing with men. This made him an easy mark for Jacob when the two brothers came to match wits against one another. The making of a worthy character was still a great way off when Jacob drove his bargain with Esau. But. we ask, why was Jacob the greater man than his brother when we see his cunning selfishness so vividly pictured? The answer is that Jacob had an appreciation of higher things which was lacking with Esau. The blessing that he threw away was worth no more to Esau than the pot of pottage while to Jacob it was worth all the risk he had to run and all the harships to which he later had to subject himself. In him there was a capacity for spiritual things for which his brother did not at the time care the least. The two were far from perfect men, but, Jacob realized that there was something in the spiritual traditions of the family. No one can profit by any of the blessings that God makes possible except that he recognizes that the things of the spirit are above the things of the flesh. The New Testament often contrasts the things of the spirit and of the flesh to emphasize that things of the Spirit are to be sought above things of the flesh. Things of the flesh lead to loss of the most blessed things of time and eternity.

Esau was a man whose thoughts about physical needs were the ones to which he gave chief concern. He was of the kind who would exaggerate physical needs. Being only tired he said he was about to die. There is nothing to show that he was starving. A square meal was his ʼhest desire. Those who live only to eat and drink and who let nothing stand in the way of gratification of their appetites indicate that they are lacking in one of the chief things that makes for character and self control. God does many things for us but self control, if we would please

Him, must enter into our living. Esau's lack of this virtue led to worse things. Soon we find him threatening the life of his brother. A lack of self control is the root of crime. It makes fiends of men and must be suppressed by the community as well as the individual if this is to be an orderly and safe world.

Jacob undertook to get on by using his wits. God has given us a plentiful supply of wits, but they are not to be used to the gratification of our own desires to the hurt of others. It remained for Jacob, by long experience, to learn that there was something more to life than just getting the better of others. His tricky nature cost him, in the end, years of anxiety when his own sons deceived him in their treatment of Joseph. It was the iniquity of the father that the sons imitated.

CORRESPONDENCE

(Continued from page 8)

ing of a number of familiar hymns was greatly appreciated by the aged and infirm.

The third annual Congregational Fellowship Supper of our church will be held in the dining room of the First National Bank on Friday evening, April 15th. A picnic supper will be served and all are requested to be there at 6:30 o'clock. Following the meal a musical and speaking program will be given. Rev. Jesse Smucker of Smithville, Ohio, will be the guest speaker and the other numbers of the program are being arranged by a committee, consisting of Mrs. Russell Daniels, Celia Barlett and Elmer Brubaker. The toast-master, William Straiton, will have charge of the entire program. This event is given as a reception for the new members as well as a fellowship gathering for all members of the church.

Mrs. Ida Krabill.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR MARCH, 1932

Henry Bestvater, Newton, Kans,, $10; First Ch. Philadelphia, Pa., $17; Bergthal Ch. Pawnee Rock, Kans., $18.13; First Ch. Upland, Clif., $54.24; S. P. & Agnes Ediger, Inman, Kans., $30; G. Regier, Whitewater, Kans., $6; Menn. Ch. Hanston, Kans., $11.95; Bethel C. E. Soc. Dolton, S. D., $10.42; Bethesda C. E. Soc. Henderson, Nebr., $30; Bethesda Ch. Henderson, Nebr., $33; Friend, Elbing, Kans., $100; S. S. Blumenort, Sask, $10; St. John Ch. Pandora, Ohio, $59; Bethel Ch. Fortuna, Mo., $10.75 Goessel Menn. Ch., Goessel, Kans., $38.25; Int-Conf. Trust Fund, $6.50; Int-Perm. Trust Fund, $195.84; Sichar Ch., Cordell, Okla., $1.97; Emmanuel Ch., Galva, Kans., $21.91; Sis. Lena Mae Smith, Newton, Kans., $100; Mr. and Mrs. John A. Dueck, Laird, Sask., $50; P. A. Penner, Newton, Kans., $10; First Ch., Monroe, Wash., $12; Johannestal S. S., Hillsboro, Kans., $27.74; Bergthal Ch., Corn, Okla., $5.60; First Ch., Aberdeen, Ida., $16.88; Refund-F. J. Isaac, $25; Refund-P. W. Penner, $20; First Menn. S. S., Class No. 33, Berne, Ind., $13.16; Menn. Ch., Pulaski, Ia., $10.50; Old American Falls Hospital, Aberdeen, Ida., $100; Refund-Valdo Petter, $15; Louise Regier, Newton, Kans., $105; Emmaus Ch. Whitewater, Kans., $663.48; Brudertal S. S., Hillsboro, Kans., $49.09; Menn. Ch., Deer Creek, Okla., $10.94; Christian Ch., Moundridge, Kans., $102.53; Menn. Ch., Pratum, Ore., $24.67; Mrs. Ursule Shelly, Richfield, Pa., $5; Friend, Hanston, Kans., $10; Menn. Ch., Butterfield, Minn., $4.42; Grace Ch., Pandora, Ohio, $26.14; Menn. Ch. Halstead, Kans., $40.59; West Zion Ch., Moundridge, Kans., $33; First Menn. Live Wire Class, Philadelphia, Pa., $25; Hutterdorf Ch., Freeman, S. D., $60; Int-Kans. State Bank Rebate, $32.50; Gerhard Zerger, Moundridge, Kans., $100; Hebron, Ch., Buhler, Kans., $12; Eng. S. S., Henderson, Nebr., $22.40; Garden Tp. Ch., Moundridge, Kans., $20.13; B. B. S. S. Class, Richfield, Pa., $10; Bethel Miss. Soc., Newton, Kans.; $10.50; Rudolph Riesen, Newton, Kans., $.40; Grace Hill Ch., Whitewater, Kans., $22.30; First Ch., Philadelphia, Pa., $12.38; First Ch., Wadsworth, Ohio, $7.75; First Ch., Upland, Calif., $74.65; Swiss Ch. Whitewater, Kans., $15.14; Bethesda Ch., Henderson, Nebr., $75.94; C. E. Soc., Medford, Okla., $4.60; First Ch., Berne, Ind., $296.65; Bergthal Ch., Pawnee Rock, Kans., $27.74; Buhler Menn. Ch., Buhler, Kans., $11.11; Johannestal S. S., Hillsboro, Kans., $21.76; First Ch. Beatrice, Nebr., $100; Bethesda Ch., Marion, S. D., $34; Plainview Ch., Dalhart, Tex., $6.50; C. E. Soc., Burrton, Kans., $20; Hoffnungsau C. E. Soc., Inman, Kans., $17; Hoffnungsfeld Ch., Moundridge, Kans., $16; Menn. Ch., Pulaski, Iowa, $7.33; Salem Zion S. S., Marion, S. D., $100; New Friedensberg Ch., Vona, Colo., $22.35; New Hopedale Ch., Ringwood, Okla., $7.84; Ex. Com., Miss. Soc., (Mrs. J. G. Regier, Treas.), $185.50. Total, $3,525.62.

Balance in bank March 1, 1932		$1,017.03
Gifts for General Fund	$2,536.01	
Gifts for Orphans, etc.	527.35	
Gifts for India Station	100.00	
Gifts for Sundries	127.42	
Interest and Rent	234.84	3,525.62
Balance and total receipts		$4,542.62
Money borrowed during month		5,000.00
Total		$9,542.65
Paid on orders during month	$1,218.39	
Paid on debt during month	8,000.00	$9,218.39
Balance in bank April 1, 1932		$ 324.26

(On April 1, 1932, the Board has a debt of $9,000.00, with outstanding checks of $5,000.00. The budgets, salaries, etc., amounting to approximately $20,000.00 are due the first of April also.)

Respectfully submitted,

J. G. Regier, Treas.

JOTTINGS

It is reported that Mennonites in Poland are considering whether Paraguay might not offer them an acceptable place in which to settle.

Rev. P. A. Kliewer, pastor of the Ebenezer church, Bluffton, Ohio, had for the subject of his sermon last Sunday morning "Proposed Articles of Faith of the General Conference of Mennonites."

Last Sunday, Rev. W. S. Gottshall, pastor of the East Swamp, Pa., church was the guest of the Senior C. E. Society of the Deep Run church at Bedminster, Pa., when he gave an address.

The combined choirs of the Methodist and Mennonite churches of Upland, Calif., rendered Dudley Buck's beautiful Easter Cantata on Good Friday night, in the Methodist church and on Easter Sunday evening in the Mennonite church.

Brother and Sister Paul Wenger, missionaries to India, arrived on their furlough in San Francisco two weeks ago. They will spend a month at Aberdeen, Idaho, with Mr. Wenger's parents after which they will go to Bluffton, Ohio.

Alvin Rosenberger, one of the oldest members of the West Swamp, Pa., church, recently passed to his reward at the age of 85. He was baptized in the East Swamp church and later transferred his membership to the West Swamp church.

The Young People's Class taught by Mr. A. G. Mohr purchased a splendid individual communion set for the use of the pastor of Bethany church, Rev. A. S. Rosenberger of Quakertown, which is to be used by him in taking communion to the sick. This was a splendid contribution to the equipment of the church.

Rev. Lester Hostler, pastor of the Sugar Creek, Ohio, church, prepared a list of fifty questions for use in a special service held April 10. These questions cover the history of the Mennonite and Brethren churches. The leaflet used for the information of the congregation for this month contains the questions.

Dr. E. G. Kaufman of Bethel College and two Chinese students returned to Newton, Kan., after a visit to the churches in and about Freeman, S. D., where they spoke in the College Auditorium and in the neighboring Mennonite churches. On their way back they stopped off to visit the church at Henderson, Neb.

Preparations are under way for the opening of the Annual Summer Bible School in Berne, Ind., on May 30. Rev. C. H. Suckau will serve as Superintendent. Last year the enrollment was over 400 and it is expected that the school will receive as much interest from the community as in other years. The term is to extend over five weeks. Dr. D. L. Foster, assistant superintendent of men at the Moody Bible Instittue, Chicago, addressed a Christian Endeavor Union meeting in the Berne church Sunday evening, April 10, on the subject, "Yielding to God."

Rev. J. P. Andres, widely known minister of the Zion Mennonite church, Elbing, Kansas, died at his home at the age of 74. Funeral services were conducted by Revs. H. J. Dyck and G. N. Harms.

Rev. John Lichti, of Medford, Okla., who is an uncle of Rev. Carl Landes of Philadelphia, writes that the Oklahoma churches are anticipating a blessed and successful visit from Missionary Rev. P. A. Penner. At present he says that there is great need of rain in Oklahoma for the crops and gardens.

The Bluffton College Alumni of the Cleveland, Ohio, district will hold a meeting in Cleveland in connection with the spring meeting of the Ohio College Association. Dr. and Mrs. Mosiman, Dean Byers and other Bluffton faculty members will be the guests of the Cleveland alumni club at a banquet.

The Ladies' Aid of the First Church, Philadelphia, celebrated their Golden Anniversary on the 15th of March. The celebration was held in the church and a large turnout was rewarded with a splendid program and refreshments. The program included Mrs. Lowell as speaker, two readers, an organ recital and accordion soloist.

The second Sunday of each month the C. E. of the North Church, Freeman, S. D., renders a German program in the afternoon and an English program is rendered on the fourth Sunday. This seems to be a satisfactory arrangement during this time of transition from one language to another in that community.

The Perkasie, Pa., church had been closed because of the renovation of the building. Rev. A. M. Fretz, the pastor, who has won local recognition for his work in genealogical and historical research, has been honored by a "Who's Who in Genealogy" sketch of his work included in the list of leading active genealogical researchers in the United States in the Handbook of American Genealogy recently issued by the Institute of American Genealogy of Chicago.

After several weeks' absence Rev. P. R. Schroeder of Freeman, S. D., returned from Los Angeles, Calif., where he conducted two weeks of services in the Mennonite church. He reports a very enjoyable trip with a fine spirit and good results at the meetings, thanks to the praying people at home. On Easter Sunday, the last day of the services, there was a Sunday School attendance of 424, and this only seven years after the work commenced in South Los Angeles. Last Sunday afternoon Rev. Schroeder gave a report of his trip at the South Church.

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Sheet Size Binding Edge First	Size No.	No. Rings	Covers Only		STYLES		With Pocket	
			GP	HP	JP	J*	MP	PP
7¾x5	33	3	3.55	3.55	2.70	2.30	1.20	1.20
8½x5½	34	3	3.90	3.90	2.95	2.50	1.30	1.30
9½x6	35	3	4.40	4.40	3.30	2.85	1.40	1.40
11x8½	36	3	5.35	5.35	4.20	3.60	1.70	1.70
One Inch Rings—Capacity 200 Sheets and Index								
7¾x5	73	3	3.75	3.75	2.85	2.45	1.30	1.30
8½x5½	74	3	4.15	4.15	3.10	2.70	1.40	1.40
9½x6	75	3	4.60	4.60	3.45	3.00	1.50	1.50
11x8½	76	3	5.60	5.60	4.35	3.75	1.80	1.80

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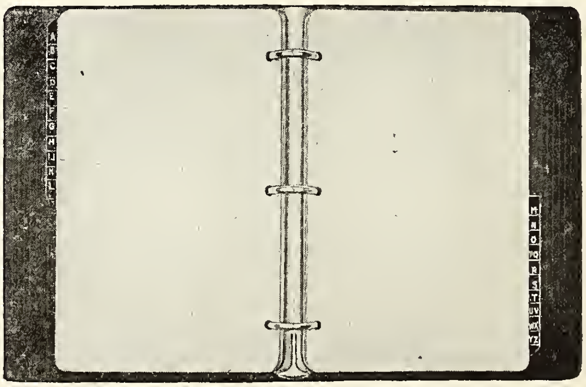

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, APRIL 28, 1932 No. 17

Interest in the historical background of our church continues. Not only is there a long story to be told of our ancesters in Europe whose history says one writer "smacks with fire" but in America there has been a love and varied development that tells of privations and struggles that speaks well for the industry and faithfulness of the American Mennonite pioneers. A recent item appearing in The Mennonite Quarterly Review brings an article translated and edited by Harold Bender concerning Mennonites in America as described by Jacob Krehbiel in 1841. Jacob Krehbiel settled in New York near Niagara Falls and was the grandfather of the late Jacob Krehbiel who was an active member of the General Conference a generation ago. The Krehbiel Letter was published in 1832, a hundred years ago. In this document one finds mention of many of the problems with which the church had to do at that time. Much that is mentioned entered into the differences that finally led to the break in Eastern Pennsylvania in 1847 which resulted in the formation of the Eastern District Conference and later the General Conference of Mennonites of North America.

The Mennonite offers its congratulations to The American Friends Service Committee on the celebration of its Fifteenth Anniversary which is to be celebrated in Philadelphia, April 29 and 30. This organization came into outstanding prominence through its benevolent enterptises and service during the period of the World War and after. It demonstrated that those who could not conscientiously participate in war could do something constructive during war times and it did it all the while holding the confidence of a war hysteria country in a most exciting time. Later as a feeding agency in Europe and in America it not only represented the good feeling of the Quarkers toward those who were helpless, but acted as the administrators of large funds coming from non-Quakers for the various forms of relief. To this Committee the Mennonite church, agreeing largely in principle with Friends, owes a large dept. of gratitude for the oppertunity of contribution to its needs and for the inspiration it gave to our church to enter into like ventures. Mennonites and Quakers have so much in common that there should be cultivated closer bonds between the two bodies. We are happy to note that in both bodies there exists at present a desire on the part of many that efforts should be made to strengthen the bonds of relationship and cultivate a spirit of a better knowledge of the work the two bodies are undertaking. Surely, the one great idea, that of peace, is something that both bodies will want to aggressively carry on beyond their own immediate circles and the world seems more ripe for such a move than ever before.

How many words do we use? There are 402,000 words in the language. This is an increase from the 26,000 words that appeared in the Dictionary edited by Dr. Samuel Johnson by 376,000, according to the Toronto Globe. Recently we heard a speaker utter the trite expression "Words fail me" with reference to a very common occurrence. There are some things, however, which we feel but have not the command of language to express. So long as the world lasts there will be no doubt some feelings that will remain unuttered because of our poverty of words. It is not always that words are scarce. Often we use too many of them and, like the water that passes through the mill, they cannot be recalled. There are idle words and harmful words cropping up all the time and one of the duties of life is to carefully guard our speech against them. We know that we shall have to give an account of every idle word to which we give utterance.

How great will be the account we will have to render for our words at the final hearing! The unkind word is usually the one that need not be uttered. It comes from an unkind heart and the one who would guard against the harm his words may do must to keep his heart clean of unkindness. A hasty judgment, a feeling of jealousy, an inward hatred and many other feelings are the root of unkindness in speech. Neither pulpit nor pew is free from utterances that had better have been left unsaid. To question ones motives or to criticise the sincerity of an act or a person gets one nowhere and leaves a sore that may never heal. Generalities uttered from the pulpit may particulars in some lives and engender the root of bitterness without correcting evil or even being applicable to the one so embittered.

The military mind is such that it is unwilling that the general run of people should know of the horrors of war but that they should be attracted by the glamor of uniforms, rattle of drums and the parade of flags. That its attitude is that the public has no business to know anything of the horrors of war is illustrated in a reply given to a writer, Mr. Frederick Barber, who had asked permission to reproduce certain photographs in possession of the War Department. The following quotation is from a speech made by Hon. Ross Collins, of Mississippi, in the House of Representatives March 14, 1932. Mr. Collins quotes from Frederick Barber of Historical Foundations, Brewer Warren and Putman, N. Y.

"I called upon Maj. Gen. Irving J. Carr, chief of the Signal Corps. I explained to him frankly what I wanted and why. With equal frankness, he replied that the Department would give out only those pictures which depicted the more pleasing aspects of war—that it was not 'ethical nor decent, and against public policy' to release photographs depicting the repulsive side of war. General Carr said to me: 'To give out such pictures would be against public policy. It would not be ethical; it would not be decent. Think of the Gold Star Mothers the Government sent to France. Over there they saw the lovely cemeteries in which lie the dead of the American Expeditionary Forces. Perhaps their boys lie there. These mothers carried home in their minds beautiful pictures of these well kept resting places. That is what they should have. We cannot spoil these memories.' "

Are the American people to be kept in ignorance of the horrors of war when they were beguiled into thinking that they were engaged in a crusade to end the horrors of war? Are professional soldiers ever to be given the privilege of concealing a knowledge of the terrible sacrifices that they called upon the youths of the nation to make? Is it honoring the men who were subjected to terrible mutilations on the altar of patriotism by concealing an exact knowledge of what they really endured?

The attention of the readers is called to a letter sent out by the executive secretary of the Mennonite Peace Society, Miss Vivienne S. Musselman which reads in part:

For a number of years there has been an increasing desire among various Mennonite groups to make our historical belief in non-resistance more effective. The last few years have brought a greater necessity for action, and a feeling of responsibility for making known our stand on the question of strife.

As a result of this need for action and this feeling of responsibility the MENNONITE PEACE SOCIETY has been organized. It is the purpose of this Society "to unite individuals of various Mennonite groups in an effort to apply the teachings of Jesus in the promotion of 'Peace on earth, Good Will toward Men.' "

The Society is not associated with any one group or Conference of Mennonites. It solicits the support of all and expects to cooperate with any existing conference peace groups.

The Society wishes to carry out a program of education and activity. It is dependent for its finance upon membership dues and friendly gifts.

Because of our spiritual heritage we believe we have a definite responsibility for teaching men the way of peace instead of war. We invite you to share in this task with us.

IT IS MISSIONS

Wonderful Pentecost is again at our door. What was the chief purpose of the first Christian Pentecost? It was missions. Acts 1:8.

What did the risen Lord emphasize most

during these 40 days between Easter and Ascension? It was Missions. John 20:21.

What hastens most the return of the Lord in glory to establish his reign of peace and righteousness? It is missions. II Peter 3:9-12..

What gives the greatest joy to the angels in heaven? It is missions.

What is the main business of the church at all times? It is missions.

What is the best investment of our time, talents, and money? It is missions.

Our treasury can use at present some $34,000.00 of your money for safe investment. And we can use even more of your prayers for missions. The last ministers' conference (of Kansas, Nebraska and Oklahoma) passed a resolution requesting all our ministers to impress the need of prayer upon all our churches, prayer for all our mission work, both Home and Foreign.

P. H. Richert, Secr.

KAI CHOW HOSPITAL CAR FUND

In one of the previous issues mention was made of the serious illness of Dr. Pannabecker. The latest letters from the field report that he has entirely recovered and is back at work in the hospital.

For this we thank God, especially since the experience has been a real blessing to himself and to others through his testimony. The Executive Committee of the Mission Board has favored taking a special thank-offering in connection with his recovery to apply on the Kai Chow Hospital Car Fund. The appropriateness of this will be evident when we consider what a blow it would have been to the work to have lost our only doctor.

Many reasons could be given for the need of the Outstation Clinic Work. One was mentioned in the issue of last week. Another is found in the nature of the diseases common in China. Here are some of the most common ones:

Eye infections.
Boils and carbuncles.
Tumors.
Decayed teeth.
Tuberculosis.
Small-pox.
Dysentery.
Malaria.

Most of these are not common in our country for the simple reason that we have learned how to protect ourselves.

The spread of eye infections is easily avoided, yet China is the land of running eyes. Dust storms, infections, miscellaneous use of towels spread the trouble from grandmother to baby until whole families have sore eyes. Trachoma, cataracts and blindness thus run unchecked. The latter stages are beyond relief but think how easy it would be to care for these things in the initial stage. The same is true to a large extent of all the diseases mentioned.

The value of the Outstation Clinic Work is found in reaching people in early stages and in teaching the fundamentals of sanitation and health education. To carry this work forward demands travelling and for this an auto is essential.

About $325 has been raised for this purpose. A Ford in Tientsin costs $1200 including transportation and duty. Then there will be running expenses. Hence at least $1000 more is necessary to secure the lowest priced car available.

It is for this that your special thank-offering is requested. We hope that all the churches will make the third or fourth Sunday of April an occasion for taking this special offering.

Remittances of course should be sent to the Mission Board treasurer, J. G. Regier, Newton, Kans., specifying for the Kai Chow Hospital Car Fund.

S. F. Pannabecker.

TO THE PACIFIC CONFERENCE CHURCHES

Due to the present financial depression, the widely scattered ministers of the Pacific District Conference have voted not to meet in regular session this year. The closest church, Almota, is 700 miles from the meeting place, Aberdeen, Idaho, and Upland is about 1200 miles. It would involve a great expense to have a session. It is hoped that the program already prepared, will be carried out at Aberdeen one year later. The Conference officers therefore announce that there will be no session this summer. We hope, however, to be able to have a short session in connection with the General Conference at Bluffton, Ohio, next summer.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.............................Editor
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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

In accord with the request of a number of ministers, especially the Evangelization Committee, the Conference officers urge all the churches to send either a part of the money appropriated for traveling expenses for their delegates, or a special offering, to the Conference Treasurer, Brother J. C. Jantz, Odessa Washington, for the Portland Mission. This treasury is depleted. We suggest that this offering be taken some time in May.

J. M. Regier, Pres.
J. M. Frantz, Sec.

TO THE PASTORS OF THE CHURCHES THE GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA

Odessa, Washington,
March 28, 1932.

Dear Brothers:

We are sorry indeed that we are compelled to appeal to our churches for financial assistance to our Publication. The churches have always contributed liberally to Foreign and Home Mission and to Relief Work, but have not been accustomed to contribute to Publications; and yet neither Mission Work nor Relief Work, nor indeed the Conference Work itself could be carried on successfully without the help of the Publication.

During this conference term our Publication Work has been in such a plight that for more than a year we have not been able to pay one of our Editors, and we are not in a position to borrow any more money as we have no collateral to offer as security.

Will you please present this matter to your congregation and arrange to take up a special offering for this cause during the month of May and send it to our Treasurer, Brother J. F. Lehman, Berne, Indiana.

Thanking you and your people in advance for this kindness, we remain with brotherly greetings,

The Board of Publication.
(Signed) **H. J. Krehbiel,**
President,
(Signed) **M. J. Galle,**
Secretary.

DR. POLING'S ACTIVITIES AS A DRY CHAMPION

"Prohibition at its worst is immeasurably better than license ever was at its best." So says Dr. Daniel A. Poling, leader of the coast to coast campaign which the Allied Forces for Prohibition are conducting to crystallize support for the 18th amendment.

Dr. Poling believes this, because he has seen what conditions were under the old saloon system, and he has studied conditions under enforcement. Eight months on the prohibition battlefront have corroborated his belief that the majority of people want prohibition, but feeling that the cause stands in jeopardy unless all its friends are rallied to its support, he has thrown himself into this great educational campaign in an attempt to stimulate an organized effort in its behalf.

Dr. Poling talks from two or three times a day, and along with the other speakers who are making the tour, has visited nearly 400 cities, crossing and recrossing the country, frequently by airplane. Recently, while the Campaigners were in California and neighboring states, Dr. Poling had to make a flying trip across the country each week-end in order to be in New York for a Sunday afternoon broadcast which he conducts in the interests of young people and vocational guidance.

He has long been a leader of youth. He gave up a life pastorate at the famous Marble Collegiate Church in New York to devote his life to young people, and today, as president of the International Society of Christian Endeavor and the World's Christian Endeavor Union, is the leader of an army of 4,000,000 young people.

"Our young people are not drunken or dissolute as some would have us believe," he says. "The great majority are as sound, mentally, morally and physically as any generation that ever lived. I have seen some drinking by young people in public places, but God pity the man who on a few instances would build a general indictment."

Dr. Poling has traveled over much of the world, attending conventions in all the leading cities of Europe, and wherever he goes, he champions the cause of youth.

His Sunday radio talks bring him 200 letters a day from boys and girls who seek his advice —some 73,000 a year—and all of these must be answered. A staff of fourteen persons is employed to do this work alone, and it is all done under Dr. Poling's personal direction.

Meanwhile, he finds time to carry on his work as editor of the Christian Herald, often in hotel rooms two or three thousand miles away from headquarters or while traveling back and forth across the country. Dr. Poling has never been one to let time pass idly. Even illness won't deter him. Once he was incapacitated in an automobile accident, and while recuperating occupied his time by writing a successful novel. This he has followed with others. In addition to his novels, he has published a number of volumes of sermons, two important social documents, and several books for young people.

He was a Prohibition National Convention delegate when hardly out of school, and later ran for Governor of Ohio on the Prohibition ticket. For 59 consecutive days, he made seven speeches a day. He was only 27 and couldn't have taken the office if he had been elected, but it was the principle of the thing that appealed to him. Morover, 48,000 people voted for him, or 46,000 more than the prohibition party polled in the previous election.

Since the beginning of his career, he has seemed to possess an insatiable desire to increase his good works, constantly reaching out for more responsibility. In addition to his other duties, which would appear to require his presence in at least two or three places at the same time, he is director of a number of foundations and enterprises.

Now, completing a nine months' tour of the nation with the Allied Campaigners, one recalls his remark made at the outset of the campaign, which seems to symbolize his attitude toward everything he undertakes. "I don't know whether we'll win," he said, "but I'll fight as hard as I possibly can for the thing I believe is right—the thing which will best promote and conserve the manhood and the woman hood and the youth of this nation. I can do no more, and when I am through my conscience will be clear."

His is the winning spirit, and with his rich background of experience, his pleasing personality, and his great dynamic power as a speaker, he moves men to action.

MY TASK

When obstacles and trials seem
  Like prison walls to be;
I do the little I can do,
  And leave the rest to Thee.
—F. W. Faber.

PROGRAM FOR THE TWENTY-SIXTH SESSION OF THE GENERAL CONFERENCE

Of the Mennonite Church of North America To Be Held at the First Mennonite Church of Bluffton, Ohio, August 23-31, 1932

Tuesday Evening, Aug. 23.

Opening Service conducted by the officers of the conference.

1. Address of Welcome by the chairman of the local General Committee, Rev. A. E. Kreider.
2. Response by Ex-President Rev. H. J. Krehbiel.
3. Conference Sermon by the President, Rev. P. P. Wedel.
4. Sermon by the Vice President, Rev. A. J. Neuenschwander.

Wednesday Forenoon, August 24.

Early Morning Prayer Service conducted by Rev. H. D. Penner.

Opening of the Conference Session with song and prayer.

Introductory Business.

1. Appointment of assistant secretaries. (English and German.)
2. Order of the day. (Determination of time for opening and closing of sessions.)
3. Presentation of delegates' certificates.
4. Appointment of temporary committees.
   a) The nominating committee.
      (Appointed in advance by the Business Committee.)

For the Eastern District: Rev. S. M. Grubb.
For the Middle District: Rev. P. E. Whitmer.
For the Western District: Rev. M. M. Horsch, chairman of the committee; Rev. H. T. Unruh.
For the Northern District: Rev. J. J. Friesen, Henderson, Nebraska.
For the Pacific District: Rev. A. Classen, Los Angeles, California.
For the Canadian District: Rev. Benj. Ewert, Winnipeg, Canada.

- b) Resolutions Committee. (To be appointed at least three months in advance by the President. (See Resolutions 86, session of 1926.)
- c) Auditing Committees. (Appointed in advance by the President or Executive Committee. Resolution 84, session of 1920 and resolution 78, session of 1929.
- d) Committee on voting privileges.
- e) Committee on applications for admittance of churches.
- f) Committee on letters and telegrams.
- g) Teller's Committee. (three.)
- h) Memorial Committee.
- i) Publicity Committee.

Any other temporary committees.

5. Reading of the minutes of the session of 1929.
6. Any other introductory business.

Wednesday Afternoon.

THE EXECUTIVE COMMITTEE

(Remainder of Wednesday forenoon and Wednesday afternoon.)

1. Introduction by the Chairman, Rev. P. P. Wedel.
2. Report of the Secretary, Rev. C. E. Krehbiel.
3. Report of the Conference Treasurer, Karl A. Richert.
4. Report of the Comity Committee.
5. Report of the Peace Committee.
6. Report of the Placement Committee.
7. Report of the Committee for the Revision of the English Minister's Manual.
8. Proposals and Recommendations of the Executive Committee.
9. Discussions and Resolutions.
10. Election of Conference Officers.
11. Report of committee on admittance of churches.
12. Report of committee on voting privileges.
13. Topic: Systematic Giving, by Rev. P. H. Richert.

Wednesday Evening.

Address: The Mission Among the Lepers in India. Missionary P. A. Penner.

Thursday Forenoon, August 25.

Morning Prayer Service conducted by Rev. Alfred Habegger.

FOREIGN MISSIONS

(Thursday forenoon and first half of Thursday afternoon.)

1. Introduction by the President of the Board, Rev. J. W. Kliewer.
2. Reports:
   - a) Secretary's report, Rev. P. H. Richert.
   - b) Treasurer's report, J. G. Regier.
3. Topics:
   - a) Changing Methods in Mission Work, Missionary S. Floyd Pannabecker.
   - b) The Future of our Mission Work Among the North American Indians, Missionary Alfred Habegger.
4. Discussion and resolutions.
5. Election of two members of the Board of Foreign Missions.
6. Closing prayer.

Thursday Afternoon.

First half: Completion of the work of Foreign Missions.

HOME MISSIONS

(Last half of Thursday afternoon and Friday forenoon.)

1. Introduction by the President of the Board of Home Missions, Rev. J. M. Regier.
2. Reports:
   - a) Report of the Secretary, Rev. W. S. Gottshall.
   - b) Report of the Treasurer, Rev. J. E. Amstutz.
3. Discussion and resolutions.
4. Election of two members of the Board of Home Missions.
5. Closing Prayer.

Thursday Eevening.

Program of the Women's Missionary Societies.

Friday Forenoon, August 26.

Morning Prayer Service conducted by Rev. P. A. Penner.

HOME MISSIONS. (Work to be concluded.)

Memorial Service for departed brethren, conducted by Rev. W. W. Miller.

Friday Afternoon.

EDUCATION

1. Introduction by the President of the Board, Dr. S. K. Mosiman.
2. Reports:
   - a) Secretary's report, Dr. J. H. Langenwalter.
   - b) Treasurer's report, Prof. D. H. Richert.
   - c) Report of Witmarsum Seminary.
   - d) Report of Bethel College.
   - e) Report of Bluffton College.
   - f) Report of Freeman College.
3. Papers:
   - a) The Training of our Ministers, Dr. Edmund G. Kaufman.
   - b) What have Mennonite Schools To Offer in a Time of Educational Upheaval? Dean N. E. Byers.
   - c) The Future of the Liberal Arts College, Dr. J. H. Langenwalter.
4. Discussion and resolutions.
5. Election of two members of the Board of Education.
6. Closing Prayer.

Friday Evening.

PROGRAM OF THE YOUNG PEOPLE

Saturday Forenoon, August 27.

PROGRAM OF THE YOUNG PEOPLE

Saturday Afternoon.

Free for Committee meetings or sight seeing.

Saturday Evening, Free.

Sunday, August 28.

Sunday Forenoon. No conference sessions. Visiting ministers are to be distributed among the neighborig churches. Churches are requested to close their services early.

Sunday Afternoon.

Young People's Program.

Sunday Evening.

Rendition of an Oratorio by the united choirs of neighboring Mennonite churches.

Monday Forenoon, August 29.

Morning Prayer Service conducted by Rev. S. F. Pannabecker.

PUBLICATION

1. Introduction by the Chairman of the Board of Publication, Rev. H. J. Krehbiel.
2. Reports:
   a) Of the Secretary, Rev. M. J. Galle.
   b) Of the Treasurer, J. F. Lehman.
3. Papers:
   a) What can we do to make our church papers more interesting and self-supporting? Rev. S. M. Grubb.
   b) Is our Publication work a missionary enterprise or a business venture? F. J. Wiens.
   c) Should our Conference own its own printing plant? Dr. J. R. Thierstein.
4. Discussion and resolutions.
5. Election of two members of the Board of Publication.
6. Closing Prayer.

Monday Afternoon.

RELIEF

1. Introduction by the Chairman of the Emergency Relief Board, Rev. John Lichti.
2. Reports:
   a) Of the Secretary, J. C. Mueller.
   b) Of the Treasurer, C. F. Claassen.
3. Discussion and resolutions.
4. Election of two members of the Emergency Relief Board.
5. Closing Prayer.

Monday Evening.

Address: Historic Principles of the Mennonite Church, Rev. A. Warkentin. (30 minutes.)

Address: Have we lived up to our peace principles? Dr. C. H. Smith. (30 minutes.)

Tuesday Forenoon, August 30.

Morning Prayer Service conducted by Rev. H. J. Krehbiel.

Doctrine and Conduct

1. Introduction by the Chairman of the Committee on Doctrine and Conduct, Rev. J. E. Amstutz.
2. Reports:
   a) Of the Secretary, Rev. P. H. Unruh.
   b) Of the Treasurer, Rev. J. E. Entz.
   c) Of the referendum on the proposed articles of faith, by the Executive Committee.
3. Discussion and resolutions.
4. Elections. (If any.)
5. Closing Prayer.

Tuesday Afternoon.

SPECIAL BUSINESS

1. Introduction by the Chairman of the Board of Trustees, Rev. G. N. Harms.
2. Reports:
   a) Of the Secretary of the Board of Trustees, J. E. Regier.
   b) Of the Treasurer of the Board of Trustees, K. A. Richert.
   c) Statistical Report. By the Secretary, Rev. C. E. Krehbiel.
   d) Report of the Mennonite Historical Society.
3. Elections.
   a) Of three trustees.
   b) Of a member of the Business Committee.
4. Discussion of timely topics or questions not placed on the program. (N. B.—Such questions must have been submitted to the Business Committee in advance.)
5. Any unfinished business.
6. Closing Prayer.

Tuesday Evening.

1. Address: Cooperation Among Mennonites, Rev. Emanuel Troyer (Of the Central Conference.) (30 minutes.)
2. Address: How can the General Conference cooperate with the Canadian churches? Rev. H. Janzen. (30 minutes.)

Wednesday Forenoon, August 31.

Morning Prayer Service conducted by Rev. P. A. Claassen.

Closing Conference Session.

1. Report of the Committee on Resolutions.
2. Discussion and vote on adoption of resolutions.
3. Determination of the place of the next conference session. (1935.)
4. Outline of a program of work for the next three years by the Boards of the Conference through the chairmen of the Boards and the Executive Committee.
5. Closing Remarks.
6. Closing devotional service conducted by the officers of the conference.

The Program Committee
J. F. Moyer, Chairman,
E. J. Hirschler, Secretary,
P. R. Aeschliman.

Remarks.

It would be advisable for the standing Boards to have their reports printed in advance and published in the church papers or in pamphlet form. It is suggested that copies be distributed to delegates on the day preceding the session in which a report is made to the Conference, so that reports need not be read in full before the Conference.

Boards are requested to close their reports with definite recommendations or resolutions to be acted on by the Conference. Papers read before the Conference shall not exceed 15 minutes in length. (See resolution 123, session of 1929). When two addresses are given on one evening they should not exceed 30 minutes each.

The Committee.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR
May 8

Appreciating Our Parents.—Eph. 6:1-3.

How fitting to have such a timely topic on Mother's Day. And since Father's Day has not yet received much recognition aside from tobacco advertisers, let Christian Endeavor include "the Dads" in the discussion tonight. Let those who arrange the program make a special effort to have present as many fathers and mothers as is possible. If a banquet in honor of the parents is impossible then show some special recognition to them.

A special effort should be put forth to create a better understanding between parents and children, they should try to understand each other's viewpoint. This can be done by seeking the best in the other. Thomas Carlyle once said to his father: "I feel to my father, so great though so neglected, so generous always toward me, a strange tenderness peculiar to the case, infinitely soft and near to my heart. Was he not a sacrifice to me? I can see his life in some measure as the sunken pillar on which mine was built. Had I stood in his place could he not have stood in mine and more?"

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Does this fifth commandment mean to say that the people which honors its parents will continue to live down through the centuries? There may be some truth here. As we look to some of the oldest civilizations, namely Chinese and Jewish we find in both cases that there has been a deep reverence which approached ancestor worship.

There has been a good deal of over-emphasis, I feel, in the division between youth and age. And yet there is a bit too much of the feeling that mother and "dad" are old-fashioned and do not understand. As they grow older they will appreciate the fine sacrifices those same parents have made for them. On the other hand in some cases children do not respect their parents because there is nothing in them to respect. Let each have the proper respect for the other "for this is right."

The most which our parents can bequeath unto us is not in the realm of finances, in fact many a child's character is ruined because money has come too easily. That child needs to be pitied when father says "I will see to it that my child will not need to work like I had to" and then shields him from all the hard knocks of life. But the finest heritage which can come to any son or daughter is a strong healthy body, a training in clean noble living, noble thoughts and high ideals. Irving Bacheller tells of his search for the happiest person. After long search he found an unlettered mountain mother in North Carolina who was always radiating happiness. She had come up through poverty and deprivation, she had given her life to raising nine children of her own, five of her sister's and two of her brother's and worked hard almost day and night to clothe, feed these hungry mouths and to implant into them character and noble ideals. He said of her "So great a charity of spirit I have found in no other human being. Beside it, that of our distinguished philanthropists is as a candle to the noonday sun."

The story is told of George D. Gaw who is the official greeter of all noble persons who come to the city of Chicago. Last summer his seventy-four year old mother came from Kentucky to visit him. At just about that same time the big white official car came to the city in which guests were to be carried. He planned that his mother should be the first guest to ride in that new car, for to him she was the queen of all ladies.

Search the Scriptures

Mon.—Read Gen. 21:14-21. Mother love.
Tues.—Read II Tim. 3:14-17. A mother's teaching.
Wed.—Read Ruth 1:6-18. An appreciative daughter.
Thurs.—Read Lk. 2:51-52. Obedience in the home.
Fri.—Read Lk. 15:11-32. A self-willed boy.
Sat.—Read Prov. 15:20. If ye are wise.
Sun.—Read Eph. 6:1-3. Appreciating our parents.

Topics

1. Why has God planned families in terms of children and parents, what can children learn from parents?

2. How can parents best show wisdom and love to their children?

3. How large a factor is imitation of parents on the part of children?

4. How can we best pay our depts to our parents?

5. Describe the relationship which you would desire if you were the young man and the son and father would exchange places.

6. Describe the relationship which you would desire if you were the young woman and the mother and daughter would exchange places.

7. Is it possible or practical for parents and children to be chums?

Do you know how Mother's Day originated? A few decades ago, Miss Anna Jarvis of Philadelphia was helping to support her widowed mother. The mother was much grieved that her daughter must thus be burdened by helping to care for her. So the daughter conceived of the plan whereby on a certain day which was to be in a special way her Mother's Day she would plan to do everything nice she could think of, to show her mother that to care for her was a privilege and a joy instead of a burden. It was such a glorious success that Anna Jarvis passed on the suggestion to some of her friends and soon it had grown so much that it was placed on the national calender and is today appropriately celebrated in many communities in our country. Mother's Day always falls on the second Sunday in May. Will you honor your mother this year?

CHRISTIAN LIFE PROBLEMS

In this department we will from time to time discuss and open up some practical problems which will touch a large number of those who should be interested in reading this department of the Mennonite. And then perhaps it will set you to thinking so that you will want to write what you think about some of the problems and share them with others very much like yourself. Send your articles to the editor of the Y. P. Department, such contributions are always welcome. Send them on.

School Problems

In this week's discussion we will think upon some of the important problems which face such a multitude of our young people in their school life. It is becoming increasingly important that every boy and girl have a good education. A high school training or its equivalent is becoming almost essential to every one who would play his or her role in life.

1. **How should the student decide as to which courses he will choose?** What is the proper aim, to simply get enough courses and credits to graduate? Shall he choose the snap courses, so that he can have a good time in school so that his studying will not interfere so much with his school life? Or should he take work under his favorite teachers? Should a student decide for himself what courses he will take or should he ask the advice of his parents or his friends? Should the learner have his goal in life clearly in mind and specialize or should he get a broad foundation training and choose more definitely later?

2. **How hard should we study?** Again, what will be our goal, do we want to graduate or do we want to get out of our work all we can, believing it might be of benefit later? What about grades? Are they a true test of our work? Will we be satisfied with a passing grade or will we refuse to be satisfied with "good enough,"

desiring that which is our best? Anyhow does it matter much whether we study or not while we are in school, if we graduate and slip through is that not enough? Or is there perhaps some truth when people tell us that the irresponsible loafer will be liable to be the "ne'er-do-well" after he gets out of school? There may be some truth that habits of study formed in the schoolroom become forms of habit for later life. What do you think about it?

3. **How much time shall we give to outside activities?** What is the purpose of an education, is it to play on the team, and to be president of the various clubs or to waste your perfectly good time in study? President Hopkins of Dartmouth spoke to his students as follows: "I wonder how many of you ever undergone the painful process of having a thought." Should a certain high grade be demanded before any students is allwed to hold any office or play on any team? Do athletics, literary societies, etc., make a real contribution in school life? How shall we divide our time? If something must go, which will it be?

How Christian can we be in school, must I "tell on" the fellow who cheats? Can we learn Christian virtues in school? What are the main faults of students? How can they be overcome?

WHAT ARE THE OUTWARD EVIDENCES OF OUR SALVATION?

By Frances Burkhalter

Let us first consider the outward evidences of the salvation of others. Immediately a host of men and women come to our mind, who by the grace of God were changed from worthless slaves of Satan to powerful men of God. Such names as Mel Trotter, Harry Monroe and Mr. Hadley are familiar to us all.

Again there are those whose names are not so well known, but whose lives have been a testimony to the tranforming power of God. A fruit dealer who swore a bluestreak attended the Moody-Sankey meeting in Brooklyn one evening. The next day an unusually cargo of fruit arrived. His men expecting the usual heavy expenditure of the devil's vocabulary, were surprised to hear him quietly say, "Sort it out and make the best of it." One man was heard to say, "He's been saved at the evangelistic meetings sure." Which saying was wisdom itself, for nothing short of salvation could have changed him so.

Just this week one of our traveling salesmen gave a ringing testimony. He had danced, drunk, and gambled his life away. The very week that he came back from an expensive so-called "cure" he was more drunk than ever before. Things were going from bad to worse, and one day found him in his room planning to commit suicide. The oppressing silence of his room was unbearable so he turned on the radio, only to hear an evangelist say, "Let go and let God." That was the turning point in his life. Now off-duty hours find him in churches, missions, and street meetings instead of gambling dens and dance halls; the habitual drunkard became the zealous Christian worker.

But are outward evidences only to be found in "down and outers" or can we expect them also from the conversion of "up and outers"? "Be ye not conformed to this world but be ye transformed" and "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Let us change the question to "What outward evidences should show forth our salvation?" To have an evidence, we must have a cause. The evidence can not bring about the cause but points out or proves the cause. So works can not bring about salvation, but works must follow salvation. They are the proof of salvation. A Christian is a new creature in Christ. True, too true, some show more evidences of Christianity than others. Shatford in "Six Marks of a Christian" gives loyalty, courage, patience, humility, freedom and generosity as the most important evidences. We might add to them: obedience, faithfulness, kindness, wisdom from above, divine strength and power, love for the unlovely as well as the lovely, harmony, a life of Bible study, prayer and praise, missionary zeal, different interest and outlook on life, calmness, victory in spite of testing and trial.

Here I wish to add, "We can never know the force of God's pull on a Christian as when the devil is using all his force to detract."

"The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west,

The tender leaves have little rest,
But any wind that blows is best.
The tree that God plants
Strikes deeper root, grows higher still,
Spreads greater boughs, for God's good will
Meets all its wants.

There is no storm hath power to blast
The tree God knows;
No thunderbolt, nor beating rain,
Nor lightning flash, nor hurricane;
When they are spent it doth remain
The tree God knows,
Through every tempest standeth fast,
And from its first day to its last
Still fairer grows."

The fruit of the Spirit, Gal. 5:22-23, should be the outward evidence of our salvation. Every believer is indwelt by the Holy Spirit and will bear this fruit if he or she is yielded and obedient to Him.

Now let us come to the question proper. "What are the outward evidences of our salvation?" Better still let us make it more personal and say "**my** salvation." Can others see Jesus in me? Does my life speak forth His praise? Do I bear the marks of Jesus—as Paul said, "I bear branded on my body the marks of Christ."

Whatever our circumstances, our experiences, our trials—if there is a lack of interest in spiritual things, if a lack of interest in missionary enterprises, if no spiritual growth, if uncertainty or doubtfulness, if an unrest or discontent, or if not a victorious life, let us ask ourselves first: Have I ever really had a personal experience of the New Birth? and second: Have I yielded myself to God? Let us make this the motto of our Christian lives: "Do I bear the marks of Christ?"

"We are the only Bible,
The careless world will read;
We are the sinner's gospel
We are the scoffer's creed
We are the Lord's last message
Given in deed and word;
What if the line is crooked?
What if the type is blurred?
What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?"

WHAT THE 18TH AMENDMENT HAS HELPED TO ACHIEVE

The National Congress of Parents and Teachers reaffirmed its stand in favor of the Eighteenth Amendment and the Volstead Act, and other laws enacted thereunder, at its 1931 convention, and urged their vigorous and impartial enforcement.

In a pamphlet called, "Your Afterself," addressed to the young citizens, the Congress thus summarized "What the Eighteenth Amendment Has Helped America to Achieve":

The removal of the saloon, which encouraged gambling and degraded politics.

The reduction of the amount of consumption of alcoholic beverages by 70 per cent. within a remarkably short time.

The elimination of liquor advertising which appealed to the crudest and lowest emotions to create new victims of the drink habit.

The protection of children and their mothers from the neglect and brutality of drinking fathers.

An increase in savings that has given the common man and woman in America the highest economic and social position enjoyed anywhere in the world.

The most efficient industry to be found anywhere because of the reliability and loyalty of sober working men and women.

The reduction of many forms of vice and crime until cities are safer for law-observing citizens today than they have ever been.

The moderation of "automobile" and "post-war" crime which would have created terrible conditions in a country with twenty-five million autos were liquor not outlawed.

The development of all types of schools so that millions of young people have a richer educational opportunity. High school enrollment alone in the United States increased from two million in 1920 to nearly five million in 1930—the most remarkable advance in the history of civilization.

The foundation for a future rich in promise and opportunity for home life for education, for government, for labor, for industry, and for the realization of religion. —American Issue.

THE S. S. LESSON

May 15.

Jacob at Bethel. Gen. 28:10-17.

Golden Text,—I am with thee, and will keep thee whithersoever thou goest. Gen. 28:15.

Jacob had cheated his brother. Dishonesty brings its punishment. What a man sows he shall reap. In the case of Jacob it meant years of banishment from his family. Rebekka, because Jacob was her favorite son, aided and abetted him in his deception of the father. Like Jacob, she had to bear the consequences. Her wit probably saved the life of Jacob from the vengeance of Esau, but she was never to see Jacob again after she had sent him away. In the family we see what often happens where parents divide their affections between children. Trouble and more will be the only result of favoritism.

With his mind filled with a mixture of sorrow, because of his separation from his parents and a fear of the vengeance of Esau we find Jacob alone in the open trying to rest on his comfortless pillow. It may be that the voice of conscience was also adding to the disturbance of his rest. At any rate he felt very much alone. But he was not alone. The eye of God was upon him. God had made certain promises to the descendants of Abraham and the mere fact that here was one who had been untruthful did not defeat God. God always has a way of so ordering things that good may follow evil. It was God's plan that Jacob should pass down to his descendants the blessing that was to be for the whole world. We have noted that neither Esau nor Jacob were particularly pious men at this time, but, Jacob had an appreciation of spiritual things that Esau did not have. This appreciation had to be the beginning of the greater and better things that the future would reveal.

There is hope for the sinner who recognizes God, even though he does not serve him, but the sinner to whom spiritual things make no appeal whatever is hopeless. All stand alike before God as sinners, but only those who realize God's concern for the sinner can have any assurance of a better future.

Jacob made his bed on the ground, a rock for a pillow. It was a hard bed but the way of the transgressor is hard. He was early paying the penalty of his wrong to his brother and was finding out that the world has many hard places. Tired in body and mind he finally fell asleep. Those who have been deprived of the ability to sleep only can realize the blessing of sleep. In it the world passes on and the body gets the refreshing it needs. The freer the mind and conscience are, the better the chances for refreshing sleep. Jacob dreamed. Dreams are not always from God. Often they result from indiscreet eating or other abuses. But God has often used the dream as an instrument for conveying a revelation or an encouragement for his tired children. Here in this dream Jacob was to be made to realize that, unworthy though he was, God was seeing him and planning for his future. The heavenly visitors were both ascending and decending the ladder indicating that not only does God reach down but man may also reach up.

Jacob heard the revelation of God. It was the assurance that the God of his fathers was also his God and that the promise given to them were assured to him. The whole earth was to be for a possession of his descendants, to bless it in all generations. Best of all was the assurance that God would be with him to protect him and bring him back to the country from which he was fleeing there to fulfill the purposes of God.

We wonder why such an assurance was given to Jacob, considering what his character was at that time. But God is always revealing his love for unworthy ones. He did the same thing, to an infinitely greater extent, when it was revealed that God so loved the world that he gave his only begotten Son.

Jacob's awakening was to be a different man. He now knew that God's eye was upon him, that God would protect him and that He the Lord of his fathers numbered him with his chosen ones. He particularly had a sense of the holiness of the place. Here, as when he coveted the birthright, he betrayed an appreciation of spiritual things, even though at first it was an unworthy way. He exclaimed: How awful is this place! meaning that it was awe inspiring. The place had a new name. Henceforth to Jacob it meant the house of God. Bethel means a house of God. Centuries later a greater one than Jacob was to make an observation about that same place when Jesus revealed to the

Samaritan woman that anywhere where the devout soul would reach out after God there would be his Bethel, the house of God.

DEATH

Andres—Rev. John P. Andres was born Nov. 7, 1857, in Germany. His parents were Peter and Agathe Andres, nee Penner. At the age of 6, his mother died. He received his education in a village school, later by a private teacher in the parental home and at several other schools.

May 31, 1874, he was baptized upon the confession of his faith, joining the Mennonite church in Rosenort, Germany.

In 1880 he came to America, arriving at Peabody, Kans., where he entered into business, later also in Denver, Colo., and Newton, Kansas. In 1884 he went to Germany and Russia, returning two years later.

On Nov. 22, 1887 he was married to Anna Regier. In 1889 he moved to a farm near Elbing and joined the Emmaus church and in 1893 was chosen and ordained minister in this church, in which capacity he served about 14 years.

1907 he transferred his membership to the Zion Mennonite church at Elbing, continuing his ministry here about 25 years.

Nov. 22, 1912, Rev. and Mrs. Andres were privileged to celebrate their 25th wedding anniversary. 1926 they moved to Elbing, to quietly spend their remaining days. About a year ago, he began to notice heart trouble with dropsy. In course of time, his condition grew more serious and his strength began failing. He made every preparation possible for his departure, which he knew was near at hand.

The last morning of his life, he said to his family: "The dear Lord is going to be especially gracious to us today." When his companion and his daughters sat at his bedside, playing the song: "Safe in the arms of Jesus" and he was asked: "Is it not fine?" he answered, yes, raising his hands and passed over to be with the Lord, whom he loved and whom he served.

The end came April 1, at 1 P. M. at the age of 74 years, 4 months and 24 days.

He leaves to mourn his departure, his wife, 2 sons, 2 daughters, 2 daughters-in-law, 2 sons having died in infancy, 6 grandchildren, 1 brother and 1 sister in Germany, 2 brothers-in-law in Russia and many relatives and friends.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR MARCH, 1931

Foreign Mission, Gen. Treas.: M. M. Circle, Brudertal. Hillsboro, Kans., $16.09; Sew. Soc., Ransom, Kans., $5; Sister Hillegonda's S. S. Class, First Menn. Ch., Newton, Kans., $5; Mission Soc., Trenton, O., $25; total, $51.09.

Home Missions, Gen. Treas.: M. M. Circle, Brudertal, Hillsboro, Kans., $16.09; Bethany Sew. Soc., Freeman, S. D., $25; Mission Soc., Trenton, O., $25; total, $66.09.

In Place of Sewed Clothing: Miss. Soc., Zion Menn. Ch., Souderton, Pa., Lame Deer St., Montana, $10; West Swamp Ladies' Aid Soc., Quakertown, Pa., do., $5; Mission Circle, Springfield Menn. Ch., Quakertown, Pa., do., $5; Ladies' Aid Soc., First Menn. Ch., Allentown, Pa., do., $10; Hereford Ladies' Aid, Bally, Pa., do., $10; Chr. Menn. Sew. Soc., Moundridge, Kas., do., $20; Do., Ashland St., Mont., $30; Brudertal Sec. Soc., Hillsboro, Kans., Oraibi St., Arizona, $5; Onecho Mission Soc., Almota, Wash., Korba St., India, $10; Sew. Soc., Upland, Calif., do., $10; Sew. Soc., Pratum, Oregon, do., $10; San Marcos Sew. Soc., Paso Robles, Calif., do., $10; Immanuels Sew. Soc., Los Angeles, Calif., do., $5; Sew. Soc., Aberdeen, Idaho, do., $5; "The Busy Mission Workers" Chr. Menn. Ch., Moundridge, Kans., Champa St., India, $10; Brudertal Sew. Soc., Hillsboro, Kans., Janjgir St., India, $5; Onecho Mission Soc., Almota, Wash., Basna St., India, $5; Sew. Soc., Upland, Calif., do., $5; Chr. Menn. Sew. Soc., Moundridge, Kans., do., $30; total, $200.

Expenses of Ex. Com.: Mrs. Albert Badertscher, Dalton, O., 25c; Mrs. A. S. Reimer, Canton, Ks., 25c; Mrs. W. H. Mierau, Kingman, Ks., 25c Bethany Sew. Soc., Freeman, S. D., $2; Dorcas Mission Soc., Alsen, N. D., 25c; Immanuel Sew. Soc., Los Angeles, Cal., $1.50; total, $4.50.

Miscellaneous: "The Busy Mission Workers," Chr. Menn. Ch. Moundridge, Kans., Student, India, $30; Bergtal Sew. Soc., Pawnee Rock, Kans., Widow, India, $20; Bethany Sew. Soc., Freeman, S. D., Evangelist, India, $40; Ladies' Aid Soc., Donnelson, Iowa, Bible woman, China, $5; Oakleaf Mission Soc., Mt. Lake, Minn., traveling expenses, Rev. and Mrs. P. A. Penner to India, $25; Brudertal Sew. Soc., Hillsboro, Kans., Mrs. P. W. Penner, India, $5; Grace Miss. Soc., Pandora, O., Basna School, India, $10; Do., Dr. Pannabecker, Auto Fund, $10; Bethany Sew. Soc., Freeman, S. D., China, where needed, $25; Johannestal Sew. Soc., Hillsboro, Kans., Relief work in Russia, $10; Saron Mission Soc., Orienta, Okla., needy in Canada, $10; Chr. Menn. Sew. Soc., Moundridge, Kans., freight on clothes to Canada, $2; total, $192; grand total, $513.68.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

RECEIVED FOR PUBLICATION

Christian Ch., Moundridge, Kas., $32; P. B. Amstutz, Bluffton, O., $5; First Menn. Ch., Upland, Calif., $3.53; Elise Holly, Trenton, O., 30c; First Menn. Ch., Sugar Creek, O., $10; Menn. Ch., Escondido, Calif., $2; Tabor Ch., Goessel, Kans., $13.80; First Menn. Ch., Cucamongo, Calif., $7.13; First Menn. Ch., Halstead, Kans., $11.81; Hoffnungsfeld Ch., Moundridge, Kans., $10.

Gratefully acknowledged,

J. F. Lehman, Treas.

EMERGENCY RELIEF BOARD, MONTH MARCH, 1932

For Russia: C. C. Sperling, Inman, Kansas, $5; Mary Andres, Newton, Ks., $15; A. Braeul, Buhler, Ks., $10; Brudertal Ch., Hillsboro, Ks., $33.20; John J. Unruh, Newton, Ks., $18.90; Anonymous, Buhler, Ks., $9.91; Tabor Menn. Ch., Goessel, Ks., $3.50; H. J. Pauls, Sister, Inman, Ks., $4; H. J. Fast, Mountain Lake, Minn., $7.50; Peter P. Epp, Henderson, Nebr., $10; Gerhard Baergen, Buhler, Ks., $36.06; John Harder, Whitewater, Ks., $10; F. F. Jantzen, Paso Robles, Calif., $8.50; A. Warkentin, Newton, Ks., $5; Little Boys' S. S. Class, Pretty Prairie, Ks., $6; St. John's Menn. S. S., Pandora, O., $50.11; First Menn. Ch., Aberdeen, Ida., $51.76; Simon Reimer & Cousins, Buhler, Ks., $18.90; First Menn. Ch., Berne, Ind., $250.07; F. F. Janzen, Paso Robles, Calif., $10; Mrs. Gertrude Jantzen, Paso Robles, Calif., $10: G. H. Willms, Newton, Ks., $4; San Marcos Menn. Ch., Paso Robles, Calif., $10; C. W. Claassen, Newton, Ks., $10; Mrs. R. A. Goerz, Newton, Ks., $5.74; Mrs. Anna Andres, Newton, Ks., $8; H. J. S. Schmidt, Newton, Ks., $6; Peter P. Jantzen, Newton, Ks., $17.50; Abr. Dirks, Buhler, Ks., $34; Mrs. Clara Ruth, Reedley, Calif., $25; Edward Esau, Whitewater, Ks., $6.50; Mrs. C. Enns, Inman, Ks., $12.22.

For Canada: First Menn. Ch., Aberdeen, Ida., $25.88.

For General Fund: Buhler Menn. Ch., Buhler, Ks., $19.41; Menn. Sew. Soc., Hillsboro, Ks., $24; Christian Ch., M'dge., Ks., $57; Cath. Dueck, Lincoln, Nebr., 10c; Anonymous, Whitewater, Ks., $10; Goessel Menn. Ch., Goessel, Ks., $20; Emmaus Ch., Whitewater, Ks., $86.50; Alexanderwohl Ch., Goessel, Ks., $42.93; J. H. Schroeder, Canton, Kans., $10; West Zion Ch., M'dge., Ks., $43; Buhler Menn. Ch., Buhler, Ks., $24.60; Emmanuel Menn. Ch., Galva, Ks., $8.06: First Menn. Ch., Phila., Pa., $3.71; Bergtal Ch., Pawnee Rock, Ks., $31.26; First Menn. Ch., Upland, Calif., $15.53; Buhler Menn. Ch., Buhler, Ks., $30.

For Harbin Refugees: H. H. Adrian, Escondido, Cal., $10; Garden Twp. Ch., Burrton, Ks., $18.83; Mrs. R. A. Goerz, Newton, Ks., $5; Gerh. Wiens, Newton, Ks., $25; W. P. Rempel, Pasadena, Calif., $15; Emmanuel Menn. Ch., Galva, Ks., $7; Anonymous, Buhler, Ks., $15; Harry Kauffman, Marion, S. D., $5; Eden Menn. Ch., M'dge, Ks., $243.80; Menn. S. S. Class No. 33, Berne, Ind., $21.05.

For Germany: Jacob H. Regier, Newton, Ks., $10.

March 1, 1932 Bal. and Reserve		$1966.12
Received for Russia	$712.37	
Received for Canada	25.88	
Received for General Fund	426.10	
Received for Germany	10.00	
Received for Germany	10.00	$1540.03
Total		$3506.15
Paid out during month		$3180.60
April 1st Bal. and Reserve		$ 325.55

Gratefully acknowledged,

C. F. Claassen, Treas.,

HOME MISSION TREASURY REPORT FOR JANUARY-MARCH

General Fund: Lehigh, Kan. Ch., $9.15; S. S. Classes, 1 to 3, $9.14; Tabor Ch., Goessel, Kan., $40.61; First Menn. S. S., Upland, Cal., $21.17; Oil and gas rental from Kan. farm, $160; Gen. Conf. Trust Fund Int., $2.75; Wayland, Ia. Ch., White Gifts, $22.07; P. P. Wenger, Noble, Ia., $10; Pulaski, Ia. Ch., $37.46; Chapel Ch., New Stark, O., $35; Hoffnungsfeld Soc., Moundridge, Kan., $16.65; First Menn. Ch., Berne, Ind., $531.23; First Menn. Ch., Mountain Lake, Minn., $19.46; Summerfield, Ill. Ch., $80; Ebenezer S. S., Bluffton, O., $128; A friend in Pa., $1; Zion S. S., Arena, N. D., $5; Wayland, Ia. Ch., $19.85; First Menn. Ch. and S. S., Phila., Pa., $22.13; Johannestal S. S., Hillsboro, Kan, $39.11; West Zion S. S. White Gifts, Moundridge, Kan., $5.80; Bethel S. S., Lustre, Mont., $2; Grace Ch., Lansdale, Pa., $25.61; Hopefield S. S., Moundridge, Kan., $50; Calvary Ch., Quarryville, Pa., $125.72; Emmanuel Ch., Noble, Ia., $32.01; First Menn. S. S., Bluffton, O., $23.43; Bethesda Ch., Henderson, Nebr., $117.98; Bergtal Ch., Pawnee Rock, Kan., $18.14; Second Menn. Ch., Phila., Pa., $12; E. Swamp Y. P. S., Quakertown, Pa., $25; Crystal City, Man., Im. group, $2.60; Agnes Dueck, Salem, Ore., $5; First Menn. Ch., Sugar Creek, O., $20; Pratum, Ore. Ch., $81.26; Ex. Com. of Mission So., $268.77; Salem Ch., Dalton, O., $29.23; W. H. Dyck, Elbing, Kan., $20; First Menn. Ch., Upland, Cal., $54.26; Int. U. S. Treas., L. L. B., $2.12; Immanuel Ch., Los Angeles, Calif., $49.54; Zion Jr. C. E., Donnelson, Ia., $3; Zion S. S., Dallas, Ore., $10.99; Sunshine Mission Soc., Pratum, Ore., $13; Butterfield, Minn. Ch., $9.13; Swiss Ch., Alsen, N. D., $12.21; E. Swamp Jr. C. E., Quakertown, Pa., $10; Hannah Heimer Legacy, $180; Brudertal S. S., Hillsboro, Kan., $41.86; Zion S. S., Donnelson, Ia., $8.80; Bethany S. S., Quakertown, Pa., $30; Halstead, Kan. Ch., $48.27; Grace Ch., Pandora, O., $40.44; Bethel Ch., Hydro, Okla., $5; Bethel College Ch., Newton, Kan., $23.59; W. Zion Ch., Moundridge, Kan., $33; Anonymous, Okla., $5; First Menn. S. S., Reedley, Cal., $15; First Menn. Ch., Aberdeen, Idaho, $21.59; Christian Ch., Moundridge, Kan., $50.40; Immanuel S. S., Los Angeles, Cal., $15; Hoffnungsfeld Soc., Moundridge, Kan., $7; Buhler, Kan. Ch., $40.87; First Menn. S. S., Wadsworth, O., $5.36; First Menn. Ch., Reedley, Cal., $36.60; Escondido, Calif. Ch., $10; Bethel S. S., Inman, Kan., $31.03; Hoffnungsau Ch., Inman, Kan., $15.49; Bethany Ch., Kingman, Kan., $6.30; First Menn. Ch., Newton, Kan., $41.06; First Menn. Ch., Geary, Okla., $11.30; Smith Corner, Pa. Ch., $3.64; Rev. and Mrs. Sylvan Lehman, E. Freedom, Pa., $5; Herold Ch., Bessie, Okla., $3.27; Butterfield, Minn. Ch., $4.10; H. D. Voth, Escondido, Cal., $10; Salem Zion Ch., Marion, S. D., $50; St. John Ch., Pandora, O., $27; Rudolph Schmidt, Montezuma, Kan., $10; Garden Twp. Kan. Ch., $5; Adult C. E. Soc., Los Angeles, Calif., $11.14.

Special Gifts: Wayland, Ia. Ch., White Gifts, (Chicago), $4.63; First Menn. Ch., Berne, Ind., (Winnipeg), $10, Saskatoon, $5; Wayland, Ia., Boys' S. S. Class, (Chicago), $2.30; Johannestal C. E. Soc., Hillsboro, Kan., (Altoona), $5; E. Dist. Conf. S. S. Union, (Saskatoon), $205.89; Ex. Com. of Mission Societies, (Winnipeg), $65.75; Alexanderwohl Ch., Goessel, Kan., (J. J. Plenert's salary), $67.73; Johannestal C. E. Soc., Hillsboro, Kan., (Hutchinson), $5; total receipts, $3465.99; total disbursements, $3370.79; new balance in Middletown, O. bank, $95.20; unpaid vouchers, $4095.24; other indebtedness, $10,000; Trenton Bank loan cancelled by balance, $451.98.

Respectfully submitted,

J. E. Amstutz, Treas., Trenton, O.

JOTTINGS

Rev. H. P. Krehbiel, pastor of the Burrton, Kansas, church, was agreeably surprised by members of the congregation on his 70th birthday. They surprised him in his home in Newton.

The regular service of the First Church, Bluffton, Ohio, last Sunday night was one of unusual interest. The choir rendered a program of well selected music, consisting of choir numbers, solos, trios and quartets.

Rev. Benj. Ewert, of the Canadian Conference, has been on a tour visiting scattered Mennonite churches in Canada. He left his home in Winnipeg in March and will continue his visits until May. His first stop was at Swift Current, Sask.

Missionary Waldo Petter of the Montana field, asks the prayers of the mission friends for his wife who had to be subjected to an appendix operation some days ago. The trip to Miles City Hospital, over 200 miles away, was a difficult and trying one. He reports that the operation was successful.

A correspondent writes that the Mennonite settlers in Paraguay have a severe struggle with the grasshopper pest which threatens their crops. The early Mennonite settlers in Kansas were similarly troubled because of several years of the ravages of this insect. Recently, other sections have had to wage war with grasshoppers.

The Eastern District Conference, having been organized in 1847, is 85 years old. It has been pointed out that the next meeting at the end of April the 134th session will be held. Assuming that the conference always held only an annual meeting the figures would be confusing. During the early half of its existence the Conference met every six months. This accounts for the fact that though 85 years old the present Annual Conference is named the 134th session.

The people of Berne, Indiana, are anticipating what will, beyond a doubt, be the greatest meeting held in that place for many years when Dr. Daniel Poling will address a mass meeting in the Mennonite church on Saturday afternoon on May 14. Dr. Poling is president of the International Society of Christian Edeavor and the World's Christian Endeavor Union. He will appear under the auspices of the Berne Ministerial Union as a speaker representing the Allied Forces for Prohibition.

The First Mennonite church of Newton, Kansas will celebrate the laying of the corner stone of the new church building Sunday, May 1 at 3 o'clock. Everybody is heartily invited. The following program will be rendered: Song by the congregation; reading of a Scripture passage; prayer by Rev. B. Regier; music by the choir; address in German by Rev. A. Warkentin; address in English by Rev. J. E. Entz; laying of the corner stone; prayer by Rev. A. Warkentin; song by the congregation. Important Mennonite literature will be placed in the corner stone.

The Eastern District Conference holds sessions in the Second Church, Philadelphia, April 28 to May 1. A feature of the Conference will be a series of Bible Studies given by Rev. Paul Whitmer of the Grace Church, Pandora, Ohio.

The Annual Birthday Party of the Ladies' Aid of First Church, Philadelphia, was celebrated with a banquet at the Superior Cafe on April 6th. Seventy-one members were present. This occasion is only for members of the Aid. Mrs. J. B. Bechtel, the President, presided.

Miss Marie Reimer and Miss Susie Penner of Bethel College visited Burrton, Kan., two Sundays ago. Miss Reimer spoke to the Sunday school class in the home of G. G. Pankratz telling of her experiences. In the evening Miss Penner gave an address telling about conditions in Russia before the World War, during the war and the Revolution and after under the Soviet Government.

The Mennonite Weekly Review states that some of the refugees in Harbin, Manchuria, have declined the opportunity to go to Paraguay, electing to remain in Harbin to wait until favorable opportunity might open for their going to America. Letters received state that since the occupation by the Japanese, conditions have improved. Living costs in Harbin are not high, seven to eight cents being enough to provide a living per person per day.

The sinking of the Titanic, which took, place twenty years ago, April 14, was one of the greatest sea calamity on record, costing the lives of 1,635 people. Among the victims was Annie Funk, a missionary serving under the General Conference Board who was returning home on her first furlough. At the time survivors reported that when the life boats were being filled she gave up her place in the boat to a mother with a child, and remained to perish.

At a recent meeting of the Perkiomen Valley C. E. Union a Mennonite society received the distinction of special notice. The Schwenksville society received an award for being the most active in this branch during the past year and was presented with a large framed picture of Dr. F. E. Clark. May Markley is president of the Schwenksville society which also received the C. E. shield for having the largest percentage of its membership present.

On Sunday, April 12, the Gnadenberg Mennonite church, near Whitewater, Kan., celebrated the 50th Anniversary of the organization of the church and the erection of the present building in 1882. Addresses were made by Revs. J. E. Entz, R. L. Hendrickson, J. W. Kliewer, H. J. Dyck and B. W. Harder. There was special music. An original poem by Sister Hillegonda van der Smissen was read and the pastor, Rev. G. N. Harms, concluded the exercises with an historical account of pioneer days in the Whitewater community.

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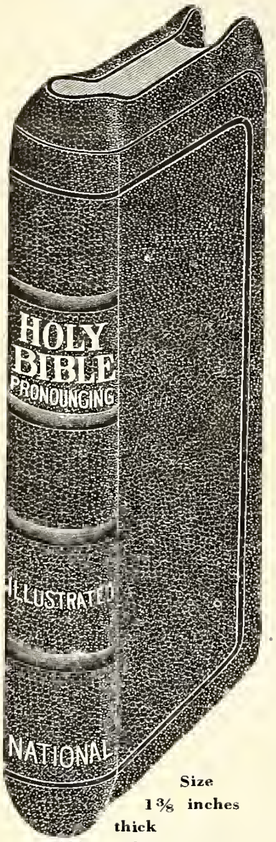

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, MAY 5, 1932 No. 18

In one of our churches recently they were making preperations for the entertainment of a Conference. The Committee in charge had a difficult task. Many of the delegates were to be entertained over several days and it was not known definitely how many there would be who needed entertainment. The basement of the church was fitted up as a dining room and the church kitchen was overhauled and put in order, yet, there was no definite knowledge as to the number to be fed. The Committee worked and did the best it knew how to care for those who would present themselves. It did not want to be wasteful of the resources at its command nor did it want to overtax the members of the congregation. In order to follow a lead of some kind it consulted with those of other congregations who had some experience in entertaining conferences. This helped considerably and the Conference passed off very well to the satisfaction of all concerned. A member of the Committee than had a happy thought. He suggested that the bills, minutes and other records in the hands of the Committee be filed with the Secretary of the congregation for reference so that future committees charged with similar tasks might consult them.

This little item of congregational history only goes to show how valuable records may eventually become, even if they are things that seem to be of on importance except for the moment. Too much of the past is lost just because papers and records are not preserved. The importance of preserving them should be impressed upon the minds of the officers of every congregation. Not so long ago a Sunday School was preparing to celebrate its twenty-fifth anniversary and the Committee in charge prepared to send an invitation to every one who had been connected with the school during that quarter of a century who could possibly be reached, yet, when it came to look up names and addresses it was found that the only records available covered but a few years and very little could be done in this direction. After the festive day numerous regrets were heard from persons who would have liked to have been present had they only been informed of the event.

Some years ago the writer rescued a bundle of papers, such as bills, receipts, etc. that covered a period of eighty years in a certain church, from the waste basket where they had been cast to be destroyed. These papers should never have been discarded and they have since proved to be a mine of valuable information. Had that bundle included other records that have disappeared we would not be in ignorance of much that happened for a hundred of years in the history of that church before the years covered by the papers taken from the waste basket.

There are places provided for the preservation of anything in the live of records where the accumulation of old papers may be preserved, classified and made available to students and other interested parties to which the churches may send them. Bluffton College is well equipped for such service in its splendid modern Musselman library and The Mennonite Historical Association of Newton, Kansas, is likewise ready to take care of such material and preserve it in fire-proof vaults. It only remains for the officers of our churches to appreciate these opportunities and make use of them in order to assure a better knowledge of what is now taking place for the information of the future.

In the above named bundle of papers some interesting things came to light. It developed that at one time this church had come to the assistance of several other congregations of other denominations that were being organized in the community to whom the Mennonite people gladly opened their building until these people could secure church houses of their own. Relations of pastors to the people and of the people to the pastors were recalled. Information concerning church property and the ownership of lots in the church yard had become confused until the discovery of the papers righted things. No one can tell to what the value of these papers will increase as the years go by. The moral of it all is that all papers relating to the church and its activities should be carefully preserved.

INVITATION

The Annual Meeting of the Bethel Deaconess Home and Hospital Society will be held, the Lord willing, in the First Mennonite Church at Newton, Kansas, on May 10th, beginning at 10:00 a. m. At this meeting reports will be read of the progress of the work in both the hospital and the Home for Aged during the past year and other necessary business transacted.

We feel that the protection and the blessing of the Lord have again rested upon our institutions during the year that has gone by, and we want to honor His name through the service which is to precede the business session. To this service as well as the business session all the friends of the work are cordially invited.

Members who cannot be present are requested to be represented by proxy.

The Bethel Deaconess Home and Hospital Society.
Per H. E. Suderman, Secr.

THE JANJGIR BIBLE SCHOOL

Martha Burkhalter.

Our Bible School began during the first week of July. We have seven students in the first year and ten in the second year. I teach Bible Doctrine three times a week and Principles of Teaching twice a week. The students are all young men and women. Nearly all of them are married and have children. The mothers cannot give quite the full attention to the work of the classes, but all seem to be enjoying their studies very much. The other teachers of the Bible school are Rev. Unruh, Rev. M. R. Asna and our language teacher J. R. Walters. These two Indian helpers are well educated and we considered them Spirit-filled men. Lately however a suspicion of immoral conduct has been cast upon Mr. Walters by some of our church members. It has been thought best to suspend him from teaching in the Bible school for the present until the matter has been more thoroughly investigated. We feel very bad about it. The language teacher denies the charges made against him. Either there are many false witnesses risen up against him or he is absolutely guilty. It is really difficult to decide the case, because Mr. Walters has been a very splendid worker for many years, as a preacher, as an evangelist and as a language teacher. Pray that this matter may be cleared up and that we may know whether to dismiss him from the Mission. Since this week I am teaching one of Mr. Walter's classes.

Besides teaching in the Bible school, I still have charge of the Girls' School here at Janjgir. There are 103 girls enrolled this year. There are six Indian lady teachers, and Miss Nickel and I both English. All of the teachers except one, are members of the Mennonite church in our Mission. One girl belongs to the Church of England Mission and comes from Ranchi. Besides teaching in the school, the teachers take part in other activities. The headmistress is the president of the Christian Endeavor. All of them teach Sunday school classes. Two of the teachers are orphans whom the Mission educated. There is a beautiful spirit of fellowship and friendliness among them which helps a great deal in making the work run smoothly.

We are about to start a catechism class for several who wish to take baptism. There are quite a number of school girls who have expressed their desire to definitely follow the Lord Jesus Christ and accept him as their Savior. There are also two young men in the village who have said many times they wish to become Christians, but they have not yet had the courage to step forth and bear the persecution which is sure to follow. I feel sorry for them because it seems that their minds are between two strong forces, the good and the evil, drawing them towards victory or towards destruction. Please pray for them that they may be victorious, and that Christ may become the Captain of their souls.

This week we are making the budgets for the coming year. We know we are to cut down a lot wherever we can. But where to cut? Everything seems so much worth while doing. Are we to dismiss teachers? Are we to dismiss evangelists? Are we to support less orphans and widows? Are we to close down the dispensary and close our eyes to the suffering ones? We know the needs too well. It would perhaps be better for someone else less acquainted with the work to tell us where to make a drastic cut. When we read of the hard times in America we cannot help but decide to cut down our budgets somewhere. May God help us to know what to do and what to leave undone. Psalm 48:14.

WHY EVERYBODY SHOULD KNOW THE BIBLE

Rev. J. E. Hartzler Ph. D.

Perhaps it is not too much to say that present day ignorance of the Bible is something extraordinary, enormous, immense, prodigous, if not profound. The reason is not only our neglect of the Book, but in the fact that it is an oriental book and requires a certain amount of orientation to most accurately understand and interpret it. Then, too, for many centuries the Bible was read by proxy; Church officials read it for the people. Only since the Reformation has the Bible been given to the masses to read and interpret for themselves.

The Bible is a record of human experience with the Divine; a record of the results of men dealing with righteousness and sin. It is a revelation of the Divine through human experience; through living, human beings. God is in the Book precisely for the reason that He was in the men who wrote it. The Bible was made for men, not men for the Bible. It is man, not a book, that God is working to save.

Perhaps no book has been so abused, not only by its enemies but by its friends, as has the Bible; no book has been so misinterpreted and misrepresented, and yet no book has ever weathered its criticism and furnished a foundation for so many good things. No other book could stand such abuse and misrepresentation.

I. The Test of Good Literature

Without apology or fear of successful contradiction I do not hesitate to say that the Bible represents the best. When I say "good literature" I mean: (1) That it represents the facts of human experience. (2) That it inspires great ideals and virtuous deeds. The test of inspiration is in the fact that it inspires. (3) That it produces effective thinking. (4) That it stimulate the quest for knowledge. Man is best satisfied when he is dissatisfied. The Bible stimulates a hunger for something better than our present accomplishments. (5) That it is universal in its appeal. The Bible finds a response in the human heart everywhere. In all of these tests the Bible is unique and stands first.

II. Reasons Why We Should Know the Bible

1. For Its History. Evidently no people like the Jews, the producers of our Bible, have so influenced the world. Whether we like it or not, the Hebrews, in the literature which they have given us, have influenced the world as no other people. A knowledge of their history, their ideals and institutions certainly has a place in a liberal education.

2. For Its Philosophy. Beyond a doubt the Bible represents the supreme interpretation of life. It represents man as something more than a creature of evolution. There is something more to man than natural forces driving him forward. Man is rather a creature of "advolution", a force pulling him forward. Man finds himself, not in some remote jungle of the past, but somewhere above and beyond himself and his present attainments. This one thing I do, said a great man, I forget the things that are behind and I press forward. Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, and the Gospel, the same shall find it, said Jesus. This is the high water mark of philosophical thought.

3. For Its Ethics. What you would not wish done to yourself, do not unto others, says the Confucian Cannon. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them", says Jesus. The highest type of ethical thought we have in the Bible; positive and not negative.

4. For Its Religon. Religion, in the Christian sense, is something more than believing or doing something; it is an attitude of spirit toward God and man; a love attitude. The perfect man knows neither grief nor fear, says the Confucian Cannon. The perfect man, according to Jesus, is not necessarily the man who does not

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know grief and fear, but the man who through love toward God and man has risen above grief and fear. Jesus Himself suffered plenty of grief, but He dignified it and in His life of blessedness rose above it. Precisely here is the efficacy of love toward God and man; it is Jesus' notion of religion.

5. For Its Culture. Whosoever shall be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant, said Jesus. Jesus himself came not to be ministered unto but to minister. There is no higher type of culture than the culture for service.

6. For Its Message. The message of the Bible finds its best statement in John 3:16: For God so loved the world that He gave His Son in the interests of human redemption. The message implies salvation through the vicarious living, suffering and death of the Christ. There are other reasons why men should know the Bible; but these six will suffice for the present.

III. How Study the Bible

Five things may be noted in answer to this question, namely, (1) Be systematic, not haphazard. Random study gets us nowhere. (2) Study by topics. That is, take up what the Bible teaches concerning Faith, Love, Salvation, etc., and organize your findings into a system. (3) Study by characters. Take the leading characters of the Bible, Abraham, Joseph, Moses, etc., and organize into a biographical system. (4) Study by books. Note the content, the purpose, the authorship and date of each book. (5) In all of this study with the proper attitude of mind. By proper attitude of mind I mean: in the spirit of a learner; openmindedness; expectancy; determination; prayerfulness and responsiveness. Unless one proceed in such spirit the Bible will remain a closed book.

Concluding, then, the history, the philosophy, the ethics, the religion, the culture, and the message of the Bible carry with them something more than usual significance. Biblical illiteracy today has little, if any, justification. A liberal and worth while education certainly includes a working knowledge of the Sacred Scriptures.

RELIEF NOTES

By Levi Mumaw

During the past few weeks our relief activities were centering around the group of 373 Mennonite refugees enroute to Paraguay from Harbin, China. The transport reached Marseilles, France, on schedule time and the group was taken overland to Havre, France, where they again embarked to continue their long journey April 5. A report from Bro. Unruh in Germany advises us of special services rendered to these people in the following manner:

An extensive collection of clothing was made by the Dutch Mennonites and sent to Havre to be taken along with the refugees to Paraguay.

Greetings were sent to the refugees on the ship by the Dutch Mennonite and the German Mennonite Conferences or officials.

Pierre Sommer was sent by the Swiss and French churches to meet the refugees at Marseilles.

Dr. Keller of the Central Bureau of Relief for the Protestant Churches of Europe, and Dr. Johnson of the Nansen Relief Office, both from Geneva, met the refugees at Marseilles.

Representatives of the French Red Cross received the refugees at Marseilles and accompanied them to Havre.

About 2000 yards of shirting in connection with the other regular equipment supplied to the colonists in Paraguay was sent along with the group for the colony Fernheim.

In a letter received from Dr. Isaac at Harbin, China, the fact that 73 more were sent in this first transport than had been originally planned for was explained by a statement showing that they had understood the permission to send 300 people to be that many full fares. This of course was a misunderstanding, as the 300 group was supposed to be about one-third half fares, or children under the age of 12. The original order specified 60 families while the report now received from Bro. Unruh advises that there were eighty families in the group. This error is no doubt very fortunate for the 73 who were permitted to embark with the group who would otherwise have been compelled to stay at Harbin with the others who were left behind. It however has worked a real hardship on the Mennonite Central Committee in its effort to aid these needy people. The additional amount needed for ocean transportation has already been reported in part. The final additional cost cannot yet be calculated. Twenty families are now on the way without any equipment. Additional funds will be needed to care for them after they arrive in Paraguay.

Itemized statements have been sent to the officials of our relief organizations showing the additional amount yet needed for these needy people. While our people have already done much to help in this work, we cannot leave them to their fate at this time. Additional funds will be needed for their transportation from Buenos Aires to Paraguay and for their support and minor equipment that they will need to get started on their farms and for building their temporary houses. It is estimated that about $8,000.00 more will be needed for this purpose. How much can your congregation supply of this amount? Are you depending on others to provide this, or are you willing to help as the Lord has prospered you?

According to the usual schedules this group should reach Paraguay about the middle of May. This will be an opportune time for these to reach that country. It will be the beginning of their cool season. They will be able to get located on their land, provide their shelter, clear the land, and be ready to plant by the time of their next warm season which usually begins about November 1.

Earlier reports from the colony in Paraguay this year had been discouraging, as they were having a severe drought at the time their first crop was in the making. It is not definitely known what damage had been done. Reports indicated that some villages suffered more than others. This drought had extended to other parts of South America as well, as reports from our Missionaries in the Argentine show that the same conditions prevailed there.

According to recent reports the drought was broken in Paraguay about February 15, and for the several weeks following good rains were enjoyed in the colony. Evidently the latter half of February was favorable for plowing and planting. The prospects for a second harvest were considered good.

The report indicates that some of the machinery taken into the colony earlier for grinding corn was set up and the sample of flour was very satisfactory. The oil press was also installed and put to use which indicates that certain parts of the crops were harvested.

May we continue to remember these people by our prayers and means to enable them to become established in their new home.

Scottdale, Pa., April 14, 1932.

CORRESPONDENCE

Upland Mennonite Church, Upland, Calif.

"Christ the Lord is ris'n today"
Sons of men and angels say.
Raise your joys and triumphs high;
Sing, ye heav'ns, and earth, reply.

Easter morning dawned bright and fair in Southern California. All through the night one could hear the hum of cars, as scores of thousands of devout men, women and children gathered at the various altars of nature to worship the risen Saviour, as the first rays of the rising sun greeted the eyes of the reverent multitudes.

At our Upland church we celebrated our Saviour's resurrection in a fitting manner as already at the close of the Sunday school session the Primary and Junior Departments sang a number of beautiful selections. Following this in the church service, the choir rendered a few glorious Easter anthems which uplifted and prepared our hearts for a most impressive Easter sermon given by our pastor, Rev. Neuenschwander. His subject was "Living the Risen Life." Col. 3:1.

In brief: to live the Risen Life and keep the Radiance of Christ we must do two things—put some things off and others on. Put off the things that hinder and put on the things that help. The things to put off are mentioned in verses 5 to 8. The things to put on, we should set our minds on things above and lay up for ourselves treasures in heaven. We are told 75% of the male population has no connection with the church. Where is the fault? We are too much involved with the pleasure of this earth, with no time for the spirit of God. Where will the crowds attending church on Easter day be, say six weeks from now, when the warm weather sets in? We need the church and its spiritual blessings all the time to live the Risen Life. We must even as Jesus go to Gethsemane till we can say: "Not my will, but thine be done." This enables us to live the Risen Life.

Following the sermon, the congregation again partook of the Lord's supper, a large number participating. We did indeed feel the presence of the risen Lord in our midst.

As a fitting culmination for a perfect Easter day, Dudley Buck's Easter Cantata, "The Story of the Cross," was sung by the combined choirs of the Mennonite and Methodist churches. The church was filled to capacity and the presentation of this beautiful cantata was an inspiration to all present.

During the week of prayer, Jan. 3rd-8th, services were held in the different churches of Upland and Ontario. The Ministerial Union of the two cities planned a most appropriate program for the week. The theme was "Prayer-Fellowship with God." The speakers were men of prominence from the surrounding cities. Everyone attending these meetings received great spiritual blessings.

On January 31st a program was given under the auspices of the Young People's Christian Endeavor Society. The Junior, Intermediate and Senior Societies were invited to attend in groups. It was a Missionary Program in which the subject presented was "Our Arizona Missions." The speakers of the evening were, Mrs. Peter Dyck from Halstead, Kansas, and L. J. Horsch. The different societies furnished music, a letter from Missionary Suderman was read and the closing remarks were made by our pastor.

On Good Friday a union church service was held at 2:30 in the afternoon at the Upland Presbyterian church. The speaker was Rev. W. A. Brown of Anaheim and his subject was "The Cross of Christ." During the hours of service the places of business in the city were closed.

Amanda T. Hirschler.

Butterfield, Minn., Mar. 30, 1932.—To the Mennonite and Readers.—We shall again give a report of the work which has been done during the last three months. First of all we have many reasons to be thankful to our Lord and Saviour for the many blessings we have received from Him.

We have had the opportunity to attend services every Sunday, and He has given us health, and food for our soul and body. While we see so many people these days who are homeless, nothing to eat, etc., and read of poverty all over the world, we should be more thankful instead of murmuring. We read in Matt. 24 of what shall come, and we see that every thing is coming in fulfillment. Yes, it seems it won't be long before Christ will appear. If we are ready to meet Him, we read in I Thess. 4:17 the wonderful promise which the Lord gives us.

The last Sunday in Jan., we had the pleasure of listening to Rev. John Esau who delivered the message to us.

The first week in Feb., H. V. Johnson gave some interesting eye-o-graphic Bible Lectures in picture form, from Adam to Paul, these were shown in the school auditorium in order to have enough room for the people, everybody enjoyed these meetings very much.

Mrs. Michael Ewy returned from her trip to California some time in February while Sidonia Kintzi remained there until an indefinite time.

Good Friday we listened to the messages given by Dr. E. G. Kaufman and a Chinese student from Bethel College, Newton, Kansas, it was of great interest to listen to the Chinese Christian, working for His Master.

Easter morning, Rev. L. H. Linscheid delivered the Resurrection service. The community chorus rendered two appropriate hymns. The chorus consists of twenty-eight voices, we also sang in the afternoon, in the North Lutheran church for Easter services.

The C. E. Society rendered an Easter program in the evening, which was well attended. The J. W. Hubin family from Sanborn, gave a few numbers, Mr. Hubin with two daughters and son sang, and one daughter at the piano.

We have had a cold, strong winter, we had quite a little moisture, for which we are thankful. Now we are looking forward for spring, which seems to be here.

The carpenters with a few members of our congregation are putting new shingles on our church this week.

Mrs. Gust. Miller, Cor.

Halstead, Kansas, April 7, 1932. Dear Readers of the Mennonite:—I will report some of the special meetings, that have taken place in the Halstead Mennonite church within the New Year.

The churches of Halstead started the New Year with a week of Union meetings. The last meeting was held in the Mennonite church at which time Dr. E. G. Kaufman of Bethel College, gave an address upon the subject of "Forgiving." Matt. 6:14.

On February 21, the church had a baptismal service. The following were baptized and taken in as members of the church. John Nightengale, Earl Unruh, Lois Becker, Anna Nightengale, Anna Classen, Earl Becker, Frederick Schowalter. With letters these became members, Mrs. Adam Nightengale and Mr. and Mrs. John Friesen.

The Baptismal Sermon was given by Rev. H. T. Unruh, for the text Luke 9:57 was used, in which was stressed the point of following Jesus.

Others that have joined our church some time in the New Year were Mr. Oscar Erdmann, and Mr. and Mrs. Voth.

On February 28th, Rev. Moyer, from Bethel College, preached on the text Gal. 6:9, "And let us not be weary in well-doing: for in due season, we shall reap, if we faint not."

After the sermon Dr. R. Haury spoke in regard to Bethel College's standing, being the only Senior College west of the Mississippi, which is being supported by the Conference Mennonites.

On March 6th, Missionary P. A. Penner gave us a wonderful mission sermon on John 7:46...... "Never man spake like this man."

Sunday evening, March 13th, the Bethel College Men's Quartet gave a sacred program in song.

The choir of the church sang their Easter Cantata on Sunday evening March 20th.

On Easter morning the church partook the Lord's Supper. In the evening the Community Chorus gave their Easter Cantata, in which several of our members sang.

On April 3rd, the evening Union Services of the Halstead churches was again held in our church. Missionary P. A. Penner was with us and showed his miniature Leper Compound. His sermon made one realize the greatness of mission work. We, as Christians should support such work with earnest prayers and gifts.

On April 10th, the Senior Christian Endeavor will give a program in the First Mennonite church of Newton. The program will be based upon the topic: "How We Should Use Sunday."

I am sorry to have detained the readers so long, but I'll not write very soon again, for I must wait until we have something new happen, which might be of interest to others.

Best regards and God's blessings to the editor and the readers.

Frieda E. Schirmer, reporter.

Los Angeles, California, April 19, 1932. Dear Friends:—To you who have prayed, labored and given of your gifts that the Lord may be glorified in our Los Angeles Mission work, we owe a brief word concerning the developments thereof.

The California Mennonite Sunday school and Christian Endeavor Convention met here April 15 to 17th. There was a good attendance and there was a spiritual quality enriching the program which was refeshing and uplifting. Brother and Sister Paul Wenger with their son Lawrence from India landed here April 8th. Their visit during these days of the convention was a blessing to us.

Two weeks just before Easter the Lord blest our congregation with a series of evangelistic services led by Brother P. R. Schroeder of Freeman S. D. The Word of God, preached and taught in its purity, has not lost its power in our days. Rich and refreshing in spiritual values were these days unto all who received them by His grace. For some time the church and possibly many of you have prayed with us for such a revival season. The Lord gave in answer to prayer. The results thereof may not here be fully known. But many a heart was refreshed and determined anew to walk more faithfully with the Lord.

That this mission has under the grace and blessing of the Lord been taken over by the congregation which grew up therein about a year ago, may not be news to most readers of the Mennonite. This is a step of faith on part of the comparatively small and young congregation. The mission task is a wide open door in this community and a heavy responsibility. The Lord always honors faith and will sustain this church in the peculiar trials through which it is passing.

A year and a half ago we conferred both with the Home Mission Board and the local church concerning these developments and with the consent of the Board resigned our position in order that the church may call a pastor of their own. When their call bade us to continue for a year in this position we were glad to serve further. The year is up now and we have after much earnest prayer, been given assurance in our hearts that we abide in the Lord's will if we request the congregation to not consider us for the continuance of our services here. This we did almost two months ago. May we lay it upon your hearts, who have borne this work as intercessors, that you continue to intercede that the Lord may place here a true and faithful servant of his, who will be able to lead this congregation in her important and large mission task. Until such change can be made we plan to stay here.

For ten years the Lord has given us a share in this mission. We are humbly grateful for His trust and that He has blest our feeble efforts. We thank you for your fellowship with us in this work. The Lord in his own way and time will abundantly reward you and reveal his purposes in his leading in our lives.

Yours in the Lord's service.

Catharine and Albert Claassen.

MINISTERS' CONFERENCE HELD IN THE WESTERN DISTRICT OF THE EASTERN DISTRICT CONFERENCE

The ministerial meeting of ministers of the Mennonite churches of the Eastern district was held in the Roaring Spring Mennonite church on Monday, with sessions during the afternoon and evening.

Rev. Howard G. Nyce, president of the conference and pastor of the Allentown First Mennonite church was in charge of the business sessions, with Rev. Freeman H. Swartz of Norristown, secretary of the conference and pastor of the Eden Mennonite church at Schwenksville, Pa., assisting with the work of the afternoon as well as Rev. Daniel H. Unruh, pastor of the Grace Mennonite church at Lansdale.

The afternoon session was called to order by the president and the time was spent in discussions on church problems with the various pastors and delegates taking an interesting part in the work. A resolution was adopted commending the executive committee on the excellent work done in holding the ministerial session in this manner and urged the meetings be held more regularly.

Following the afternoon session, which was largely attended by local and out-of-town pastors, and interested visitors, the members of the Ladies' Aid society of the Roaring Spring Mennonite church served supper in the basement of the church, after which the evening session was opened at 7:30 o'clock.

The session was also in charge of the president, Rev. Nyce, and the special song service preceded the evening's messages. The pastor of the various churches rendered special musical numbers, while the entire congregation under the leadership of Rev. Unruh united in a song service.

Rev. Nyce delivered a message to the large assemblage on "Holding Fast to the Faith," while Rev. Swartz spoke on "A Youth Who Attracted Attention" and Rev. Unruh delivered a message on "Relation of Courage to Christian Service." These messages were greatly appreciated by all who heard them.

The pastors of the churches of the district who were in attendance at the day's sessions were, Rev. Samuel Herline, Napier; Sylvan Lehman, Smiths Corner; L. H. Glass, Altoona; Adam Wolfe, Manns Choice, and Rev. S. D. Yoder, pastor of the entertaining church at Roaring Spring.

A large number of delegates and pastors of this district are expected to be in attendance at the annual convention of the Mennonite churches which will be held in the Second Mennonite church in Philadelphia from April 28 to May 1, inclusive.

Revs. D. J. Unruh and D. G. Nyce have completed a week's services in the Napier district and returned to their homes following the services in Roaring Spring.

Rev. Unruh is also chairman of the young people's retreat of the conference at the University of Pennsylvania (girls) camp at Greenlane, Pa., which will be held from June 17 to 19. Several attendants from this district are expected to attend the services.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
May 15.

How May We Work for World Good-Will?

Scripture Text: Then Peter opened his mouth and said, of a truth, I perceive that God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness, is accepted with Him. Acts 10:33-34.

This is "World Good-Will Day." Surely it is very appropriate that Young People's Societies everywhere should seriously discuss this topic and try to find a practical way out of our world difficulties and misunderstandings. Paul Hutchinson, one of our able Christian leaders said recently, "It is not a question as to whether the world is in danger of losing her civilization and entering something similar to the Dark Ages, we have already begun to do so." The Young People of all countries have a feeling of friendship and kinship which can do much to bring about a better feeling and surely God desires that; if men will only WILL it so.

World Good-Will can be helped along by a League of Nations, by a World Court, a Kellogg Peace Pact, a Locarno Treaty and all similar agencies, we believe our country should cooperate in such measures as much as is humanly possible. But in reality many of us feel that real good-will, which will be permanent, and will stand the stress of those tests which are sure to come must find its dynamic in that transforming power of Jesus Christ. Christ in the heart of the individual, that alone brings peace to the soul; and that love which He inspires, that alone is adequate to meet the tests which always come when individuals or nations live together in the midst of the complexities of our present manner of living. Aside from this power, all else is but a very thin veneer, we must build on that rock foundation, "For other foundation can no man lay than that is laid which is Jesus Christ our Lord." We must look to the simple message of that angelic chorus on that first Christmas morning for our cure: "Peace on earth, goodwill among men in whom He is well pleased."

Questions

1. What is the history and purpose of Good Will Sunday?
2. Why is it so essential that there be good will among the nations today?
3. What are some things which hinder goodwill today?
4. What does Christ have to say in respect to the relationship between men and nations as they come in contact with one another?
5. If individuals or nations become enemy to us, can we love them?
6. What can our society do to foster a better spirit of friendship?
7. How do you believe world good will can best be realized?

Study the Scriptures

Mon.—Read Lk. 2:8-18. Good will proclaimed.
Tues.—Read Lev. 19:1-10. Kindness to strangers.
Wed.—Read Mk. 7:24-30. Helping a foreigner.
Thurs.—Read Acts 17:22-28. Insist on brotherhood.
Fri.—Read Lev. 19:34. Welcome foreigners.
Sat.—Read Lk. 10:29-37. Give help in distress.
Sun.—Read Acts 10:34-35. World Good Will.

Cultivating Community Brotherhood:

Y. P. Societies may invite a group of young people from another denomination which has been none too friendly, or from another race or nationality. Some societies adopt an orphan in another country and educate him for Christian work. In a certain Y. P. service it became evident one evening that there was a deep-seated prejudice against the Jews. Someone suggested that perhaps they had come into contact with only a certain type of Jew and that they had seen only the worst with no effort to see the best. So it was decided invite the young people of a neighboring Jewish Synagog to be their guests on one of their social evenings. The plan was carried through. As a result there grew up a finer appreciation of each other on both sides. Simply because they tried to see the best instead of looking only at the worst.

IN THE CITY

Israel Zangwill

Sudden amid the slush and rain,
I know not how, I know not why,
A rose unfolds within my brain,
And all the world is at July.

A trumpet sounds, green surges splash
And daffodillies dance i' the sun;
Through tears fair pictures flit and splash
Upon the city's background dun.

Women are true and men are good,
Concord sleeps at the heart of strife;
How sweet is human brotherhood,
And all the common daily life.

OBJECTIVES IN YOUNG PEOPLE'S WORK

The church has had a long untrammeled period, and it often seems that we are not accomplishing all that is to be desired. It is not at all unusual to find that our entire group is living on a much lower spiritual and moral level than is to be desired. And more than that we find evidences again and again where individuals do not seem to have found the uplift and control which we think Christianity demands.

We are ever conscious that we need to dig deeper into that finer understanding of the will of God as revealed through Jesus Christ. But we are also beginning to experiment in respect to our methods and technique. Life-habits are determined quite early in life. Life-processes are not a hit and miss affair when we are working with the molding of character.

It is always helpful to have a goal, irrespective of what we are trying to do, be it in the making of a life, building a house or successfully running a Young People's Society. Harry T. Stock has given us a number of clear objectives in his helpful book entitled "Church Work with Young People." This is a book which would be of great help to every Young People's Society. It is published by the Pilgrim Press ($2.-00) and can be ordered through the Mennonite Book Concern.

The Ten Objectives are as follows:

1. To help young people to understand the nature of religion and the meaning of Christianity.
2. To aid in facing the ethical and social problems of the immediate present and the future.
3. To create an intelligent and active loyalty to Christian ideals.
4. To help young people gain the power to do what they know to be right.
5. To assist young people in becoming intelligent world-citizens.
6. To provide opportunities for sharing in significant service.
7. To train for future Christian leadership.
8. To provide a wholesome social fellowship.
9. To furnish an opportunity for cooperation with adults in the general program of the church.
10. To cooperate with other Christian young people, in the community and throughout the world.

Let us plan our work with the above objectives in view, and recapture the love of God which is the heart of our Master's Gospel.

CHRISTIAN LIFE PROBLEMS

Our Friendships.

We have many examples and teachings about Friendship as we study the Bible. Friendships hold a large place in our lives. How are they made, do some friendships just happen? Can we be "chummy" with everybody or are there some people with whom we just cannot be friends? With whom should we be friends, those most like us, those of our group, or should we especially endeavor to be a friend to those who need our friendship most?

Should we be friendly toward those who are of a lower moral class than we? "One rotten apple in a barrel will spoil the whole barrel." Should we be friendly to those who may belong to another race, even if it makes us unpopular? A girl who belonged to a sorority often walked across the campus with a Jewish girl. The president of the sorority told this girl that she must stop it or she would by so doing bring her sorority into disrepute. What should this girl do? What would you do?

Have you ever stopped to think that the "hitch-hiker" on the highway craves somebody's friendship? Have you ever stopped to think that the man working on the railroad tracks, away from his home and family is perhaps lonesome, he is somebody's "daddy" and some woman's beloved husband, yes he is a human being with hopes, ambitions, aspirations, and appreciates friends just like do you and I. "When a man's heart really opens to a friend, he finds there room for two, and when he takes in the second, the skies lift, and the earth grows wider, and he finds there room for two more." "It's fun to make a fortune; it's fun to make an education; but most of all it's fun to make a friend."

HOW CAN WE KNOW THAT WE ARE THE CHILDREN OF GOD?

Inez Luginbill

First, we must have faith, and believe in the words God has given us. Faith in the living God and His Son Jesus Christ is always the result of the new birth, and can never exist except in the regenerate. We must trust God for the assurance of our salvation. We cannot altogether depend upon our feelings for this certainty. For no doubt, Satan can change our feelings, but he cannot change the Word of God; and in God's Word we have the assurance that we are his children.

We find many verses in His Word which give us this assurance. The Apostle John wrote his epistle that we might know we are saved: I John 5:13—"These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

There are four evidences by which a Christian may know he is saved.

1. His love for God's people. I John 3:14: "We know that we have passed from death unto life, because we love the brethren."

2. The change in the whole tendency of his life: II Cor. 5:17: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

This change in one's life also leads to the keeping of God's commandments.

I John 2:3-6: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.

3. The testimony of the Word of God: John 5:24:"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

I John 5:11, 12: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life.

4. The witness of the Spirit. I John 3:24: "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

I John 4:13: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

Romans 8:16: "The Spirit himself beareth witness with our spirit that we are the children of God."

There are many other verses in God's Word which give us the assurance of our salvation. With such evidences we certainly need not presume that we are children of God, but we may know it, by simply believing God's word and resting fully upon His promises.

THE FAITH OF THE YOUNG PEOPLE

By Delvin Kirchhofer.

A great deal of criticism is being launched today against the young people. This, of course, is nothing new but it always brings a challenge to the one who has faith in modern youth.

Whether or not Christianity is sufficient for the young people of today must necessarily depend upon the ideals or objectives set up by these people. What does youth expect in life and what contribution does Christianity make toward this desired goal? The chronic grumbler would naturally have us believe that the young people's demands conform to the giddy, pleasure-mad whims of modern society. But anyone who comes in daily contact with youth, even of high school age, will feel assured that such an accusation is not justified. I firmly believe that the average young man or woman, even though of a fun-loving nature, has a sincere desire to walk in the path of the upright.

Modern youth has a clearer understanding of life's problems when they leave high school than did the young man or woman of a decade or more ago. This is true because of the more practical courses which are gradually being introduced. Instead of learning citizenship from text books, they observe society and its ills around them, visit institutions and factories and see conditions as they actually exist. But what has this to do with the ideals set up by youth? Merely this: an impression set up by seeing real life situations will be ever so much more lasting than merely scanning the same fact from a cold text book. Consequently, the open misery and suffering brought on by defying God's laws will challenge youth to avoid such a catastrophe. It is only natural for young people to expect enjoyment in life but they are not so easily misled as to bring on future handicaps for life. They demand something real, something vital, something which contributes to their self-improvement and helps them to achieve their life purpose. No ambitious young man or woman will be satisfied with anything less than this.

Granting, then, that youth has set up high ideals and demands something worth while from life, we now ask: Does Christianity meet these demands? If the Christian religion does not, where else can we turn? I presume most of the readers of this paper have been brought up in a Mennonite home. It is there that the Christian principles are instilled into the youthful mind which time can never entirely erase. But does religion mean anything to us now? Does it offer something real, something vital, something which challenges us to our very best? Would it make any direct difference to youth if Christianity and its influence were suddenly removed far from them? Nations have tried to leave God out of their reckonings—and failed. Individuals—ever since man was first placed on earth, have defied God and suffered the penalty. For youth to admit the failure of Christianity would be to acknowledge ignorance and falsehood. No! Young minds are too open and young hearts too brave to admit defeat in that way. If each of us were to analyze our own situation, would we not agree that it is Christianity which really makes life worth living? We attribute the difference between the African and ourselves to the fact that we live in a civilized country. But Christianity sponsors civilization so we must again admit that we owe our present circumstances to Christianity. Since the influence of Christianity is so interwoven in our lives that it is really the vital element, since it puts purpose into life and makes us strive after worthwhile things, we can safely conclude that Christianity does meet the demands of the young people today and does it in a way that is a real adventure to them.

HOW CAN ONE BECOME A CHRISTIAN?

Lauretta Habegger.

God has sent His only begotten Son into the world that every individual, regardless of what country, race, language, or personal distinction, might be saved. This great redemption was accomplished for us when Jesus died for us upon the cross. There upon the cross was declared to the world the glorious fact that every sin that ever was committed or ever will be committed was atoned for and that the salvation wrought by Jesus was for everyone who would accept Him by faith as their Saviour. This shows us that to become a Christian we must have faith in Jesus, and believe that His blood which was shed upon the cross for our sins will cleanse us from every sin.

In John 3:17 we read: "God sent not His Son into the world to condemn the world but that the world through Him might be saved." Some other Bible verses which show us the way to salvation are these: John 3:16: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 6:37: "Him that cometh unto me I will in no wise cast out." John 6:47: "Verily, verily I say unto you, He that believeth on me hath everlasting life." John 1:9: "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." John 10:9: "I am the door, by Me if any man enter in he shall be saved." Romans 10:9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Romans 10:30: "Whosoever shall call upon the name of the Lord shall be saved."

These are but few of the many verses in the Bible which point the way to salvation through Jesus Christ and His shed blood.

THE S. S. LESSON

Sunday, May 22.

Jacob and Esau Reconciled. Gen. 32:1-11.

Golden Text—Be ye kind to one another, tenderhearted, forgiving each other, even as God in Christ forgave you. Eph. 4:32.

Twenty-one years had passed since Jacob fled from his home in Canaan to escape the wrath of his brother Esau. During this time he had served Laban and was now again on his way back, just having wrestled with the angel. He was a changed man; he had received a new name, Israel. There was another crisis before him, meeting his brother whom he had deceived and who had threatened his life. Time often softened the fury of men. Jacob was not certain whether the heart of his brother was softened toward him. It would seem that it had not for Esau was coming with a band of four hundred men. There is a probability that Esau was not certain what he would do. But Jacob went forward. There was a promise from God that He would surely bless him and make of him a great people. Moreover, he has the angels of God meet him and then he had wrestled with the angel. There was no need that he should turn back or fear. The present of herds that Jacob sent to Esau was a compensation for whatever material loss he might have sustained. Instead of meeting Esau with force he met him with a princely gift of love—for the gift he gave was worthy of one whom God had named a "prince." The bickering between Jacob and Esau concerning the receiving of the gift was in keeping with Oriental courtesy, but, in this case Jacob was really in earnest concerning his gift. True friendship always has in it something of giving, if not in material things then in such things as service, affection, sacrifices and respect.

In their meeting Jacob placed himself before his dear ones. If there was to be any danger he would be the first to meet it. Moreover, it was alone and not with an army that he was ready to face his brother. This meant that if Esau was to be won it would not be with a show of force.

In the whole occurrence we find that the peaceful efforts of Jacob were mightier than the show of might on the part of Esau. Esau lost to Jacob in spite of his 400 men. The meeting was eye to eye and face to face. How different would have been the whole story of these two brothers had they not at first met peaceably and talked things over! Disputes are settled only by taking counsel. Nations of the earth have since the beginning of time resorted to arms and then, after they have done all the fighting possible, they have taken counsel with one another. Had the order been reversed better terms would have been assured to all and there would have been avoided unspeakable suffering and destruction which could never be recalled.

Jacob prayed. He prayed at Bethel and he prayed earnestly when he met the angel. We do not know whether Esau prayed but the trend of his life was to ignore spiritual things. Had both been praying men from the beginning who can tell how different the careers of both men. Esau only appears after this at the burial of his father, from then on he passes out of the story. Jacob continued his worship of God and Jacob is one of the channels through which all the nations of the world have been blessed.

Our lesson portrays a peace making scene. From a human point of view peace was made impossible by the deception of Jacob and the temper of Esau. Neither one, for a time, was in a position for reconciliation but several elements entered. It was the will of God that there should be peace and after all their error both men yielded to the leadings of God. God is continually opening possiblities for peace but the headstrong attitude of men defeats and hinders the purposes of God. The greatest gift that God gave to men was His Son who came as the Prince of Peace and directed that men should love one another.

Golden Text Illustration: "On one occasion when Mr. Nott, a missionary and his companion, arrived on the island of Tubuai, the whole of its population engaged in war, was preparing for battle. The missionary and his friend stepped forward as mediators, saw the leaders of the contending parties, expostulated with them, procured an interview between them and reconciled their differences. The contending parties threw down their weapon of war, cordially embraced each other, went in company to a new building which was devoted to the services of God, and sat down side by side to hear the gospel of peace, which was now proclaimed to many of them for the first time."—Illustrator.

CORRESPONDENCE

Henderson, Nebraska, April 11, 1932. Dear Editor and Readers of the Mennonite.

When the snow came last fall after plenty of rain, and since we had not had and heavy frost, the ground was practically open all winter. The deep snow served as a real good covering for our fields, and the prospects for a good wheat crop could not have been better. This beautiful, soft, white blanket of snow stayed with us pretty well up to the time when spring made its appearance. It all disappeared rather suddenly and our wheat fields lay before us as a vast vesture of green, which we seldom have had the opportunity of viewing so early in the year; and accompanied by such pleasant spring weather.

However, suddenly a change in weather set in. The ground froze hard to a considerable depth and remained in such a stage for a number of days. This changed our fine wheat fields to a gray and unpleasant color. What a change had taken place in such a short period of time. The green verdure with all its vitality had been killed by this heavy frost. A very few fields in this vicinity have enough of a stand to leave them as they are. A great reducation of wheat acreage was brought about without government control, of which we heard so much last fall, in order to reduce the visible supply of wheat.

Many are now sowing oats into these devastated fields. Others are planning to plant corn in them. The times have been rather trying for the most of us in our effort to make ends meet, but the Giver of all good and perfect gifts, has found it necessary to make them more trying by destroying our fine wheat fields as they stood there with the best prospects for a large crop. All depends on God's blessing.

On Easter Sunday our ladies' chorus and men's choir gave a very commendable musical program under the able leadership of Rev. Toews. The songs were well selected for the Easter festivities and rendered in a very effective way to an audience of more than 1300 persons. It speaks well for all who participated and showed a careful and intensive training which did not only bring out harmony and beautiful blending of voices, but also an expression which cannot be so easily duplicated.

On Easter Tuesday Dr. Kaufman from Bethel College was here with two Chinese who are now attending Bethel College. Dr. Kaufman introduced these fine young and Christian men by telling briefly how they had come to them more than 8 years ago, something about their parents, etc. Then he turned the meeting over to them. An exceptionally large audience listened with the keenest interest and attention to these splendid young men. Their very appearance was impressive. For the most of us it was the first chance of ever hearing Chinese speak in our own language and to shake hands with them. These young men are a mighty fine product of our missionaries and a great credit to their country. What they said was interesting and instructive. Their testimonies for Christ and his saving power may well serve us who have grown up in Christendom well as an example. Boldly they acknowledged Jesus Christ as their personal Savior and proclaimed Him to be the only hope for China, as well as for the rest of the world.

J. J. Friesen.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED FOR THE TREASURY OF THE GENERAL CONFERENCE. FROM OCT. 1, 1931 TO MARCH 31, 1932

Receipts:

Cash Balance on hand Oct., 1931, $31.34;First Menn. Ch., Reedley, Calif., $15.50; First Menn. Ch., Upland, Calif., $7.02; Tabor Menn. Ch., Goessel, Kans., $12; First Menn. Ch., Philadelphia, Pa., $5.24; First Menn. S. S. Philadelphia, Pa., $1.49; Alexanderwohl Menn. Ch., Goessel, Kans., $31.35; First Menn. Ch., Upland, Calif., $10.91; First Menn. S. S., Philadelphia, Pa., $1.54; First Menn., Ch., Philadelphia, Pa., $4.79; Zion Menn. Ch., Souderton, Pa., $25; Immanuel Menn. Ch., Los Angeles, Calif., $13.75; First Menn. Ch., Upland, Calif., $5.89; First Menn. Ch., Sugarcreek, Ohio, $10; First Menn. Ch., Upland, Calif., $4.93; First Menn. Ch., Philadelphia, Pa., $2.62; Lehigh Menn. Ch., Lehigh, Kans., $5.77; Hoffnungsau Menn. Ch., Inman, Kans.; $10.47; First Menn. Ch., Philadelphia, Pa., $1.86; First Menn. Ch., Upland, Calif., $7.26; Salems Ch. Freeman, So. Dakota, $13.24; interest received on funds invested, $19.30; total $241.27.

Disbursements:

To Secretary of State for annual report	$ 1.00	
To postage for treasurer	1.68	
To safety-deposit box rent	3.00	
To Herald Publishing Co.	18.25	
To C. E. Krehbiel, sec., postage & sup.	20.57	
To additional amount invested	150.00	194.50

Balance in Kansas State Bank, March 31, 1932, $46.77

Respectfully submitted,

Treasurer.

JOTTINGS

The Halstead Mennonite Christian Endeavor Society was the guest of the Newton Society at a recent Sunday meeting and rendered a program.

The Gospel Herald, the organ of the (Old) Mennonite church, announces that notwithstanding the present financial stringency the contributions to the Board of Missions and Charities amounted to $21,763.24 for the month of March.

The Haverford Institute of International Relations has planned an elaborate program for the Twelve-Day Course on International Relations for Public and Private School Teachers, Ministers, Field Workers, etc. to be given June 13-25. The American Friends Service Committee is sponsoring the gathering.

An effective birthday surprise was arranged by the students of the Hillsboro, Kansas, Bible Academy for Mr. Frey on April 4. All the girl students and Mrs. Frey, Martha Frey and Miss Schmidt assembled in the large room and arranged the "eats" while some of the boys detained Mr. Frey with prearranged serious business; they even had quite a discussion on the depression before the signal of drumming on the piano was given for Mr. Frey's release. When they brought Mr. Frey into the room the students sang a birthday song.

At this writing the Eastern District Conference is in session in the Second Mennonite church, Philadelphia. The attendance is the best the Conference has had for years. Many visitors are being entertained by the people of the Second church. Among important items of business to be considered is the matter of arranging a pension fund for aged ministers. Bible lectures are being conducted by Rev. Paul Whitmer, pastor of Grace church, Pandora, Ohio. Dr. E. A. E. Palmquist, executive secretary of the Philadelphia Federation of Churches, gave an inspiring address at one of the evening services. At the conclusion of the services the Conference will participate in the communion of the Lord's Supper with the local congregation. The men's Brotherhood of the Second church will have charge of the evening service on Sunday.

In several cities in England there is a revolt against the journalistic trust which has been controlling newspapers from London. The bishop of Malmsbury, one of the leaders in this revolt, is quoted as saying: "We believe that a newspaper monopoly is an evil thing. Things should be so arranged in this country that it should not be possible for a few men to dictate policy, and by suggestion, innuendo and the suppression of facts give a wrong impression of the real state of affairs. We dare not sit down and leave the guidance of this country in the hands of a few men, no matter how wise, how strong or how honest they may be." Perhaps if such a sentiment could be created in America a few very rich men would find themselves unable to oppose the Constitution and engage in a whispering campaign for the destruction of a part of it.

The Trustees of the General Conference ask to have added to their report of last week the following line. "Total amount invested—$750.00."

The Hereford congregation, Bally, Pa., announces its annual Spring Communion Sunday morning, May 8, at 10:30 Daylight Saving Time. Preparatory Service May 7. Dr. Elmer Johnson, the pastor, will have charge of both services.

Rev. T. M. Hare, former Superintendent of the Anti-Saloon League of Ohio, was the speaker last Sunday evening in the First Church, Bluffton, O. Rev. Hare is a veteran of the prohibition cause having devoted nearly a quarter of a century of League work in Ohio and other states.

Dr. J. W. Kliewer, president of Bethel College, was in Philadelphia last week for a short visit. He will retire from the presidency of Bethel College at the close of the school year. His successor will be Dr. E. G. Kaufman, a Bethel graduate and former missionary to China.

Attention is called to the appeal of the missionaries in India for the religious pictures used in Sunday Schools. After they have served their purpose at home they may do double service on the Foreign field. Let us not miss this chance and see to it that this little item of school equipment may also become a part of the missionary equipment.

The First Church of Philadelphia is considering the advisability of creating a Men's Organization and a meeting for that purpose has been called for the middle of May. The Brotherhood movement in the Eastern District Conference is gaining favor. There was a Brotherhood program offered at the meeting of the Conference held in the Second Church and the local Brotherhood held a special meeting of Sunday evening following the Conference. Rev. W. S. Gottshall of Quakertown was the speaker.

In a lecture given by Brother Deitrich Rempel, a graduate of Bluffton College, Mr. Rempel gave an account of his experiences in Russia during the chaotic period of the revolt. The story of his family's escape was told with many instances of extreme cruelty and torture on the part of the Red soldiers. Among other things, he said that while on his way to his neighbor's house, during the days of actual military combat, bullets whistled around his ears. On looking back he saw that he was being fired upon by a machine gun squadron. By running as fast as his legs would carry him he finally reached a shell hole only to meet the muzzle of another soldier's gun which, however happened to be in the hands of a sympathizer. The 5000-acre estate of the Remple family was taken from them by the Soviets.

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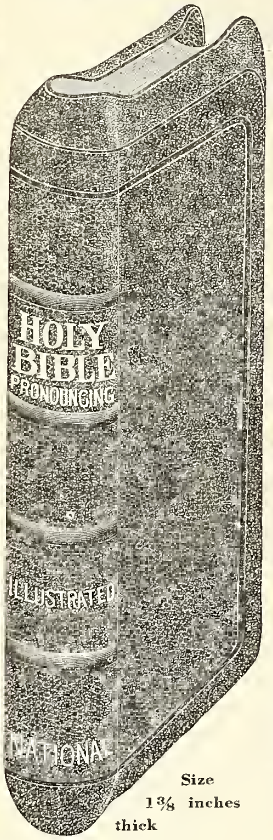

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, MAY 12, 1932 No. 19

EDITORIAL

The next General Conference will hold sessions in Bluffton, Ohio. Bluffton is the center of a number of Mennonite churches and therefore offers an excellent background for such an important meeting. Bluffton College having its seat in Bluffton, will offer excellent facilities for the entertainment of Conference guests and give opportunity to many who have not visited the institution to inspect its plant and appreciate the great work the College is doing. No doubt many of the guests will arrive by auto but other transportation facilities make the place easily reached. There should be a banner attendance at this meeting.

The business of the coming Conference will be of greatest importance to all General Conference churches and, for this reason, every congregation affiliated with the Conference should see to it in good time that the proper delegates are selected and their credentials prepared and presented in time. Pastors of congregations would do well if they were to inform their people not only of the time of the Conference, but of the program laid out for it. A recent issue of The Mennonite printed the program so that it is possible for delegates to go to it having an intelligent idea of what it proposes to do. We feel that the better the membership, generally, is informed concerning the work of the Conference the more effective work it will be able to accomplish.

As our churches are widely scattered and many must travel long distances to get to the Conference the cost of attending will to some be considerable, which, in these times of depression, will mean sacrifices greater than at previous Conferences, but, then, we are convinced that for the good of all concerned and for the advance of the kingdom of God it will be worth all it costs for any member of our church who attends.

A familiar sight often to be seen on our highways is a slogan painted on the spare tire case of an automobile which reads: "Repeal the Eighteenth Amendment." If the time once comes when the Eighteenth Amendment will be repealed, can any one guess what will happen when "booze" and automobiles have mixed? The one person who should keep as far away from "booze" as possible is the automobile driver. God help the sober driver and the pedestrian when the driver who wants the repeal gets his wish!

Great sums of money are being spent by members of the DuPont family, who manufacture explosives, for the repeal? It seems that it is not enough for them to have built up great fortunes from making the things that are most potent in killing by warfare, now they want to have added to the misery of men, women and children the free access of all to the thing next to war that has drenched the world in misery and distress. The utter heartlessness of such an attitude needs no comment except to say that some respectable members of society delight in the shedding of blood, for that is all we can see in the liquor business. Suppose these powder makers would employ "booze-hoisters" in their factories, would they trust themselves within ten miles of the places where the explosives are made? Yet, these same hankerers after strong drink pay good money in large sums, knowing full well that with strong drink made legal the risk to the whole community from drink sodden workmen will multiply dangers to a limitless extent.

A high official of a great railroad system is said to be another contributor toward the abolishment of prohibition. Are his wet preferences consistent to safe railroading? We would dare him to ride a single mile in a train guided by a drunken engineer. It is neither decently nor humanly considered of the riding public for an official of a railroad to openly advocate a condition that would contribute toward encouraging rum drinking train crews—and that is just what a letting down the bars against rum will do.

GENERAL CONFERENCE

The first draft of the program for the General Conference session to be held from August 23 to August 31 at Bluffton, Ohio, has been published in the church papers. Churches will notice that on Tuesday afternoon, August 30, a report is to be given on the action taken by congregations regarding the proposed Articles of Faith.

Resolution No. 107 of 1929 reads: RESOLVED, That we refer this draft of Confession of Faith to our congregations for examination and eventual approval or rejection during the following three years, and that they report the result of their action to the next session of Conference.

Shortly after the last session the conference secretary sent to all congregations copies of these proposed Articles with the request to comply with the above resolution. A few of the congregations have sent the result of their action to the conference secretary. The resolution above provides that congregations report to Conference. The program committee makes the executive committee the medium to report to Conference. In case the executive committee is to make this report, it would be advantageous if the congregations would report their action to the conference secretary soon and before conference meets. Awaiting your good pleasure in the matter,

Fraternally yours,
C. E. Krehbiel, Confer. Sec.
May 5th. Newton, Kansas

IMPORTANT COMMUNICATION TO ALL MEMBERS AND MINISTERS OF MENNONITE CHURCHES

Since 1927 the American Friends Service Committee has sent out a Peace Caravan annually. A caravan is composed of teams of college students who spend from eight to ten weeks a summer visiting churches and other groups to strengthen them in their work for peace. The Mennonite Peace Society has been invited to share in this work. Because we lack funds, any teams which we may send out will be dependent on local communities for entertainment and an offering for traveling expenses, much as our Glee Clubs are.

In response to a statement of this proposition sent to Bethel, Bluffton and Goshen colleges, seven young people have definitely applied and several others have indicated their interest.

All caravaners always receive two weeks' training at the Haverford Institute of International Relations which this year is held June 13-25. From there we would like to send each of our teams to a different Mennonite district for seven or eight weeks.

We believe that in this work we are explicitly following Jesus' teaching "Blessed are the peace-makers: for they shall be called the sons of God." These young people are willing to spend a summer of hard work without pay. To make this service possible we ask your earnest and thoughtful support.

To guarantee expenses we should have an emergency fund of from one to two hundred dollars by June 10th. Membership fees or special contributions for this purpose may be sent to I. R. Detweiler, Bluffton, Ohio. Further information may be secured from Vivienne S. Musselman, 2342 N. Ninth Street, Philadelphia, Pa.

Signed:
The Mennonite Peace Society,
Maurice E. Troyer, President,
Vivienne S. Musselman, Sec.

A UNITED PENTECOST ANNIVERSARY OBSERVANCE

Why and How

Pentecost each year occurs fifty days after Easter. It is the anniversary of the birthday of the church and of the special advent of the Holy Spirit. This year, Pentecost comes on May 15th.

The first Christian Pentecost changed things. On this day the new power, promised by Jesus when He said, "Ye shall receive power after that the Holy Spirit is come upon you," was experienced. The timid became bold; the discouraged became aggressive and the disbelieving were gripped by unshakable convictions. The record says, "with great power gave the apostles their witness of the resurrection of the Lord Jesus."

Christianity began its militant march across the centuries on this day and it should be remembered that this beginning was in the same city where Christ was crucified. It was here and on this day that the disciples started to carry out the great commission for world evangelization which their Lord had recently given them. This commission from Him was to them a divine imperative. Their King had spoken.

This day was the birthday of the church. Simon Peter preached the first sermon after the resurrection, on Pentecost. The multitude cried out, "What shall we do?" Three thousand of them accepted Christ, taking their stand with the 120. It was a day of vindication and victory.

Pentecost gave the disciples a new sky. They experienced new horizons and far-reaching visions. They were through with the little and the inconsequential. Henceforth theirs was to be a world mission and the following of a world Christ.

Pentecost was a day of unity for they were "all together, in one place." Following the crucifixion, when the cross ran through their hopes and dreams like a plowshare, they were scattered. Now they are brought together in an unbroken fellowship and cemented into a Christian Brotherhood. The prayer of Jesus for the unity of His disciples were here realized.

Now why observe Pentecost each year? First, because of its great importance and meaning. Pentecost ranks in importance with the Crucifixion, and the Resurrection. The same reasons advanced for the observance of the anniversaries of the Crucifixion and the Resurrection each year are valid for the observance of the anniversary of Pentecost. The keeping of anniversaries prevents the church from forgetting great truths, Christian leaders and worthy institutions. The Church should never forget its birthday nor the circumstances and spiritual forces that made the day. Stanley Jones says: "There was a time when the Christian Church celebrated Pentecost, the anniversary of the coming of the Spirit, more than it did Christmas, the anniversary of the coming of Christ. Now Pentecost has largely dropped out. Did we find it was easier to celebrate Christ's birth than it was to be born again? Was it easier to commemorate His coming into the world than it was for us to go with His message into the world? Did it cost less to give gifts at Christmas than to give ourselves at Pentecost. Christmas is the festival of God with us. Pentecost is the festival of God in us. Is He more with us than in us." Protestantism needs to restore and observe the anniversary of Pentecost.

Second, Pentecost should be observed each year in order that the fifty days from Easter to Pentecost may be saved to the life and work of the churches. Easter in many churches is made the climax and the days following are too often an anti-climax when that is done seems to wear a drab color. Expectation is gone out of the congregation. The aggressive spirit is absent and services are "conducted until the vacation season" sets in and nothing is seriously undertaken until next October. How differently the fifty days from Easter to Pentecost may be made to serve the churches. If Easter is considered a culmination and Pentecost the climax, then the fifty intervening days may be saved to the churches for aggressive work. A plan for the fifty days is necessary if anything worth while is accomplished, just as a plan for the Pre-Easter days was necessary for results.

Third, Pentecost should be observed because the Church needs this anniversary observance. On Pentecost there was zeal, faith, love and hope at work. Under the power of the Holy Spirit there were wonderful spiritual and numerical results. Pentecost changed a "spiritual depression" into a crusade. Things were difficult but something happened. The Church today needs to warm her heart by the fires of Pentecost. Individuals in thousands of instances need the glow of a new spiritual fervor.

"Spirit of God, descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

"Teach me to love thee as thine angels love—
One holy passion filling all my frame;
The kindling of the Heaven-descended Dove,
My heart an altar, and thy love the flame."

Then, how observe Pentecost? There are many ways but a few suggestions may be in order just here. The period leading up to this great day may well be characterized by a new concern for church attendance. Many churches are falling down at this point in their work. On the first Pentecost and the days preceding they met together. There was a fellowship and a oneness that was beautiful. There is no revival that the church needs more these days than a genuine revival of church attendance. The

THE MENNONITE

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average congregation has about 35% of its resident membership attending each Sunday. It is not only a pleasure and a privilege to worship with others, but it is a duty. The most expensive piece of furniture in any church is an empty pew. Why not try on May 15th—Pentecost Sunday—to have every resident member of the church present for the service?

The days leading up to Pentecost should be days of evangelistic effort. Failure to add new members to the church on Pentecost is a greater failure than not to have additions to the church on Easter. The first Christian Pentecost was a day of great evangelism. If the Church would keep the anniversary appropriately then the day should be characterized by evangelistic results. Read the second chapter of Acts again. Note the preacher and his evangelistic preaching. Note the inquiry of the multitude and the preacher's answer. A faithful observance of Pentecost will help to bring the evangelistic fervor and spirit that was present on the first Pentecost. Just as the evangelistic results were predicated upon personal and group preparation nineteen hundred years ago, so now. Evangelistic results do not just happen. Somebody must work, pray, preach and win.

Again, the emphasis should be placed these days on the spiritual preparation of the church preceding this coming Pentecost. The Upper Room in Jerusalem and the daily gathering of the 120 together for prayer and fellowship is part of the reason for the power and the results of the first Pentecost. To ask the members of the churches to practice daily devotions and offer to them suggestions on how this may be done would bring surprising results. Many are anxious to be led in this matter.

Some ministers and congregations may want to make much of the ten days preceding Pentecost. The weekly prayer meeting programs may well center themselves about the thought of Pentecost. A room may be prepared and set apart for prayer and meditation in the church building. If the church is not already open daily, plan to keep the building open for those who care to come in to "rest and pray awhile."

It is hoped that every Protestant Church throughout the nation will fittingly observe Pentecost on May 15th. By worship, by appropriate hymns, Scripture and sermon, and by evangelistic results, let the day be observed everywhere. By making this significant day one of great church attendance on the part of every resident member and by a worthy evangelistic ingathering, the anniversary may be one of the greatest experience in the history of any congregation. Let us go on to Pentecost, May 15th, in the spirit and passion of the first Pentecost.

Rev. J. D. Bader, D. D.

TO FRIENDS IN THE HOMELAND

Korba, C. P., India, in Camp
about 7 miles from home
January 13, 1932

Dear Friends in the Homeland:—

The Christmas season is past and we have again received so many greetings and good wishes from you, from individuals and also from the society. These greetings are more to us than just a bit of pretty cardboard or cheerful greeting. They tell us that in spite of the busy life in busy America you take thought for us out here in India. We in turn want to take time to visit with you by means of a letter but these letters do not always materialize. In desperation we take to typing and to making carbon copies although we are well aware of the fact that carbon copies do not always receive the welcome that a first copy would.

We had a very full Christmas week and several things might have been of especial interest to you even though you might not have understood the language spoken. The Christmas program given the evening of the 24th was exceptionally well attended by both Christians and non-Christians. All the teachers, preachers and farmers from the outlying districts bring their families in for the Christmas week. Families living in Korba make room in their homes for as many as they can. All the available tents are put up and other nooks made liveable and we have a happy time together.

On Christmas day the wee brown babies who were privileged to see the light of day for the first time during the past year were brought forward for consecration. There were eight of them and some of these were darlings indeed. On the day following we had the annual church meeting presided over by Indian Christians. In the afternoon we missionary women tried a new experiment which proved that we had bitten off more than we could swallow—if you permit me to use such a phrase. We decided to have a program for the non-Christian women of Korba village. Some are in purdah, which means that they very rarely get out of their homes. Others are not quite so bound but they never come out to religious services. Our Christian girls who are studying in Janjgir always have material for a program so that part didn't worry us. I persuaded my husband to go to the village to get the women who were not supposed to come out in the open. We carefully hung cretonne on either side of the car and also made a curtain between the front and back seat lest Mr. Duerksen should by any chance happen to look on the faces of these fair ladies. I don't know how many trips he took nor how many people he brought to the church but he said the springs always rested on the axle and one time a wee chap was set on his back because there was evidently no other room. We at the church had our hands full in trying to keep order in a crowd of people who did not know the meaning of quietness. We tried to give our program but the noise was like the surge of the sea—nothing could stop it. Whenever a new group of people came onto the platform there was a momentary lull but it didn't last until the dialogue or song was finished. We finally left off parts of what we had intended to present and closed our program. Then we offered all the women a chance to walk over to the bungalow to see where we lived and I wish you might have seen the mob. We sometimes wonder just how much good Christianity has done some of our people but after what we saw with these non-Christian women we knew that being a Christian made a great deal of difference and we took courage. We don't believe we will ever extend such a general invitation again but we were not sorry we had done so this time. These women saw the beautifully decorated church, they saw that our children, both large and small, knew how to sing and speak and they knew that we were celebrating a great holiday.

During the following week we had a series of meetings with an Indian pastor from a near by mission as the speaker. He gave some splendid messages and was very well liked by our people. On New Year's day we had baptism and communion. Four young people were baptised and one hundred took part in the communion service. In the afternoon of that day we began sending the boys and girls off to the various schools. Eleven boys go to Mauhaudei and twenty girls to the girls' school at Janjgir. The next day the people who live on the outstations hurried home and soon everything settled back into its regular routine.

Now we are out here in camp since last week. We have come again to the village where we spent about two weeks last year and are very much encouraged by the change in the attitude of the people. Last year we found it hard to get milk and wood. This year we have had no trouble and we get a much better hearing for our preaching. There are so very many villages in our district that it is sometimes very hard to know where to go first and whether to try to reach many villages with at least one message or whether to concentrate on several centers. We feel that the latter is the better way so divide our work accordingly. The Schmidt Sisters who are also situated at Korba tour the places where we have village schools. We go in the opposite direction.

I have not been able to go along to the various villages as much as I would have liked to these days because the woman who helps me by taking care of the children broke out with chicken-pox. So I have tried to do more at the tent here. We have a phonograph with us and there are people here almost all day long to hear it. Some of the records are just interesting—others are Christian songs. The melodies are strictly Indian because we have seen that the few American melodies that we have along do not take well. I suppose they like them as little as I did the Indian melodies when we first came here. Our Christians are interested in part singing and are developing a taste for music other than the minor strains of the Indian melodies. We'll try to bring along some records when we come home on furlough so that you might have a better idea of what the Indian music is like.

Our camp consists of four tents—one for us and the others for workers. Besides our children there are the three live youngsters of the evangelist's family. Since they are about the same age as our children they manage to play together well. In the morning and again the afternoon the evangelists and the Bible women go out to this and neighboring villages to tell the old, old story of a Saviour for sinful mankind. We continually run against the fact that men are not conscious of their need of a Saviour. They have no Biblical knowledge and it is sometimes hard to find a point of contact. Even those who have heard again and again find it hard to remember or to admit that they remember anything of what they have heard.

I have been trying out a new experiment here. There is a government school in the village with about 100 children enrolled—boys I should have said. We have the "phonyglass" along and so many come to hear it. At noon when the children are dismissed they come running across the rice fields and sit here until we send them away even though it is past their eating time. So I began telling them Bible stories beginning with Creation, the Fall, and thus leading up to the coming of the Saviour. There were several chaps who were so interested and who could answer so well in the review that I felt very much encouraged. Today we were to have the story of the Cross and I was looking forward to telling these children of the love of God. I saw them start across the fields but all of a sudden I noticed that only four or five boys were coming. There were other people here at the tent when they arrived but I asked the boys why the others had not come today. One of the little chaps said, "The teacher said they shouldn't." Some one in the group seated in front of the tent said, "Which teacher?" and the little fellow said, "The big teacher." Then the man who had spoken said, "Oh, these are the days when they are busy getting ready for the yearly examination. The Inspector Sahib is coming so the teacher wants to have the boys come back early to study." Perhaps that was the reason but I could not help wondering whether the enemy of men's souls was not very anxious to keep these children from hearing the message of our Lord's sacrificial death. I'm still hoping to reach these boys tomorrow. Next week we hope to move on about eight miles to a new camping place.

This letter has become much longer than I expected it to be, but I hope it may help you at the home base to pray more intelligently for the work here. In almost every village around here there is a Gospel or a Testament in at least one house. Pray that the written Word may become a living word and that men and women might lay hold of the salvation in Christ Jesus.

With heartiest Christian greetings.

Yours in the work,

J. R. and Christena Duerksen.

P. S. The next noon not a single boy came, but late on the last evening of our stay four of the brightest chaps came and we could tell them of the price Christ paid to redeem the world.

CORRESPONDENCE

Gnadenberg Church, Whitewater, Kans. Greetings to the Editor and Readers of The Mennonite.

We had our annual church meeting, January 1st, and made the necessary arrangements for the coming year. So far we have been able to conduct our preaching services and S. S. every Sunday forenoon and C. E. program every second Sunday night. The programs of the latter alternate, two in English and one in German, the preaching services are German, the Sunday school is partly English. At present our minister is instructing a class in Catechism. May they not only learn to know the Word of God, but abide by it, through faith in Christ Jesus.

Sunday, April 10 was a red letter day for our Church. After having preaching services and Sunday school in the forenoon as usual, (I mention the order of our services the way we conduct them, as the Sunday school follows the preaching services) we gathered again in the afternoon and evening for the celebration of the 50th anniversary of the dedication of our church. The church was dedicated April 23, 1882, it being the second Sunday after Easter, so these services were also held the second Sunday after Easter, but at an earlier date.

Rev. G. N. Harms, our elder, was in charge of the program, making the introduction and concluding with historical remarks in both the afternoon and evening. In the afternoon the Brethren, Rev. J. E. Entz, of the First Mennonite church, Newton, Rev. R. L. Hendrickson, of the Federated church, Whitewater, and Dr. J. W. Kliewer, of Bethel College, gave addresses in German and English. A poem, written by Sister Hillegonda of Bethel Hospital for this occasion, was given by Mrs. Peter Balzer. Music was furnished by the choir and the male octette at both the afternoon and evening services.

The historical notes, given by Rev. G. N. Harms, showed that the congregation arrived at Peabody, Kansas, on December 5th, 1874, and settled 10 miles east of Newton in the spring of 1875, at first conducting services in a school building. In 1878 they incorporated as the "Gnadenberg Mennonite Church". Work on the church, which is a stone structure, was started late in 1880. All of the hauling, and much of the work, was done free. David D. Schroeder, one of our members, was overseeing the work and doing much of it himself. Though now feeble and totally blind he was able to be present at the celebration, and sit once more on the benches he made 50 years ago, but unable to see the work of his own hands.

Since the dedication 272 baptisms have been recorded, 87 marriages, and 133 funerals Of 159 members at the time of dedication, 32 are still living. Sunday school was begun in 1879 and Christian Endeavor in 1894. Rev. H. J. Dyck of the Zion church, Elbing, and Rev. B. W. Harder, of the Emmaus church near Whitewater, spoke at the evening service, both using the German language.

Our church was transplanted as an organization to America from Russia, where it was organized as the Michalin Mennonite church in 1811, so in fact the church is 121 years old. Since 1817 the congregation has been served almost continuously by only three elders; Rev. David Siebrandt, 1817-1851, Rev. John Schroeder 1852-1899, and Rev. G. N. Harms, 1901 to date. Before the inauguration of Rev. G. N. Harms as elder on December 29, 1901, Rev. Jacob Toews of the First Mennonite church, Newton, served at Baptism and Communion services for a period of 4 years. We can truly say: The Lord hath done great things for us; whereof we are glad. (Psalm 126: 3.) **P. P. Schmidt.**

Zion Church, Elbing Kansas.—It has been almost three years that the Lord had called no one from our congregation, but this year He has called two out of our midst. The first one departing was a mother of four small children, Mrs. P. P. Androes. The Lord knows why. A little later the Lord called home our assistant pastor, J. P. Andres, who had been suffering for sometime. He preached his last sermon on October 11th. He had faithfully served our congregation for 25 years. Through his departure our Elder H. J. Dyck is left alone to serve our congregation.

A very interesting program was presented in our church February 28th by the Volunteer Band of Bethel College.

On Palm Sunday in the forenoon we had the privilege to hear a mission sermon delivered by Missionary P. A. Penner. The same evening a series of meetings commenced which were conducted by Rev. J. J. Plenert of Hutchinson. Kansas, although a snow storm made the roads impassable during the week and the meetings continued the next week starting in the evening of March 28th when our choir rendered an Easter program and Rev. Plenert made fitting remarks in the program. These meetings came to a close on April 1st. May the Lord richly bless the work that has been done during the meetings that it may bear fruit for eternity. **Elise K. Regier.**

Beatrice, Nebr., May 1—Dear Editor and Readers of the Mennonite: In the evening of Wednesday, March 23d, Rev. E. G. Kaufman and a Chinese student from Bethel College spoke to us. The latter told us of his life before and after his conversion. In the heathen countries it is hard for any one to renounce his faith in the gods and accept salvation through Jesus Christ for he is rejected and cast out by his fellowmen and even by his own household. But it was the same in the time of the prophet Micah; he writes in the sixth verse of the seventh chapter, "A man's enemies are the men of his own house," and according to Matt. 10:34-36 it will be the same in the future.

During the same week the missionaries, P. A. Penner visited with us. On Good Friday Missionary Penner spoke to us in the evening. As text he had chosen I Cor. 16:9, "For a great door and effectual is opened unto me, and there are many adversaries." He then told us how the two missionaries, Penner and Kroeker, had begun the mission work in India in 1900 and how it had grown to what it is today. On Easter Sunday he directed our thoughts to the grave of our Lord with the words written in Phil. 3: 7-11. In the sermon it was mentioned how the Mohammedans frequently journey to the grave of Mohammed and the Hindus to the grave of Buddha, but these men, who are being worshipped as gods remained in their graves while our Lord arose from the grave and because He lives we shall live also. Through the services on Easter Monday we became more acquainted with the Leper Home in India and with the work which is being done there. We should be thankful that we are not inflicted by the disease leprosy which has rightly been called "the wound of India." Our thanks can well be made manifest through our gifts with which the lepers are taken care of both physically and spiritually. In the evening our choir rendered an Easter Cantata. We were also favored by a solo by Miss Mariam Penner.

On the 4th of April, Herman Reimer, a member of our church passed away. The funeral took place on the 7th of April. Rev. Franz Albrecht was in charge of the German services. The mourners were comforted with the words of Holy Scripture, "Fear not," for Jesus says, "I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live." Rev. Carl Friesen spoke in the English language. The text was Rev. 1:17-18, "Fear not; I am the first and the last; I am he that liveth, and was dead; and behold, I am alive for evermore." These words are certainly a great comfort to all believers.

With best wishes,
Heinrich Albrecht, Corr.

Pratum, Oreg.—Dear readers of the Mennonite. This past quarter has been a very busy and interesting one for our church. We had the pre-Easter service on Good Friday evening and many people came out to hear the message. Our Easter services were also well attended. Many souls also partook of the communion table. Two souls were added to our group that morning, one by letter, the other by baptism. In the evening we were favored with fine selections given by the Male Chorus.

The county Sunday school convention was held at our church March 11-12. The theme of the convention was, "Time." The convention sermon was given by Rev. J. Mitchell of Portland, a true servant of the Lord.

Our pastor, Rev. J. M. Franz held a series of meetings at the Grace Mennonite church at Albany the first part of March. Rev. Homer Idsoe held a series of meetings at the Pratum Methodist church. These meetings were well attended by our groups. Rev. W. H. Cook, a traveling evangelist of our country, gave us a sketch of his prison work among the criminals and "down and outs." This was a rare opportunity to have such a speaker in our midst. It was a union meeting with the neighboring Methodists.

What our great nation needs today are true servants of God as those mentioned above, to burn the Gospel into the hearts of humanity. What a true statement that the young people of today that are found at the House of Worship are not to be found in the prison. Every soul won to God, will be one soul less for Satan to work through. So let us as Christians get busy.

There is no serious illness in our community at present. Some school children are having the mumps, but outside of that there isn't much sickness. Our services are all very well attended and we have many visitors that come to hear the true Gospel.

Our pastor's dear wife, Mrs. J. M. Franz, is again able to attend the House of Worship for which we are both happy and thankful. She had to have a very serious operation but the prayers of the church were answered and it pleased God to again restore her back to health.

We are having an unusual wet and cold spring. Not much seeding has been done so far. But then we should be very thankful to our Heavenly Father for He has always provided more than enough for His children to live on here in our lovely valley.

Lydia Stauffer, Corr.

Perkasie, Pa., May 1—Bethel Mennonite church is being renovated. The interior walls have been painted a deep cream color with an attractive border in light blue. It was quite a lot of work, the pews and carpet had to be removed, as plastering was also necessary.

The church services and Sunday school have been discontinued for several weeks but we expect regular services will be held next Sunday. The repairs which were much needed will cost several hundred dollars. **F. E. Landis.**

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

May 22

How To Use Music in Worship, Psalm 43:3-5.

There is perhaps no greater need in the building up of our Young People's Societies than in the recovery of worship. In only too many instances societies have been using poor hymns. To be poverty-stricken in our hymn singing when so many great and noble hymns are to be had is almost unforgiveable. And then too music can be used very effectually in many other ways to build a worship service. It will require much planning quite a little while ahead of the meeting, if it is to accomplish what is expected of it.

Planning the Meeting—

It would be very fine if you could have an organ or instrumental prelude. The Palms, the Hallelujah Chorus and the Pilgrims' Chorus are suggested as appropriate to choose from. A general theme for the worship service should be chosen and every part should fit into the thought of that theme. Choose your Scripture Reading with that in mind, the hymns sung should not be foreign to that thought, and even the prayer should be well thought out before the meeting. We ought to get the whole group to participate as much as possible in the worship services. From time to time it is advisable to use responsive readings.

Finding God in the Beautiful—

We often put too much stress on ways of finding God, when in reality God is trying to find us. "Thou hast beset me before and behind and hast laid thy hand upon me," says the Psalmist in Ps. 139:5. And yet there is an atmosphere which is more akin to worship than others. Most of our churches have little of that architecture and decoration which is meant to breathe a spirit of reverence and beauty, neither do we have the ritual and symbolism of some other denominations, and consequently we many times lose that reverence and quiet which is the heritage of many other churches. "Be still and know that I am God." We have the great heritage of being naturally more religious by training than are many other denominations, we are somewhat akin to the Friends, and many of us can sing and we love to sing, so let us use all these things to the full. There is a real place for music and for the beautiful when we are trying to help people to worship. We just must do all in our power to bind our children as well as the older people to the church, we can do that by making the services pleasing and helpful. The radio and the movie will never be able to compete with the well-planned worship service where the worshipper comes face to face with the sincere minister, the workers among the young people, and where that same worshipper can participate in the worship service. We all like to help do things, we like to give expression to our inner feelings. We cannot do that with the radio, good as that may be, it can never take the place of the divinely instituted church.

What Kind of Hymns?—

It has been said that there are in existence about 50,000 hymns and songs, and of these we could get along very nicely without 49,000. There is a real difference between jazz and a hymn. If a hymn tune makes you want to dance or if the words remind you of a romance in a garden, then there is very little religious value in it. A hymn does not need to be new or "highbrow" in order to be helpful. Luther's great hymn "A Mighty Fortress Is Our God" is still a hymn of power. The best of all hymns is usually acclaimed to be Isaac Watt's "When I Survey the Wondrous Cross." People do love to sing, we should sometimes plan whole services around well-chosen hymns, there is nothing which will unite the spirits of a people, as when they sing together. It is a custom as old as time to use music in worship. The Old Testament used it to the full. David is often called the "Sweet Singer of Israel."

> "The soul of music slumbers in the shell
> Till waked and kindled by the Master's spell,
> And feeling hearts—touch them but rightly—
> Pour a thousand melodies unheard before."
> —Rogers.

These Things Shall Be

> "These things shall be—a loftier race
> Than e'er the world has known shall rise
> With flame of knowledge in their souls,
> And light of knowledge in their eyes.
>
> "Nation with nation, land with land,
> Unarmed shall live as comrades free;
> In every heart and brain shall throb
> The pulse of one fraternity."

> "Yea, music is the prophet's art;
> Among the gifts that God hath sent
> One of the most magnificent."
> —Longfellow.

> God is its author, and not man. He laid
> The keynote of all harmonies. He planned
> All perfect combinations, and He made
> Us so that we could hear and understand.
> —Brainard.

Questions

1. What is the purpose of worship service?
2. What are the differences between a hymn, a song and jazz?
3. Name ten of your choice hymns and tell why.
4. What is the importance of congregational singing, and how can it be improved?
5. To what extent should we use special music numbers?
6. What are the evils and good points of church choirs?
7. What are some ways in which we could improve our worship services?

Let Us Meditate

Mon.—Read II Sam. 6:5, David's orchestra.
Tues.—Read Eph. 5:19, Song in the soul.
Wed.—Read I Chr. 25:6-7, A chorus choir.
Thurs.—Read Ps. 81:1-6, Musical praise.
Fri.—Read Ps. 121:1-8, A song of faith.
Sat.—Read Ps. 90:1-17, A prayer psalm.
Sun.—Read Ps. 43:1-5, Music in worship.

WHAT ARE SOME PROMISES ONLY FOR BELIEVERS?

Mrs. Ben Sprunger

There are many promises in God's Word for His believing children, and I will refer you to some that have been precious to me for years.

As soon as we are born into the Family of God we have the privilege of prayer, Jno. 14:13, 14.

These promises are conditional, Jno. 15:7.

This chapter speaks of fruit-bearing in three stages: "fruit," "more fruit," "much fruit."

The measure of our fruitbearing is determined by the depth of our consecration to God. If we want to bring forth much fruit we must be wholly yielded to the Lord, and be filled with the Holy Spirit. Jesus promised us the Comforter, John 14:16-19.

Love, one of the fruits, John 14:21; 15:9-10.

Joy, John 15:11, I Peter 1:8-9.

Peace, John 14:27. Secret for Peace, Phil. 4:5-7.

Victory over anxious care. Phil. 4:19, Matt. 6:33.

Comfort in sorrow, John 14:1-3.

Hope of the Church, Christ's return, I John 3:2-3.

Crown of Life. Rev. 2:10.

It is Christ who provides us with His love, His joy, His peace, He gives us victory, comfort, all things, for apart from Him we have NOTHING.

WHAT IT MEANS TO BE A CHRISTIAN

Christianity is a way of living. It is not a cloak which one may pick up and disregard according to passing whims and fancies. Yet that is exactly what some professing Christians attempt to do. They try to parade their Christianity before their friends but when they return home they lay it aside. They expect it to keep indefinitely—until a need for it arises when they quickly don it again. That is not Christianity. You may call it what you will. Plainly speaking, it is hypocrisy. It is pretending to be some one that the individual really is not. That type of individual will "pray on his knees on Sunday," and if there is any material gain in it for himself he will, "prey on his neighbors on Monday." The real Christianity is that which permeates and penetrates all of life. It takes a life time to become a real Christian. The individual who has accepted Christ as his ideal has taken a great step, but it is then and there that he grasps the opportunity for Christian growth. That growth should not stop but continue all through life. Paul, after having striven for thirty years to become more perfect, more like his Master exclaimed, "Oh, to know Him!" Undoubtedly the unspoken desire and ideal was, "Oh, to be like Him!" The fact that it takes an entire life time and more to become a perfect Christian makes the adventure all the more glorious. It is well to have a goal so high that it is essential to be constantly on the alert striving to attain it. It helps us onward on the upward way. If we choose Jesus' ideals and strive to live up to them we cannot fail. He is our leader and guide. We sometimes cannot foresee His vision. It unfolds to us gradually through experiment and experience. Although the way may at times be dark, with Him we shall come through victorious. With Him nothing is impossible.

To be a growing Christian we need to spend much time in communion with the Father. That is an essential part in the life of a follower of Christ. In our own strength we can accomplish nothing. We are small ships sailing life's sea without a rudder. Prayer can accomplish great things. The purpose of it, as I see it, is not to change God's will but to fit our lives in accordance with His plans. The motto which we see on the walls in many homes, "Prayer Changes Things" implies that. Many people who had lived self-centered, selfish lives have changed their course completely. That change was made possible through consecration of one's life to the Master and in spending time in communion with the Father, the individual who had formerly been selfish becomes unselfish. If he held a grudge against some one he readily dropped it and righted the wrong. Instead of being impatient he exercised a great deal of patience at all times. We could go on naming desirable qualities almost indefinitely. However, we may sum it all up when we say, "He has become Christ-like." A wonderful Christ-like character is the most desirable quality. After he possesses a wonderful character like that he may be sent on to years of usefulness in the world.

The most difficult place to be a real Christian is in our own homes. We can test our Christianity by honestly asking ourselves the question, "To what degree do we live it in all relationships of our home life?" Let's stop long enough to answer this question for ourselves. Even though the shoe may pinch a bit let's be honest. A good rule which can be practiced to greater advantage is the golden rule, "As you would that men should do to you do you likewise to them," or better still, the diamond rule, "Do more for others than you expect others to do for you." That's Christian, isn't it? We are unchristian if we are ungrateful to our parents. They give us so much for which we can give so little or in many cases nothing at all.

Let us look at the physical world. What a wonderful world of beauty, law, and order it is! God has given it to us without compensation. We pay a great price for the painting of a landscape which is placed on the walls in our homes. These paintings are beautiful. However, we need not pay a great price for a painting when we have the landscape itself in our beautiful out-of-doors with its mountains, its hills, its rivers, its seas, its forests, its fields and its inimitable colors. All this costs absolutely nothing! The sunshine and rain come unbidden to us. We are guests in a beautiful, comfortable house whose chambers are already stored with rich garments for us to wear, and every appointment has been made for our happiness. Are we blindly ungrateful for these blessings? In a beautiful world as this we have the privilege of making it a wonderful place for others. We have no right to make it ugly and uncomfortable for others. Let us show our gratitude. We can show it by living up to the best standards and ideals each day of our lives. That means that a Christ-like spirit be radiated from our own lives into the lives of others. It may be only a kind word or an insignificant deed, but to the discouraged one it may be exactly the encouragement he needs.

Christianity begins at home. If we are Christian at home we will live Christian lives out in the wide world. However, if our ideals of living cannot be made effective in our own homes there is little chance that they will work out in the big, wide world. Let us take for an example a young woman who is a "professing" Christian. She plans to be a missionary to Africa. At home she is so sullen and cross that her parents are welcoming the day when she can really take up her missionary work in Africa! Can she live up to Jesus' ideals when in Africa if she cannot do so at home? Emphatically not. Even if conditions are not ideal one should always exercise good will and understanding. If we understand others and see into their innermost selves we will not deal quite so harshly with them.

Let us take another example. A seminary student was very much angered because he couldn't have the family car when he wanted it. He called his dad the mean and selfish "old man." It was his father's car. His father had paid for it. He had a right to use it himself if he wanted to do so. Furthermore, he was paying his son's way through seminary. Will an individual like that be a sincere minister of the Gospel? Does Christianity begin at home? How about my Christianity? Can I face conflicts both in the home and in the outside world as a real Christian?

I shall close with a poem by J. S. Hayland. I think a prayer like this might well be written in the hearts of a Christian.

"Grant this anew this day, O our Father,
Thy high commission,
To proclaim the good news of thy love;
Help us to be for thee in thy world,
Spokesmen, heralds,
Whose deeds speak louder than words.

"Fill us afresh with the joy of thy Beauty,
With youthful ardor, that grows not old,
With zeal to proclaim thy splendor, thy radiant
Being of Truth,
Thy goodness, thy deep, forgiving, redeeming Love.

"Inspire our wills with thy Spirit,
Give us words for the inexpressible,
Give us—we pray above all—
Character, action,
Whereby to interpret, in Christlike deed,
Thy purpose of self-revelation through love."

A THOUGHT FROM THE PRESIDENT OF THE SUNDAY SCHOOL UNION

(E. D. CONF.)

"What are you dreaming about?" we ask a man living in a small house by the seashore.

"A device to carry the voice from place to place," said Alexander Graham Bell—and the telephone was born.

Inventors are dreamers; artists see visions of wonderful pictures; fathers and mothers have visions of wonderful men and women in their little children. Can we not say that our Lord saw visions when He said, "He that believeth in me, the works that I do shall he do; because I go unto my Father." Through the Holy Spirit, greater things have been done.

As the two disciples were on the way to Emaus, the Lord met them and taught them the meaning of the prophecy in the Scriptures concerning His life and death. "And they said one to another, 'Did not our hearts burn within us while He talked with us by the way?' " and they caught the vision and lived to carry out a part of it. They gave the vision to men, who gave it still to others through the ages.

Teachers need to emphasize that the plan for each of our lives is a God-made plan. He who knows what needs to be done and the capabilities He has put within each heart knows what is best for us to do. He directs us to this plan through our inclinations, our likes and choice through the advice of friends and through the opportunities which are presented to us. No more steadying or strengthening support can come to a young person than that which is to be found in the knowledge that God has a plan for his life; that the course is laid out; that the work is ready, and that worthy tasks will succeed each other while life shall last.

May the boys and girls and the young men and women of today take time to think and dream and pray that the world may be better for their visions, and it will hasten the day when all men shall know the Lord from the least to the greatest. Every sincere Christian longs to win men to Christ.—Robert G. Ross.

THE LOVE OF GOD

John Woods Ballard

For the love of God is deeper,
It is broader than the sea;
It is higher than the heavens;
Vaster than immensity!

To its depth what mind hath sounded?
To its height what thought hath soared?
What imagination ever
Hath its boundary explored?

It is only known to Jesus.
Only He can make it known,
What the length, the breadth, the fulness,
Of God's love to sinners shown.

O the riches of His goodness!
Of His grace the plentitude!
Of God's love the only limit
Is God's own infinitude.

THE S. S. LESSON

May 29

Joseph the Dreamer. Gen. 37:1-11

Golden Text—Provide things honest in the sight of all men. Rom. 12:17.

Jacob like his father was dwelling in the land that should be the inheritance of God's people. Already his family was assuming considerable size and influence, but, his sons, with the exception of Joseph, were not giving promise of anything remarkable. Indeed, they had already given him trouble that caused him to move his place of residence. Joseph, the child of his old age, was especially dear to him and was given a distinction that indicated that upon him Jacob was placing the greater hope. At this time Joseph was but a lad of 17. His keeping the sheep seems to indicate that he was given the oversight of his brethren. The coat, that implied that he was specially favored, was the coat of a gentleman, while the brethren wore the garb of those who had to toil. In this we see favoritism carried to a degree that angered the other sons. With Jacob as with his parents, the favoritism shown to one over the other gave promise that there was trouble sure to result. Any parent who shows favoritism among his children is simply preparing for trouble that may never be corrected and is sure to stir up jealousy and hatred that will be impossible to rectify. On the other hand, Joseph shows that, of all the rest of the sons of Jacob, he alone was worthy of the confidence of his father. It may be that the coat also indicated that he was selected to be the spiritual leader of the family and this became a continual rebuke to the rest of the sons.

The special favoritism of Jacob for Joseph was sufficient to arouse the jealousy of the rest but when Joseph brought back reports of the doings of the others it only added fuel to the hatred that already existed. He was hated as the tattle-tale of the family. Any one may see that with such a lad among the rest there was sure to be resentment.

The dreams Joseph related to the brethren only added to the already resentment of the rest. In either case they were taken to mean that Joseph expected to be the ruler of the family and that the rest would have to submit. Coming from the youngest of them and told in a way that gave offense it is no wonder that these evil-minded men permitted themselves to be goaded on by their jealousy to do him injury and to defeat whatever other plan Jacob had for Joseph. Yet, these dreams came to be literally true because God was taking a hand in the destiny of these sons. Even Jacob expressed surprise that Joseph should have such dreams. Perhaps the expression "Shall I and thy mother and thy brethren indeed come to bow themselves down to thee?" was a sort of humorous concession like we sometimes give to the imaginations of children.

The matter of dreams appearing here leads us to give special thought to them. Not all dreams are messages from God. It often happens that indescreet eating or nervous excitement cause dreams and they indicate nothing more than just a careless way of conducting ones self. Yet, all through the Bible, we note that God uses dreams as instruments for conveying certain revelations. God can take anything of the ordinary things of life and give them special significance but that does not mean that dreams are all endowed with revelation. Most of them are but reactings from our daily lives.

The hatred of the brethren was born of jealousy. When that enters into any life that life becomes an evil one. It gets one nowhere but into trouble and its influence upon one is only to make one more miserable. There is no more pathetic life than that of one who creates miseries upon miseries because he is jealous. Again, the anger of the brethren grew when they recognized in Joseph a rebuke to their own evil lives. The evil minded person does not like the one whose life is pure and good. The very existence of such a life is a rebuke that makes conscience all the more miserable.

These sons of Jacob did not realize that God was taking their very evil and making good come out of it for them. God has a way of so ordering affairs that the evil that is committed in defiance of Him is over-ruled and made to praise Him. At a later period this Joseph who came to rule over a great empire as well as over his own house was able to remind the brethren of God's over-ruling providence in his and their affairs.

The life of Joseph is a remarkable type of the Christ. Like Him he was hated because the Father loved him. Like him He was brought to great humiliation but rose to a throne. Like him He became the Saviour of His brethren, who came to be reconciled to Him.

PROGRAM OF THE NORTHERN DIST. CONFERENCE TO BE HELD MAY 28-31, 1932 AT THE BETHESDA CHURCH, HENDERSON NEBR.

Conference Motto: Eph. 5:18—**Be filled with the Spirit.**

Saturday Night, May 28

Ministers' Conference, 7:00
Chairman: Rev. A. W. Friesen
Topic: How is regeneration worked out or effectuated by the Holy Spirit? Rev. P. P. Tschetter.
Topic: Influence and Blessing of men filled with the Holy Spirit in this mission age—Rev. Helmut Ortman.
Topic: II Timothy 2:15, 16—Rev. P. J. Friesen
Closing of session.

Sunday Forenoon

Mission Services, 9:30-11:30
Home Mission—Rev. Jacob F. Sawatzky
Foreign Mission—Rev. P. A. Penner
Music in charge of Bethesda Choir
Foreign Mission offering
Time schedule of the conference announced at the close of the services
Close of services

Sunday Afternoon

Sunday School Convention
Chairman, Elias Schrag
Topic: The promotion of a holy life among the young people through the S. S.—Elizabeth Lohrenz
Declamation—Anna Ortman
Topic: How can the S. S. be instrumental in helping young people in consecrating their gifts and talents to the glory of God through the Holy Spirit?—Erland Waltner
Reading—Wisner Sunday School
Topic—Selected by speaker
Offering
Close of services

Sunday Night

C. E. Program
Chairman, Edward Duerksen, Alsen
Song—Salem C. E., Marion, S. Dak.
Topic—First Mennonite C. E., Mt. Lake, Minn.
Reading—Bethel C. E., Mt. Lake, Minn.
Song—Madrid C. E., Madrid, Nebr.
Address—Rev. P. A. Penner, Newton, Kansas
Declamation—Bergfelder C. E., Mt. Lake, Minn.
Topic—Friedensberg C. E., Avon, S. Dak.
Song—Salem-Zion C. E., Marion, S. Dak.

Monday Forenoon

C. E. program continued till 10:30
Close of C. E.
Conference Sermon—President Rev. P. R. Schroeder
Appointment of temporary committees at close
Music
Close of session

Monday Afternoon

Conference session
President, Rev. P. R. Schroeder
Opening of session
Business affairs
Receiving of the certificates of the delegates
Reading the protocol of the preceding session
Report of committee on honorary rights of voting
Report of the soliciting committee
Report of the treasurer
Report of the committee on school and education. Here No. 6 page 9 of the report of 1931 is to be considered
Report of committee on young people's retreat as No. 8 page 10 of the conference report, 1931 recommends
Report of the examining committee
Closing of session

Monday Night

Mission-Sewing Society
Chairman, Mrs. P. R. Schroeder
Song—Bethesda Sewing Society, Henderson, Nebr.
Address—Harbin Fugitives
Song—Bethany Sewing Society, Freeman, S. Dak.
Address—Mrs. P. A. Penner
Song—Bethesda Sewing Society, Henderson, Nebr.

Tuesday Forenoon

Conference Program continued
Opening exercise
Evangelism in India—Rev. P. A. Penner, Newton
Report of committees on Evangelism
a) Secretary; b) Treasurer
Discussion of the evangelistic affairs
Election
Topic—How can the evangelistic work be carried on more successfully?—Clyde Dirks
Closing of session

Tuesday Afternoon

Memorial services of the late Conference Workers
Report of the temporary committees:
a) Auditing; b) Telling; c) Resolution
Determining place of next Conference
Topic—What are some of the hindrances of today that obstruct the work of the Holy Spirit in the congregations?—Rev. M. Horsch, Beatrice, Nebr.
Topic—Be filled with the Spirit—Rev. John D. Esau, Mt. Lake, Minn.
Closing of session

Tuesday Night

Close of Conference
Opening exercise and Question Box
Sermon or address provided for by the Bethesda Church, Henderson, Nebr.
Closing exercises

P. S.—The Bethesda Church Choir will furnish music or singing for the various sessions of the conference.

Program Committee,
John C. Mueller,
Rev. John Bartel,
John J. Becker.

The Kansas-Nebraska Mennonite Sunday School Convention is scheduled to hold session in the First Mennonite church, Newton, Kansas, May 16. The convention theme will be: Our Sunday Schools in Relation to Present-day Situations. A "Question box" will be one of the principal features of the convention. The chairman is C. J. Richert and the secretary, Anna Epp.

JOTTINGS

The corner stone of the new building of the First church, Newton, Kansas, was laid with appropriate exercises on the afternoon of May 1.

The evening service of the Bluffton, Ohio, church last Sunday was in charge of the Men's Bible Class. The program was planned as a Mother's Day service.

In a little more than two swift years we have seen a shrinkage of about one-half in the value of our national wealth, and—what is more important—a decrease of about one-third in the national income. The people of the United States will probably make $30,000,000,000 less this year than they did in 1929. The number who are out of work and not receiving any income at all is estimated at from 7,000,000 to 10,000,000. Securities worth $100 in 1929 are now worth about $40. The entire economic system is rocked to its foundations. Nor are the shocks confined to any single nation: the entire civilized world is involved. And the end is not yet.—Evans Clark in the New York Herald Tribune, January 17, 1932.

The centennial anniversary of the invention of the electric telegraph by Samuel F. B. Morse, which is being observed this month, has a special interest for the churches because of the deep religious character of the inventor. Every school boy knows that the first message sent by the telegraph was "What Hath God Wrought!" It is too little known that the message is a fitting summary of the inventor's own philosophy of life. The Christian experience of Samuel F. B. Morse was no accident. It had its antecedents in his ancestry. Born in Charlestown, Massachusetts, April 27, 1791, he was the son of a distinguished Congregational minister, Reverend Jedediah Morse, and received an early Christian nurture that enriched his whole life. The contribution of the Morse family to Christian history has continued to our day, a nephew of Samuel F. B., Richard C. Morse, having been for many years the general secretary of the International Committee of the Young Men's Christian Associations and having only recently passed to his reward, rich in his record of service and in the affection of the entire brotherhood of the Y. M. C. A. "The Letters and Journals of Sam. F. B. Morse," edited by his son, make it clear that one of the creative and sustaining influences in his life was his Christian faith. An almost child-like confidence in God, an implicit trust in the teaching of the Bible, and a grateful sense of a salvation that was his through Christ, are disclosed in many of his letters and diaries. Especially noteworthy is the evidence in his letters of an unshaken conviction that in God's Providence he was destined to accomplish some great good for his fellowmen. That he did accomplish it is indisputable. How much of the reason lay in his faith that God had a real mission for him to fulfill none but his Master can know.

Blind readers who use braille books now have a total of approximately 2,000 different titles from which to select their reading fare, it is disclosed by a complete catalog of all braille books that have been published in the United States since the establishment in 1918 of a uniform style of embossing known as "Grade One and a Half." In addition to the **Braille Book Review,** 8 other magazines for the blind, in several different languages, are published by the American Braille Press. William Nelson Cromwell is the founder and president of the organization. Its books, magazines and music have been distributed among libraries and institutions for the blind in 18 countries, including more than 50 cities in the United States.

The Fifth Annual Retreat of the Young People of the Eastern District Conference will be held at the usual place, Green Lane, Pa., June 17-19. The instructors will be Dr. Robert R. Fritsch, Professor of English Bible in Muhlenberg College, Allentown, Pa.; Rev. and Mrs. N. M. Cressman, returned missionaries from Cambodia; Rev. A. S. Rosenberger, pastor of the Swamp charge, Quakertown, Pa.; Dr. E. E. S. Johnson, Professor at Hartford Seminary and pastor of the Hereford, Pa., Mennonite church; Rev. Freeman Schwartz, pastor of Eden Mennonite church, Schwenksville, Pa.; Rev. Howard G. Nyce, pastor of the Allentown and Upper Milford Mennonite churches, Pa. The program will include a "get-together meeting"; recreational program on Saturday afternoon; Sunset meeting, Saturday evening; individual conferences with the leaders: special "Quiet Hour" services; Sunday school session and a farewell meeting on Sunday afternoon.

Albert J. Penner occupied the pulpit of the Hereford Mennonite Church, Bally, Pa., on Sunday morning. May 1st. Mr. Penner, who is a very intimate friend of the pastor, Dr. Elmer E. S. Johnson, has just returned from an 18 months' stay in England where he preached in Manchester. He used as his text Rom. 1:14. "I am debtor both to the Greeks, and to the Barbarians, both to the wise and to the unwise." He very much stressed the first three words of this text saying that some people feel very independent boasting they owe nobody anything when in fact we are all in debt. When we stop to consider the countless blessings which we receive, the number of things which we use and enjoy for which we can never pay and the many other things that come into our life for which we have never rendered an equivalent for value received we are appalled by the debt we owe. Your parents, your teachers, your pastor, your brothers and your sisters all influence you. Poets and musicians influence you indirectly by the books they wrote or the music they composed. Also, the experiences that our forefathers learned influence us in our life today and the things that are true, good and abiding are the things that we must conserve and hold on to. We need no new ten commandments, we need to believe in the ideas and ideals and truths which have come down to us and which our fathers and mothers have discovered to be true. We need to believe that the common virtues of life, honesty, purity, honor and love are the very moral fibers of the universe. When these things are trodden under foot and disregarded it means destruction. Lloyd Weiss and Stanley Heffentrager very beautifully sang the duet, "Drifting."

CERTIFICATES and BOOKLETS

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Certifies
Baptized

Baptismal Certificate No. 1A. Upright design with church window and sprays of Easter lilies. For adults. Size 13x15½ inches.

Each **25c**
Dozen **$2.50**
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Wedding Booklets

Our Wedding Book

No. W-281

Our Wedding Book

A new popular Wedding Book, lithographed in ten colors on best white wedding stock. Composed of twelve pages interesting to the bride and a complete marriage certificate. Flexible cover.

In an envelope.
Size 5¼x6¾ in.

Price .... **25c each**
Per dozen **$2.00**

Wedding Booklets

No. W-201—The Bride's Own Book.—A book of unusual charm at a popular price. Designed by Miss Farini whose exquisite artistic work is reproduced in beautiful colors. 32 pages of notes a bride likes to make of this great day in her life. Certificate in colors. Each book in a box, bound in white vellum with colors in the cover decoration.

Size 8¾x6⅝ **$1.00**
White Algerian Imitation Leather **$2.00**

W-202—Wedding Chimes. A bride's book of distinction. Lithographed in neutral tints and bound in white leatherette.

Each in box **$1.80**

W-221—Wedding Memories.—Original designs and new selections. Appropriately illustrated in dainty water color effects, alternated with monotints. Most popular and best value of any wedding book published. Bound in white leatherette; each neatly boxed. Size 7¾x9¼.

Price .... **$2.50** each, postpaid

W-111B—Our Wedding Day.—A work of art. Printed in ten colors. Silver stamped title. Each in envelope. Size 5¼x7½. Biblical verses.

Price 45c each; **$5.00** per dozen, postpaid.

W-171—Bridal Memories.—An attractive book of 20 pages in soft black and grey colors with delicate shading. Size 7½x5⅜ inches.

Boxed .... **65c** each

The Marriage Bond

A Beautiful Wedding Book

The Marriage Bond

The Marriage Bond is beyond doubt the most beautiful wedding book published. The embossed, hand-tinted rose in the cover design appears so real—so true to nature—that at first glance the delighted beholder is tempted to pluck it from its wonderful setting. Within are 32 delicately tinted pages, picturing the four seasons and the sunlit road that reaches away through the years from that happy hour unto life's golden sunset. The words of counsel and admonition that follow from page to page are enriched and emphasized by the wealth of blossoms scattered round them, as if dropped by angel hands. The book is completed by the addition of the Marriage Certificate, pages for names of Bridal Attendants, Guests, Gifts, Congratulations, Wedding Journey, New Home, Anniversaries, etc. All bound together and fastened with a dainty white silk bow, the whole fitting snugly in a snow white box. Size, 6x8¾.

Price .... **$1.25; $12.60** per doz., not prepaid

Dedication Certificates

The beautiful custom of consecrating children and dedicating their lives to the Lord is growing in favor in many localities, and should be encouraged. We have a handsome certificate which provides a suitable memento of the occasion. Artistically executed on extra quality bond paper. **Single copies, 10c each postpaid; Twelve or more at 60c per dozen, not postpaid.**

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No. B-321. Our Baby's Book. A beautiful book of twenty pages with attractive drawings in four colors. Bound in art vellum, board cover. Size 5⅜x7½ inches. Each in box **65c**

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Boxed **$1.50**

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIAL

Several interested readers have lately sent us clippings taken from the secular press which describe recent archeological discoveries in Bible lands. One of these has to do with discoveries made in the vicinity of the Dead Sea which revealed the existence of two cities that existed some 2500 years before Christ. Traces of violent conflagrations were found in these ruins, including layers of ashes and it is believed that these ruins are those of Sodom and Gomorrah. What is more startling is the fact on the plain below where the cities stood is a curious rock formation which legend associates with Lot's wife who turned to a pillar of salt.

The other account is of an excavation in Mesopotamia of the site of a city under a layer of alluvial deposit from some great inundation which would confirm the fact that a great flood covered the earth, possibly the one of the time of Noah.

Modern discoveries more and more are revealing traces of nations and civilization of Bible times, thus confirming the truth of the sacred narrative. The visitor to Egypt may enter the museum in Cairo and look upon the mummied remains of the Pharoah of the oppression. Ur of the Chaldees has been uncovered and we now know much of the life and habits of the people of the city from which Abraham came. The clay tablets from Nineveh and Babylon have been recovered and read telling of the complex life of the inhabitants of those cities. Indeed, the history and life of peoples with whom the Israelites came in contact during the long career of that nation is now an open book, all of which only goes to show that the Bible story is not the invention of some pious scribes but a truthful record of the times. We never doubted the Bible account in the least but when there are so many other evidences to confirm it our confidence in it is all the more secure.

The editor has on hand a number of excellent articles that have been submitted to him for publication in The Mennonite. Some of the authors are wondering what has become of them. For their benefit we will say that when a manuscript is not returned it is kept on file for such time when opportunity presents itself for printing it. With our limited space it is not always possible to make room for worthy articles at the time they are submitted. In the publication of a church paper there are lean times and fat times, as far as material is concerned. The lean times must supply the needs of the fat times. We would therefore ask that our contributors exercise a measure of patience when their articles do not appear as quickly as they expect them to appear.

It might be noted here that the usefulness of an article to an editor depends often on its length, or, we should say, shortness. At a recent meeting of editors of religious papers notes were compared with regard to the length that best suits both the readers and the editors and it was agreed that an article of more than fifteen hundred words has the least chance of being read by the patrons of the paper. A better way, when length is necessary, would be to arrange the subject into several articles. This would keep the matter fresh and would be best appreciated by the readers.

All that has been said in the above is not designed to discourage writing for the church paper. We need contributors to represent the thought and interest of the people in our churches and it seldom happens that enough of our people who have the ability to write interesting articles, take the pains to do so. If we are sometimes pushed for space please remember that there are other times when material is scarce. Nothing can so largely contribute to the interest of a church paper as the active participation of many people in providing the reading matter.

NOTICE

The five churches near Bluffton, Ohio, have organized and are making arrangements for the entertainment of the General Conference, August 23-31, 1932. Every effort will be made to provide for the comfort and convenience of all. Our local churches assure you of a hearty welcome to our community and to the Conference. Those who wish to make arrangements early, for their stay at the Conference, may do so by corresponding with either,—

E. S. Lape, Bluffton, Ohio, Chairman of the Entertainment Committee or B. D. Smucker, Bluffton, Ohio, Chairman of the Transportation Committee or the General Committee, A. E. Kreider, Chairman, Edgar Toews, Secretary.

THE 134TH SESSION OF THE EASTERN DISTRICT CONFERENCE

The 134th session of the E. Dist. Conference has become history. History which, though in the making was quiet and often uneventful, forge another link in the history of the Mennonite church in North America. The place where it was wrought was Second Church, Philadelphia. What was wrought will shortly appear in print in a neatly bound booklet, approximately fifty pages, and be distributed amongst the churches of the Conference.

According to the report of the Credentials Committee twenty-six out of the twenty-seven congregations were represented. Ninety delegates were duly enrolled and had the right to vote on Conference matters. The statistical reports of these congregations showed that the conference had a total membership of 3441; Sunday schools, 3538; total amount of monies contributed by congregations, 54642.30 (Figures are subject to correction, accurate account will be included in 1933 Year Book). Parochial reports showed congregations in flourishing conditions.

Every department or committee of conference gave a report showing a successful year. There are ten standing committees, Program, Home Mission and Church Extension, Board of Managers for the Home for Aged, Educational, Publication and Historical, Orphans, Sunday school and Young People's, Building Fund, Budget, and Trust Fund and Financial Board. Unless resignations or deaths intervene fourteen persons, each serving three years, are chosen yearly.

At the opening of the Friday morning meeting, Rev. Howard T. Landes, Pastor of Germantown Congregation, requested the floor for a few minutes. With fitting remarks he presented as a gift from his congregation a Gavel and Block made out of timber taken from the Historic Germantown Meeting House. The timber had been in service for 170 years.

The Auxiliaries reported growth and success. The Ladies according to account read at their meeting Saturday afternoon, have been "buying up" the opportunities that the passing moment of 1931-32 afforded. They demonstrated their sense of the practical and fitting but putting on an appropriate program at the afternoon meeting. The Brotherhood Program in the evening showed that the men were no less active and efficient. The joint program of the Sunday School and Young People's Conference on Sunday afternoon was inspiring. Though somewhat retarded in attendance by the heavy rains that ushered in the first day of May in Eastern Pennsylvania, their spirits were not dampened. The Retreat still seems to be their outstanding feature. For the last two years decided increase in interest and attendance has been shown. Rev. Daniel J. Unruh reported that 1932 committee was looking forward to equally great blessing. Rev. Howard T. Landes, Germantown, was chosen as the 1933 chairman.

The Conference Communion Sunday Morning, a service always fraught with great spiritual blessing, was enhanced this year by having in connection with it an ordination service. Rev. W. S. Gottschall, member of General Conference Home Mission Board, assisted by Rev. A. M. Fretz, and the local pastor Rev. S. M. Grubb, ordained Rev. Sylvan Lehman, New Freedom, to the Eldership. Rev. Freeman H. Swartz, Eden Mennonite Schwenksville, preached the Communion sermon.

The spiritual blessings of the conference came from various channels. Rev. P. E. Whitmer, Grace Mennonite Church, Pandora, Ohio, gave a series of lectures on "Lord Teach Us to Pray." He also addressed the Brotherhood and Young People's Meetings. Mrs. Whitmer addressed the Ladies Organization, Saturday afternoon.

A series of devotional services on the theme: "Discipleship" preceded all the regular conference sessions. These were conducted by the pastors of the Conference. Rev. Howard G. Nyce, President of Conference, preached the Conference sermon. Rev. E. A. E. Palmquist addressed the Conference on Friday evening.

The members of the Second Church deserve the highest praise for the services that they, through their Entertainment Committee, extended to the Conference. Meals were served in the basement. The auditorium was always open and all supplies furnished. On Sunday through the forethought of the male members of the committee it was decided that the members of Conference could get splendid meal service in nearby restaurants, whose proximity and number would afford a great variety and would relieve the ladies of this drudgery, giving them opportunity to attend all the Sunday Services and at the same time not affect the Sunday School Program of the Second Church, which draws many of its attendants from non-Mennonite families in the neighborhood.

A number of invitations were received for the 1933 Conference. A ballot gave the privilege to the Upper Milford Congregation at Zionsville. Officers chosen for 1932-33 were: President, Rev. A. S. Rosenberger; Vice-president, Rev. Howard G. Nyce, Allentown; Secretary, Rev. Freeman H. Swartz, Norristown; Treasurer, Mr. Alvin C. Alderfer, Harleysville.

Freeman H. Swartz,
Conference Secretary.

BROTHERHOOD PROGRAM IN CONNECTION WITH DISTRICT CONFERENCE

April 30, 1932

Following the custom of recent years, the Saturday evening session of the Conference period, held in the Second Mennonite Church, Philadelphia, was assigned to the Men's Brotherhood for a program.

Opening at 7:45 with a spirited song service led by Rev. D. J. Unruh of Lansdale, the Brotherhood session reflected, throughout, the spirit of devotion and service of the men of the Eastern Conference churches.

Devotional services by Rev. W. S. Gottschall of Quakertown were followed by an inspiring musical selection by eleven men of the Allentown chapter of the Brotherhood, who had come a distance of nearly 60 miles to this meeting. Later in the evening they rendered another selection.

Two delightful trombone solos by Harley Rosenberger of Souderton and a vocal solo by William H. Shelly of the Second Church, Philadelphia, Chapter, added interest to the program, also a vocal solo by John Groff of the Souderton Chapter. The Lansdale Chapter was represented by a male chorus of twelve men led by Rev. Unruh, with two outstanding numbers.

The new Field Secretary of the Brotherhood, Clarence S. Shelly, of the Zionsville church, expressed the satisfaction felt in the Executive Board that Conference had this day ratified the Brotherhood proposal for a ministerial pension plan, puting the matter directly in the hands of the individual congregations for their approval.

A very liberal offering was received, to be applied as a Brotherhood donation toward defraying the expenses of the recent renovating of the historic Germantown church.

The speaker of the evening was Rev. P. E. Whitmer of Pandora, Ohio, who had conducted the Bible lectures during the Conference sessions. His topic, "The Mastery of Men," was a wonderful discourse of men in their relation with themselves and with their fellow men. His subject was divided into three parts: Mastery over the material world; mastery over the realm within, and mastery over fellow men.

Basing his opening remarks on Genesis 1:26, in which man was given dominion over the creatures about him, Rev. Whitmer spoke of the marvelous inventions and discoveries in which man has claimed dominion over the physical resources of the earth, using them for the good of mankind.

Under the second division of his topic, Rev. Whitmer spoke of the mastery of our inner resources, our will power, impulses, passions and appetites. Many men fail in one or the other of these efforts, thus becoming misfits, failures, debauched or even criminals.

In seeking dominion over our fellow men, we should not strive for honor or power, but

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rather crave positions of influence among our fellow men in which we can work for their betterment as well as our own benefit. If we do this, there will flow into our souls a character, a measure of attainment and spiritual endowment which will make us be of great good to mankind.

Rev. Whitmer held his audience for a lengthy period and proved himself an interesting speaker with a real message, coming from one of long experience in religious work and dealings with men.

Ely R. Fretz, Secretary

HOME MISSION NEWS

Chicago

We had a very successful quarter in almost every way. The work has been very encouraging, and while people continue to move away from our section, new ones continue to come in, so that our attendance has not fallen below the standard, in any branch of the work. The meetings in January which were mentioned in the previous report were a good start for the beginning of the year. Twenty-four new members have been received into the church since the first of the year. Others had planned to be there on Easter but were prevented by sickness so they are to be received later.

In the last report we asked that you pray that leaders might be raised up in the church to assist in the boys' work. We now have four who volunteered to take charge of this work. Two for the boys between the ages of eight and twelve, and two for those between twelve and sixteen.

We are struggling to keep up our finances but we are still behind. I am praying that our pay will come in for the last check was not sufficient to pay things that should have been met. One hardly knows what to do for we know the Board would gladly keep up to date if they could. Yours in the Master's service. —Wm. Clyde Rhea.

Altoona

We have taken in seven new members this quarter, this makes twenty-two for the past year, and we have a class to baptize and receive into the church. The Lord is blessing his work here, our preaching services on Sunday, both morning and evening, are well attended, we have a large choir of young people and a junior choir meets once a week, for practice and Bible Study. Our Sunday school is growing in numbers and interest, we have a fine class of young men and one of young ladies. We have a nine o'clock prayer meeting which is a great help to our services. Our Senior and Junior Endeavor are meeting every Sunday evening and are doing well. Our midweek Prayer and Bible study is well attended and we have good results. Our Eastern Communion services was the best attended and most impressive we ever had, and our Easter service in the evening was pronounced by those present the finest we ever had. One of our brethern is conducting Sunday School every Sunday afternoon in the 8th St. Chapel and conducts services in the evening and is getting along fine, we plan to have two weeks special services there soon. There is a lovely spirit manifested among our people. The depression has hit us hard but we try to make the best of it, the work was helped so much by the different churches sending us clothing and checks. Even some Catholics have started to send their children to our Sunday School and come to our services because of what they see us do. Brethren, pray for us that God may have His right of way with us and the work. Yours in Him,—L. H. Glass.

Mrs. Stiffler reports that she had a busy quarter doing visitation work and looking after the needy ones. There are many calls for food and clothing among the unemployed but she is glad that they could bring joy and comfort to them through the gifts that had been sent in the shape of clothing and money, and thus they could keep up their attendance in the Sunday School and Services. The Missionary Society has bought coal for the church and shoes and stockings for needy children and fruit and flowers for the sick and visited them and gave them cards with Scripture verses on. My class of girls meets once a month and make dresses for poor children and help in the Sunday School and Junior Endeavor. At our Easter Service fifty children took part in the programme.

East Freedom, Pa.

Brother Sylvan Lehman of the Mountain mission reports that they have been greatly hindered in their Sunday School and church attendance by unfavorable weather conditions and an epidemic of measles. Otherwise they have been getting along very nicely in every department of the work. Communion services will soon be held when we hope to have a number that will unite with the church. He also requests the prayers of our people.—Brother Lehman was ordained as Elder by the Secretary of the Board in connection with the Eastern Conference in Philadelphia.

Hutchinson, Kansas.

Our attendance at Sunday School and church has been about as usual. Easter Sunday was a great day for our church. We started with a six o'clock sunrise prayer meeting, had a well attended Sunday School and services at the regular time and received eight new members by letter and then had communion. In the evening the choir rendered the Cantata "The Prince of Life" to a full house. We had a Teacher Training class this year and at our last monthly meeting seven received their certificates. We hope we can have them annually. We are going to have monthly Teacher's meeting to talk over our problems in order to be better able to build up our Sunday School. We plan to pay off about $500 on our church debt annually and have not only pledged that amount for this year but about 70% of it has already been paid in. Fraternally Yours, J. J. Plenert.

To our Congregations.

The Home Mission Board is in great need of money. We are several months behind with the payment of our salaries, and some of our workers are in great distress. Some are looking around for something else to do so they can live and this is detrimental to the work. Interests become due and we have no money to pay them. Insurances are due and we can not meet them and so we lose them. The good property belonging to the Conference must be mortgaged and we may also lose that. We are nearly bankrupt. And we do our work for nothing. For God's sake send us more funds.—W. S. Gottschall, Sec. of the Board.

A VISIT TO THE EASTERN DISTRICT CONFERENCE

The occasion of my visit to the 134th session of the Eastern District Conference was an invitation to deliver a series of Bible Lectures, one at each regular session of the Conference. This year the conference convened in the Second Mennonite Church in the city of Philadelphia. There are three Mennonite churches in Philadelphia—the First Mennonite Church, the Second Mennonite Church and the Germantown Mennonite Church.

The Germantown Mennonite Church was founded in 1683 when the first permanent Mennonite settlement in America was made at Germantown, Pa. This settlement consisted of thirteen families of German Mennonites from northwestern Germany. At first the services were held in the homes of the members. Later a succession of buildings were erected to house this first church. But the present structure dates back to the year 1770. It is a stone building so substantially constructed that it shows few traces of its one hundred and fifty-two years of continuous use. It of course has undergone periodic repairs and renovations. To-day it is in a splendid state of repair, making it a cheerful place of worship. A generation ago the building was enlarged by an addition at the rear which doubles the capacity of the original structure. This addition is used for Sunday School and Christian Endeavor activities.

The First Mennonite Church was organized at the close of the Civil War and has since then done a valiant piece of work in its section of Philadelphia. This church has a large membership and is a body of aggressive Christian people who maintain a splendid church life in the midst of a big city. The Second Mennonite Church was organized about thirty years ago as a result of a home missionary enterprise, largely supported by the First Church in its beginning stages. These three churches united in being hosts of this session of conference although the Second Church did the major part of the work of entertaining the Conference. We found the pastor and the church excellent hosts.

The membership of the Eastern District Conference is distributed among twenty-eight congregations. Most of these lie within fifty miles of Philadelphia. A group of churches of this conference however are located in the vicinity of Altoona, Pa. In view of the concentration of the concentration of these churches in and around Philadelphia it is quite easy for the representatives of the Conference to hold frequent meetings of a major portion of the ministers to promote the interests of the Conference. Two official sessions of the Conference are held annually. Committees and boards meet frequently which brings together a considerable portion of the leadership of the Conference several times each year. This is a decided advantage to the work of the Eastern District Conference.

The conference is organized for its work under the leadership of the usual officers—President, Vice President, Secretary and Treasurer. In addition to this there are eleven standing boards and committees, consisting of Program Committee, Home Mission and Church Extension Committee, Board of Managers for the Home for the Aged, Educational Committee, Publication and Historical Committee, Orphans' Committee, Sunday School and Young People's Committee, Building Fund Committee, Trust Fund and Financial Board, and Auditors. Some of these Boards and Committees are very active and did a large volume of work during the last year as shown by their reports to the Conference. Only one or two of these organizations reported that no work has been done during the past year.

The Home Mission and Church Extension Committee apparently is one of the most active organizations of the entire Conference. This committee supervises and assists small and promising churches within the territory of the Conference. The support is not alone moral but it is also financial and in several cases quite substantial. One of the smaller churches got a grant of six hundred dollars and another one a grant of five hundred dollars for the coming year. Other churches were given smaller grants of a few hundred dollars. Several of the large and flourishing churches which are now among the best financial supporters of the Conference and its work were nursed into life and strength by this method of conference grants in their infancy. To a visitor who has served on a similar committee in a sister conference this seemed a very effective and worthwhile piece of work.

The Eastern District Conference also supports a Home for the Aged. This too seemed a piece of work most worth while. By careful management and a sound financial policy a surprisingly large work is done with a very modest budget in caring for about two dozen elderly persons who have no homes of their own and are at least in part dependent on charity: It is a splendid thing to do aggressive mission work but it is no less a work of the kingdom to look after the needs of the aged and unfortunate who are in need of help. In this too the Eastern District Conference does a splendid and unique piece of work.

A number of the other Boards and Committees also were active during the past year and made full proof of their stewardship by work actually accomplished. On the whole the impression that was left on me as a visitor is that the Eastern District Conference is one of the most active of our district conferences. The membership of the conference is not as large as that of the Western or the Middle District but its accomplishments and program for the future is in no respects behind the foremost of our district conferences.

Several auxiliary organizations of the Conference also held their annual meetings immediately after the close of the Conference proper. The Women's Missionary Society held an unusually interesting and helpful session. Almost without exception each woman's missionary society of each of the twenty-eight churches presented a written report of its work. These reports were brief and to the point, presenting a maximum of information in a minimum of time. It is evident that the women too of the Eastern District Conference were in no respects behind their brethren in zeal and work for the extension of Christ's kingdom.

The young people of the Conference also had one session in which they reported on the work that they accomplished during the past year and the plans that they have for their work for the coming year. Here too it is evident that the young people not only keep up their morals in their work in the individual congregations but they also sponsor a retreat that is exceedingly fruitful for good among the young people of their churches. At one of the sessions of conference a few moments of silence was observed in memory of Norman Bechtel who lost his life so tragically a short while ago. He was one of the leaders in the young people's work of the conference.

This Conference maintains a Men's Brotherhood with local organizations in nearly all the congregations. This Brotherhood has for years done notable work with and for the men of their churches. The present organization is in no respects behind the noble work of former years. The new piece of work that the Men's Brotherhood is championing is a minister's pension plan. In practically all conferences ministers of outstanding usefulness come to the end of their active life work without adequate provision for their declining years. Their work is done. Their income from their church ceases with their discontinuance of ministerial service. Not always are there friends and near relatives able to support them in their old age.

The Men's Brotherhood of the Eastern District Conference has undertaken to support a plan whereby the retired ministers of their conference can be made comfortable in their old age. It is a heroic undertaking but the plan that was presented, discussed and adopted, seemed a reasonable solution of a vexing problem. It is not the intention to create a large endowment for the benefit of retired ministers. Instead pledges will be received from the several churches in which every member is asked to contribute a sum in keeping with his ability annually. From this central fund the retired ministers will receive aid in accordance with their needs. This is certainly a new departure in Mennonite church circles. It seems to be a reasonable way of providing for a well recognized need.

On the whole my visit to the Eastern District Conference was a great inspiration to me and if I succeeded to render a service commensurate to the benefit that I received I feel well repair for my visit. The fellowship too with the membership of the Conference was most enjoyable and I believe permanently beneficial to myself. May the Eastern District Conference have many more such sessions of inspiration and help to their membership and our whole denominational life.

Paul E. Whitmer.

THE CHRISTIAN'S ATTITUDE TOWARD THE COMING OF THE LORD

Head-knowledge vs. Heart-faith

As a man's heart is, so is he before God. A heart prepared by the Holy Spirit is the only right state of heart in all events, so also in view of the coming of the Lord.

Not all Christians seem to know that there is a vast difference between the religion of the mind and that of the heart; or how infinitely greater the heart is than the mind. "Trust in the Lord with all thine **heart**, and lean not upon thine own understanding" (mind). The mind is to gather the knowledge from the Word of God, and to prepare the food (as it were) to nourish therewith the heart, the inner life. But this is all that the mind can do. Therefore, simply to be occupied with the truth mentally will not necessarily reach the heart, the real life of the soul. It is with the heart that man believes and comes in touch with God. It is in the heart that God has given His Spirit. It is the heart that trusts and loves and worships and obeys. In these things the mind is well nigh impotent. So it is then, that the heart must wait—truly wait upon the Lord, and for His coming.

In the physical life our reason may tell us what to eat or drink, and we may understand something about the process of how food nourishes the body; but in the eating and feeding itself our reason can not do very much—for that the body has its proper organs. There man sets aside his thoughts and study, and simply uses the power themselves of eating and feeding which God has given for that purpose. So our mind and our reason can tell us what God's Word says, but to feed the soul on the Bread of Life, this the heart alone can do by its faith and trust in God, having heard the Word.

Let us therefore clearly distinguish between knowing with the mind and believing with the heart.

Shall we apply this now to our waiting for Christ's Coming.

The true attitude in this waiting is:

1. **To love God with our whole heart and to wait upon Him daily.**

This is inseparably connected with waiting for Christ's Coming: "To serve the living and true God, and to wait for His Son from Heaven." These two are interrelated. Waiting on God for

His daily presence in our life is the only true preparation for Christ's Coming from heaven. This will give the true tone of hopefulness and joy. The present life and the coming glory are connected in God and in us.

It is not so difficult to be engaged with the religion of the future than to be faithful in the religion of today. Waiting on God must ever lead to waiting for the Coming of Christ, which is the glorious consummation of His work for the Church; and waiting for Christ's Coming must ever remind us of the duty of constant waiting upon God. The latter is the proof that our waiting for Christ is in spirit and in truth. The hope of that glorious Appearing of our Lord will strengthen us in waiting upon God, which again will fit us for that Appearing. Do we see the close interrelation of the two?

There is great danger also of waiting for the **things** that are to come to pass, more than for **Himself** Who is the true God, one with the Father. There is danger of mere intellectual study of affairs rather than have the true love for Him and His personal presence. The Church is the bride of Christ. Our expectancy of that great moment of his Coming might be strong, and yet true love is wanting. A royal bride may be thinking of her position and of her riches that **she** will receive, and there may be little love for her royal bridegroom. So we may be occupied with prophetic subjects and the future glory of the Church without much true love for Himself. Those who love most are most ready for His Coming.

Love God, and wait on Him daily, and

2. **"Love the brethren."**

The blessed hope of the Appearing of our great God and Savior Jesus Christ is one of the bonds of union within God's Church. We shall all meet in the unity of the body of Christ, to be **seen** in its divine glory when He comes. Christ's Coming is the meeting place and the triumph of Divine Love. Tender love to Himself and tender love to each other is the only true bridal spirit.

Commencing with our own personal needs we are also to wait on God on behalf of the other members of His Church. Here is a grave responsibility. There is so much error, worldliness, human wisdom, culture, mere observances, etc., in the Church, and we are more or less all connected with these things. We have Sunday schools, Gospel halls, Missions, church services, etc., and yet such feebleness of the Spirit's working. Do we truly love the Church? Then we will pray for her that God will heal His poor Church. She does not seem to realize that she is poor and wretched and blind. Let us wait upon the Lord on behalf of the Church, of which we are a part—humbly confessing **our** (the Church's) shortcomings, and intercede for all the saints, not forgetting those who may have wronged us personally. And more than that; there are **two** "John 3:16's"; and the second of these, **First** John 3:16, reads thus (second part): "And we ought to **lay down our lives** for the brethren." This speaks volumes!

Then there is another thing closely connected with the Coming of the Lord, and that is Mission work:

3. **"Love the world"**—as God loved (John 3:16) and gave His Son into it to die. I John 3:16 also includes the widest possible circle, that we should lay down our lives for others, offering up our lives as a living sacrifice for all the world.

If we are not concerned with a deep love for the lost world, we are not ready for the Coming of the Lord, for we thereby clearly show that we have not the mind of Christ. And is not possibly Christ's Coming delayed because of the fact we are so little concerned about the lost? Read II Peter 3:4, 9.

Were we attempting to wait for Christ's Coming and leave Missions out of consideration, it would prove most conclusively that we are very selfish in such waiting, which would therefore not be the right attitude at all. Anyone may wait and wish for His coming; but to have the right attitude of heart and spirit, that is quite a different matter. That is the work of God alone, upon Whom we then must wait continually, that He may reveal His son in our hearts to (1) love God, (2) to love the brethren, and (3) to love the world as He loved it to the extent that He gave His All.

Yours "Till He Comes",

J. B. Epp.

We want to help the mothers
Throughout God's lovely earth,
And all our little brothers
To know of Jesus' birth.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS
May 29.

How Should We Pray?—Psalm 51:10-19.

"Oh that men would praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men.
For he satisfieth the longing soul,
And the hungry soul he filleth with good."
Psalm 107:8-9.

A few years ago, a questionnaire was sent to a number of representative Christian young people asking a number of questions. About three hundred replied. In answer to the question, "Do you observe private devotions regularly?" one third of them replied "No." Men of all ages and of almost all religions have prayed, why should these young people who are professing Christians not pray? The following were their reasons, given in the order of the number of times they appeared on the list: Habit not cultivated, Lack of time, Personal negligence, Broken into by present-day order of life, Never felt the need, Cannot get the proper attitude, Doubt, Do not think them helpful.

Why Do We Not Pray?

Men always do pray when they are in need, in distress or in cases of emergency. When the Titanic sank about twenty years ago, many were drinking, playing cards and dancing the very minute the word went forth that the ship was sinking. We are told almost every one of that company immediately went to their knees, some of them, men who had never prayed before in their lives. That shows there is the instinct within us to fly to some power other and higher than ourselves when in time of extreme need. It also shows that we have the wrong conception of prayer. In an age when our needs are fairly well taken care of, we do not feel the need to pray. But prayer is more than having the "Gimmes." It is first of all an attitude toward God the Father, there is a feeling of trust and dependence. Prayer is a time of quiet and meditation, when one can examine one's self in the light of the Divine, when we can meditate and speak to our Best Friend. Prayer should consist of thanksgiving, adoration, penitence, intercession and petition. In a certain system of meditation it is required that there be an absolute quiet and rest for thirty days in order that the applicant may get into the spirit of worship. Is it any wonder that we doubt the value of prayer, when we go hustling along giving even five or ten minutes a day of quiet. We are continually rushing along and then when we get there we do not know what we want. We need more time to dream and see visions and draw upon the great source of power which is to be found through Jesus Christ.

Pray for What?

A question often asked is "For what things may I pray?" Will God hear us when we ask Him to help us win an athletic contest, a debate, will He help us in a difficult examination? Yes, I think it is permissible to pray in respect to everything that is worth doing. Prayer helps us to be at our best, it gives us a singleness of thought. But perhaps a better measure would be for us to pray that we may develop strong bodies and keep ourselves morally and physically strong and then on the day of the game that God will give us courage and the strength to play fair. In respect to the debate and examination, it may be considerably more important that we will conscientiously strive to do our best work from day to day and prepare for that examination at the end of the semester. Prayer should go along with that daily work, and we will not need to depend on some supernatural, miraculous power to come through the medium of prayer on examination day. God answers prayer but He also helps him who helps himself.

We ought always to pray and not to faint. It is a matter of self-discipline. "Know thyself" said Socrates and it is good advice today. Each one of us knows where our greatest weakness lies. For many of us to overcome one habit would be to live a much more triumphant life. Temptations are bound to come to all men. It is no sin to be tempted, it is human, but it is "low aim" to entertain low thoughts for none of us are strong enough to throw off moral evil when we play with sin. Prayer helps to keep us on high levels of life and thinking. Low thinking has no place where a man thinks upon the heavenly verities of life. Into that life comes a peace and a power which puts all signs of evil to a rout. Jesus prayed often, and found much enjoyment in prayer for it was a fellowship for Him. He found it especially helpful to pray when he was facing crises, it prepared Him to meet the difficult moments of life. Jesus was not too busy to have these meditations. Here is perhaps our greatest condemnation. We are so busy, and yet what are we accomplishing? We have more gold than any other country in the world and yet many are starving, we raise more crops than we need and yet thousands are without the necessary food, we have the factories which can manufacture all kinds of goods in large quantities and yet millions lack those things which our factories could produce. About twelve millions of men are out of work. Is it not high time that we stop in our dizzy speed and spend considerable time with the Master and learn some of the values of first importance? "Life consisteth not in the abundance of things" but in the peace and fellowship and joy which is supplied for us if we become co-workers with God. Prayer should help us to find this proper balance.

Open Mine Eyes

Open mine eyes, that I may see
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp, and set me free.

Silently now I wait for Thee
Ready, my God, Thy will to see;
Open mine eyes, illumine me,
Spirit divine.

—Chas. H. Scott.

Questions

1. What is prayer?
2. What are some of our difficulties with prayer? Can they be met?
3. Why do we need to pray?
4. How should we pray, regularly or when we feel the need?
5. For what should we pray, what should a prayer contain?
6. Why should we plan to pray rather than talk about prayer?

Study the Scriptures

Mon.—Read Ps. 107:1-8. Pray in distress.
Tues.—Read Ps. 103:1-13. Praise through prayer.
Wed.—Read Mt. 6:9-13. Pray because we need help.
Thurs.—Read Ps. 37:1-5. Pray for guidance.
Fri.—Read Mt. 7:7-12. Pray to God the Father.
Sat.—Read II Cor. 12:1-9. Pray when weak.
Sun.—Read Ps. 51:10-19. Why should we pray.

A BLESSED CONVENTION

Leona Kliewer

On Friday evening, April 15, many people could be seen eagerly joining the throng which entered the Immanuel Mennonite church of Los Angeles. What do you suppose was the reason? None other, than that the Mennonites of California were gathering at the Los Angeles church to hold their annual C. E. and S. S. convention. Although not all the delegates from the different churches were able to be present on Friday night, a wonderful evening of blessing and worship was enjoyed by those who attended. After the usual preliminaries including the different speeches of welcome and response, a few musical selections were rendered. We were then privileged to hear Dr. W. P. White, president of the Bible Institute of Los Angeles deliver the address on "The Call of Christ," which was the theme of the convention.

Many blessings and helps were obtained from the different conferences which were held on Saturday. The question hour led by Roy Creighton of Los Angeles, also proved very interesting. Saturday evening was Young People's

Night. At 6:30 a banquet was served in the basement of the church. Everyone felt better after the food had almost entirely disappeared, and were ready to enjoy a short program of music and speeches. At 8 o'clock the crowd adjourned to the main auditorium for the evening session which was conducted entirely by the young people. The program consisted of musical numbers and short talks on different topics connected directly with the theme of the convention, "The Call of Christ."

Sunday, the last day of the convention, was an inspiration to all; especially the address delivered by Paul Wenger, returned missionary from India and the closing address given by Rev. J. C. Page of the Bible Institute on, "The Call to Abide." The new officers, with Helen Lichti of Upland as president, were installed.

We feel that this convention was a blessing to all and a means of instilling into the hearts of those who attended a desire to serve their Lord and Savior better than ever before, and work more zealously for Him until His return.

PURPOSE IN LIFE

It was Parkhurst who said, "Purpose is what gives life meaning." What a realm of truth in that quotation! Someone has divided men into two classes, "drifters" and "climbers." Are we drifting down the current of the stream called life, going to whatever shore the tide wafts us; or do we have a goal, a purpose, and are we continually rowing against the stream, battling against the difficulties and disappointments of life to reach our goal? The self-satisfied person is satisfied with whatever he or she has obtained, is as perfect as he cares to be; but the climber wants to press on toward higher goals as Paul says in Philippians 3:14: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

A beautiful life is one which walks hand in hand with the Master, it is a life that is being built by the Master Architect of human lives, Christ Jesus. In Paul's letter to the Philippians he throws this challenge which was meant for us, too: "I can do all things through Christ, which strengtheneth me."

A Christ-filled life is an inspiration to others. May our lives be so illumined that its radiance will brighten other lives, that they, too, would wish to find Jesus. Such a life is purposeful, and we shall leave this world, better for our having lived in it.

To have our life be over-flowing with Christ's love, it asks us to abandon those selfish motives, with which we all have to fight. It was Plato who said "The first and best victory is to conquer self, but to be conquered by self is of all things the most shameful and vile." It is hard to forget our own sad stories when doubts seem thronging; but will we not forget our own burdens sooner if we can share someone else's trouble, comforting some weary heart. It is, indeed, hard to forget ourselves and be unselfish but it is a trait very much worth cultivation.

Some one has said "In whatever niche life finds you, nothing is superior to character." There is nothing that characterizes one individual from another as the contract of the type of character each has developed.

It takes a growing life, one that is developing new thoughts and ideas to mold character. A beautiful character is the result of a growing life at its best. It takes years and calls for the best we have each day.

Not only do we need character to give meaning to life; we need courage to adhere to those ideals we hold. The hardest battles ever fought are within man's own soul. It may be but a trivial thing but the victory adds much to the development of that individual.

We alone determine the character we build—is it going to be a mansion or a shack? Manning says, "Our character is our will, for what we will we are." When striving for a fine and noble purpose may we ever be true to ourselves, friends, and others about us. Palonius' words to his son in Shakespeare's Hamlet convey a beautiful thought which we all want to grasp and live up to get the most from the short life we live here:

"This above all: To thine own self be true,
And it shall follow as night the day
Thou canst not then be false to any man."

THE CHRISTIAN WORKER AND HIS READING

By Joseph W. Kemp.

Paul's advice to Timothy (I Tim. 4:13) was, "Give attendance to reading." It is not every one who loves reading, and in order to care for it, one must begin to read, and go on until the love for it is awakened. It is said that this is a stage that only one human being in every thousand ever reaches. We do not naturally care for reading, but if one will persevere in the practice he will gradually discover that he has formed one of the pleasantest of all habits.

There are many persons whose ordinary callings tend to unfit them for serious and systematic reading, and there are also very many others whose education has been very incomplete, and whose opportunities have been neglected. It is a relief to know that if one's education has been unsatisfactory, wonders can be effected by one who is willing to take himself in hand, and a most valuable education can be gained even when school days have been left far behind. Dr. Johnson was right when he said that "if a man will read four hours a day at anything he will become a wise man."

What to Avoid in Reading

1. **Avoid books which present false views of human life.** All men are not heroes, neither are all women angels. Life is neither a tragedy nor a farce, yet much of our modern literature would convey the impression that all life is fantastic and extravagant rather than earnest and practical.

2. **Avoid those books which contain a large admixture of what is coarse and evil.** Time is too short and character too priceless to trust one's self with a bad book. Most human intellects are so constructed as to let the good pass through, while they retain the bad. A young lady said to me a short while ago: "How are you to know what is good and what is bad unless you read such books?" My answer is that every bad book has something suspicious about it. A glance at the index, a casual turning over of the leaves will tell any intelligent person in five minutes whether a book is good or bad. Moreover, a safe guide to your reading is to ask, "What is the character of the author?" Is his personal influence such as to make one afraid, and his personal friendship such as to be enjoyed? We ought to remember that in a measure we are responsible for what the press produces. Books that are not bought and read will not be printed. Therefore every reader may do something to safeguard the power and purity of the press.

3. **Books which corrupt the imagination and arouse the passions should be shunned.** The morals of young men and women are being permanently destroyed by "a reeking, unwashed literature," which is to be found right under the nostrils of all in our great cities. There is a literature which is "terrible in its unchastity, vivid in its portraiture, and damnable in its influence." We have but one word for it—shun it.

4. **Avoid those books which apologize for crime.** They are some books which present sin as happy and finally successful. The richest book-binding and the finest rhetoric have been brought into the service of sin. This is an insult to God and a blight to the human race.

CORRESPONDENCE

Drake, Sask.—In spite of cold weather and depression, which has been felt here as well as in many other places, we are happy to report that the Lord has richly blessed us during the first quarter of the new year.

We were fortunate to have Evangelist Mr. and Mrs. Wees with us. Meetings were well attended and several took a definite stand for the Lord.

Our pastor, Rev. M. M. Lehmann, is taking great interest in the young people of this community. A Junior Endeavor has been started which is held every Sunday night from 6:30 to 7:30. It includes children up to the age of 13. These take great interest in Bible Sharp Shooting, Lesson Talk, memorizing of Scripture and chorus singing.

All those above the ages of 13 are privileged to attend the Young People's Bible Class every Friday night. The topic for this winter was "What the Bible teaches about God." The average attendance to this class is 15.

As soon as weather and road conditions are favorable Sunday school work in outlying districts, Otterburn and Newnham, will be resumed.

The average attendance in our Sunday school in town for the past quarter was 55 and the collection $38.16. Though our congregation is perhaps not as large as some, yet the Lord has seen fit to bless us and we are happy.

THE S. S. LESSON

Sunday, June 5.

Joseph the Worker. Gen. 39:46-57.

Golden text.—Seest thou a man diligent in business? he shall stand before kings. Proverbs 22:29.

The keynote of the whole history of Joseph is "The Lord was with Joseph." The reason the Lord was with Joseph was that Joseph was with the Lord. The severe trials of slavery and the temptation and persecution to which he was subject could not have been endured in triumph had not Joseph been one who sought to serve the Lord to the full extent of his ability. This world is one of testings and troubles for the faithful. To be unfaithful may mean an easier time for a while, but, in the end it will mean failure and shame.

We notice, first of all, that Joseph learned how to make the best of a bad situation. As a slave he had no rights that he might call his own and had to depend upon the grace of those whom he had to serve. He was not striving for his rights, but he was greatly concerned about doing the right thing in whatever situation he found himself. Doing right is the only way open even for the oppressed. One cannot do right unless one had faith in God and obeys his commands. This was the outstanding virtue of Joseph. He obeyed God and so was in the best position to become a trusted and honored servant of his master and king. No one gets very far by defying God's will in order to advance himself.

Far off in Canaan were the brethren of Joseph. They had no idea that, evil though they were, they were being cared for for the future in what was taking place in the life of their brother, Joseph, whom they had so grievously wronged. Seeking to satisfy their spite, they really brought about their own future safety. It was not because of any goodness on their part, but, because of the goodness of God, whose grace was being applied for them. Just so every sinner, though he may disobey God and even defy Him, has a place in the plans of God for his salvation, not through any merit of his own, to be sure, but through the grace of God.

Joseph in Egypt seemed to be in the most hopeless state in the world. He was a stranger, a slave, a prisoner and poor. Handicaps in ones life are not always a hindrance. They bring out the stuff that is in one. Those born to riches and ease seldom accomplish much by their own efforts for the world's good. To most of us the fact that we are not in the most advantageous position is a blessing rather than a curse. It gives opportunity to bring out the right kind of a character. Hardships go to make strength. They also turn our thoughts to God, who is able to help to the uttermost. Joseph had nothing but God upon whom to rely, but, it turned out that he had the greatest power in Egypt and all the world to help him.

There comes the temptation to sacrifice integrity for advantage to some. Suppose Joseph had followed up what seemed to have been to his advantage, what would have happened? We know what would not have happened. He would not have reached the high position in which he found himself and would therefore not have been in a place where he could help his brethren. Had he been unfaithful the whole story of God's dealing with His people would have been different.

Wherever Joseph found himself he found favor with those who could help him. This was because he was dependable, honest and reliable and an obedient and trusting child of God. God does much for all of us, but, we also have much to do for ourselves. Joseph never missed an opportunity to be useful in whatever come he found himself. He was "not slothful in business." Those who wait to have things come their way, but, do little or nothing, got little. We are here, all of us, to do our part of the world's tasks. These tasks are just where we find ourselves. The job in the palace was waiting for Joseph, but he had to prove himself worthy by faithfulness in minor places before he could advance to the higher place. There is room at the top of the ladder but to attain to it one must climb.

From prison to the palace was a long stretch but he was needed in the palace and God opened the way for his getting there. There are places of responsibility waiting for many but to attain them there must be shown the necessary qualifications which come only through experience in service in lower places. There is this to be said of God's plans for men: He has positions of trust and responsibility waiting for them in proportion to their ability and faithfulness.

It must not be supposed that the advance of Joseph was from hard places to easier ones. As he advanced his responsibility increased. To provide against the lean years during the fat years called for the more difficult and trying endeavors. No nation can so insure its future unless those who lead it are men of integrity and ability who are diligently "on the job." Today the world is in the sad state of not having its Joseph to prepare it for the lean years during the period of plenty. We are paying dearly for our lack of forethought.

God's purpose in making Egypt safe against famine was to provide for the needs for his chosen race, but with it, Egypt shared the blessing of having plenty. This is always the case. When the people of God are blessed others come to have a share in that blessing. Were it not that the world is blessed with the Gospel the great nonchristian world would be without many of the things that contribute to the comforts and safety of life.

Joseph is not a military hero. His work was during the prosy days of peace and it accomplished more for humanity than all the warfare of the ages.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR APR., 1932

Alexanderwohl Ch., Goessel, Kans., $102.32; Tabor Ch., Goessel, Kans., $51.39; Bethel Ch., Inman, Kans., $22.50; Menn. Ch., Hutchinson, Kans., $19.28; Second Menn. Ch., Beatrice, Nebr., $53.79; Oklahoma Insurance Loss, $250; New Hopedale S. S., Meno, Okla., $13.60; Mr. and Mrs. Leo H. Wienss, Tecumseh, Nebr., $5; David Jantzen and family, Plymouth, Nebr., $100; Friedenstal Ch., Tampa, Kans., $33.93; Int.-Temp. Trust Funds, $248.75; Int.-Perm. Trust Funds, $128.25; Grace Ch., Lansdale, Pa., $30.73; Bethel College Ch., Newton, Kans., $24.24; Eden Ch., Moundridge, Kans., $162.50; Hopefield S. S., Moundridge, Kans., $30; Menn. Ch., Halstead, Kans., $35; Hebron Ch., Buhler, Kans., $20.79; Zion Ch., Elbing, Kans., $148.74; Tabor Ch., Goessel, Kans., $22.25; Menn. Ch., Wichita, Kans., $7.86; Swiss Ch., Whitewater, Kans., $14.50; Menn. Ch., Ransom, Kans., $4; Bethel Ch., Mt. Lake, Minn., $50; First Menn. S. S. Class, No. 38, Berne, Ind., $19; Immanuel Ch., Los Angeles, Calif., $46.70; Preacher's Conf. Emmaus Ch., Whitewater, Kans., $54.85; Bethany Ch., Quakertown, Pa., $37.60; Friend, Beatrice, Nebr., $25; Bethany Ch., Kingman, Kans., $8.14; First Ch., Mt. Lake, Minn., $49.21; Hoffnungsau Ch., Inman, Kans., $21.78; Grace Hill Ch., Whitewater, Kans., $26.30; Goessel Menn. Ch., Goessel, Kans., $12.25; Grace Ch., Pandora, O., $32.87; Salem S. S., Freeman, S. D., $30; First Ch., Wadsworth, O., $11.65; Menn. Ch., Pulaski, Iowa, $17.94; Bethel Deac. Hosp. Train. School Alumnae Assn., Newton, Kans., $16; New Hopedale Ch., Ringwood, Okla., $8.35; First Ch., Geary, Okla., $12.05; Lehigh Menn. Ch., Lehigh, Kans., $5.47; Inman Menn. Ch., Inman, Kans., $42.90; Buhler Menn. Ch., Buhler, Kans., $22.65; Menn. Ch., Burrton, Kans., $8; Menn. Ch., Pratum, Ore., $21.75; Upland Menn. S. S., Upland, Calif., $19.91; Menn. Ch., Sultan, Wash., $14.80; Bethel College Ch., Newton, Kans., $49; P. A. Penner (Hoffnungsau-Eden Ch., Moundridge, Kans.), $96; John J. Pauls, Perryton, Tex., $4; Menn. Ch., Quarryville, Pa., $23.65; Bethesda Ch., Henderson, Nebr., $57.90; First Ch., Philadelphia, Pa., $16.13; Garden Twp. S. S., Moundridge, Kans., $12.85; Gerhard Friesen, Lehigh, Kans., $10; C. E. Soc., Perryton, Tex., $14.65; Mrs. H. H. Baumgartner, Berne, Ind., $26.30; Emmaus Ch., Whitewater, Kans., (Add.), $50; Friend, Whitewater, Kans., $15; Bergthal Ch., Pawnee Rock, Kans., $15.96; Menn. Ch., Deer Creek, Okla., $7; Christian S. S., Moundridge, Kans., $23.45; Menn. Ch., Medford, Okla., $17; Bethesda Ch., Marion, S. D., $10; Johannestal S. S., Hillsboro, Kans., $24.44; Second Menn. S. S., Philadelphia, Pa., $20; Salems Ch., Freeman, S. D., $240; First Menn. Ch., Berne, Ind., $295.09; New Hopedale Ch., Meno, Okla., $50.40; Sichar Ch., Cordell, Okla., $4.18; First Menn. Ch., Nappanee, Ind., $25; Bethel Ch., Dolton, S. D., $11.76; Menn. Churches at Greensburg, Montezuma and Kismet, Kans., $14.69; New Hopedale Ch., Meno, Okla., $26.12; First Menn. Ch., Paso Robles, Calif., $21.24; First Menn. Ch., Newton, Kans., $239.53; Bethel College Y. W. C. A., Newton, Kans., $40; Herald Ch., Bessie, Okla., $4.70; First Menn. Ch., Upland, Calif., $57.72; Bethel S. S., Mt. Lake, Minn., $50; Mr. and Mrs. Eugene Eymann, Los Angeles, Calif., $10; Class No. 1, Marion, S. D., $2.50; Flatland Menn. Ch., Quakertown, Pa., $20; Mennoville Ch., El Reno, Okla., $4.40; Eden Ch., Inola, Okla., $26; Ex., Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $181.09;Total, $3,962.34;

Balance in bank April 1, 1932		$ 324.26
Gifts for General Fund	$3,313.48	
Gifts for Orphans, etc.	219.95	
Gifts for Sundries	51.91	
Interest and rent	377.00	
		3,962.34
Balance and total receipts		4,286.60
Money borrowed during month		4,000.00
Total		$8,286.60
Paid on orders during month	$1,193.08	
Paid on debt during month	2,000.00	
		3,193.08
Balance in bank May 1, 1932		$5,093.52

(On May 1, 1932 the Board has a debt of $11,000, with outstanding checks past due of $5,000. The budgets, salaries, etc. due the first of April, amounting to approximately $20,000, are still unpaid, owing to the lacks of funds in the Foreign Mission Treasury.)

Respectfully submitted,

J. G. Regier, Treas.

JOTTINGS

The recently issued Year Book of the Berne, Ind., church shows that during the year there has been a gain of 22 in membership. The total number of members is 1084.

The anniversary service of the Adult Bible Class of the Bethany Church, Quakertown, Pa., proved to be a delightful service. There were special musical numbers and Rev. Paul Whitmer of Pandora, O., spoke on the value of Bible study.

Dr. Theodore Wedel, a son of the late Prof. C. Wedel, who is head of the English Department at Carlton College, Northfield, Minn., will give the commencement address at Bethel College this year. The elder Prof. Wedel was the first president of the college.

The Middle District Conference will be held in Berne, Ind., August 17-21. The time of this conference makes it possible for visitors on their way to the General Conference in Bluffton, Ohio, to stop off and become acquainted with the work of the Middle District.

The West Zion church, Moundridge, Kan., is making good use of its splendid pipe organ. During the winter four members of the church have been studying pipe organ under the direction of Miss Wilhelminia Bixel, of the Bethel College department of Music. On the evening of May 18 the students rendered a recital.

The Eastern District Conference Christian Endeavor Convention is to be held May 30 in the Deep Run, Pa., church. The senior convention will have the morning and afternoon sessions while the junior convention will meet in the afternoon only. The intermediates are to have a part in the senior program.

The First Church, Philadelphia, made a recent Sunday evening service a Mother's and Daughter's service. The annual Sunday school business meeting elected Robert Ross, General Superintendent, Earl S. Bechtel, Stanky Tomlisson, and Miss Jeanette Hill, superintendents of the several departments.

A call has been issued by the Allied Forces for Prohibition to meet in Atlantic City, N. J., June 3, 4 and 5. For the first time since the prohibition amendment has been enacted all its supporters are called together in national convention to work out ways and means of defending the 18th amendment. Leaders in the movement are expected from all over the country.

The Annual Meeting of the Board of Trustees of Bluffton College is called for May 18 and 19. Some time ago it was decided by the Executive Committee to invite a number of friends from the faculty, alumni, ministers, church workers and others, for a joint meeting with the Board of Trustees to face, together with the trustees, the problems of the College arising out of the present financial crisis.

The Mennonites in Paraguay have been greatly concerned as to where they are to find a market for their products since the Chaco is so far away from the ordinary means of transportation. Recently the President of Paraguay gave orders that the military establishments in the vicinity of Chaco purchase their provisions from the Mennonites.

Ministers who have served the Newton congregation were: Rev. Peter Claassen, Rev. B. Regier, Sr., and Rev. Abr. Suderman. The ministers who are still active in the service are, Elder J. E. Entz, Rev. B. Regier, and Rev. A. Warkentin. The present membership of the congregation is 400.

The corner stone of the new building of the First Mennonite church, Newton, Kan., was laid with appropriate exercises. The building will be dedicated some time in the fall. The First Mennonite congregation was organized in September, 1878 and the first church building erected in 1881. Later this proved too small and the building was reconstructed, first in 1887 and again in 1902, after which it remained unchanged until the present time.

The Mennonite refugees, who left Manchuria, China, some weeks ago on their long treck to Paraguay, South America, were carried to Marseilles, France, where they were transported overland to Havre. At the latter place they were greeted by representatives coming from various places in Europe. Among them were Rev. C. H. N. Gorter of Amsterdam, Holland, Rev. Piere Sommer of Grand Charmant, France, Miss M. Ens of Deventer, Holland, and Prof. Benj. Unruh of Karlsruhe, Germany. The party was joined by four brethren who came by way of Germany. On the way from China a baby was born on shipboard.

CONTRIBUTIONS

RECEIVED FOR PACIFIC DIST. CONFERENCE FEB. 15-MAY 1

First Menn. Ch., Reedley, Calif., $20.10; Upland, Calif., $14.78; do., $21.80; Immanuel Menn. Ch., Adult C. E., Los Angeles, Calif., $9.20; Zion Menn. Ch., Dallas, Ore., $8.64; Immanuel Menn. Ch., Los Angeles, Calif., $16; Calif. Menn. S. S. and C. E. Conf., Los Angeles, Calif., $20; First Menn. Ch., Upland, Calif., $15.52

Received for Portland, Ore., Mission—First Menn. Ch., Colfax, Wash., $44.05.

Received for the Pacific Dist. Worker's Exchange: Calif. Menn. S. S. and C. E. Conf., $30.

Gratefully acknowledged,

Pacific District Conference,
By **Jno. C. Jantz**, Treas.

Announcing a New Book

The Development of the Missionary and Philanthropic Interest Among Mennonites of North America

by DR. ED. G. KAUFMAN, PH. D.

A scholarly book that should be in the hands of every person interested in the great missionary enterprises of the Mennonite Church. Profusely illustrated with charts and diagrams.

PURPOSE—(Quoted from the preface written by the author.)

"Mennonites have a history of over 400 years. They have been in America for nearly two and one-half centuries. Their interest in missions is, however, a rather recent development as compared with that of other Christian bodies. It is only fifty years since the first missionary, officially commissioned and sent out by Mennonites of America, entered the work. Why so late a development of this interest in a group with such a long history? How, at last, did this interest begin among the Mennonites of America? How did this interest develop and grow, after it had gained a foothold, among them? To what extent has it at present permeated the entire group? What form of expression has this interest taken among Mennonites? And, above all, how is this comparatively recent interest affecting the Mennonites themselves in the light of their history and environment? Such are some of the problems that we are concerned with in this study. . . .

"This work is sent forth with the hope that it may throw some light on the various problems involved, be an encouragement to those among Mennonites who have interested themselves in some form of missionary endeavor, and make some contribution toward the better understanding of Mennonites in America by themselves, as well as by others.

"The Foreign Mission Board of the General Conference of the Mennonite Church of North America has taken special interest in the publication of this volume. It is therefore gratefully stated that arrangements have been made for all profits accruing from the sale of this book to be paid into the treasury of said Board."

CONTENTS—A fair idea of the contents of the book may be gleaned from the chapter headings.

CHAPTER 1. Mennonite Migration to North America.
CHAPTER 2. The Sect Cycle and the Non-missionary Mennonite Mind.
CHAPTER 3. The Missionary Interest and the Organization of "The General Conference of the Mennonite Church of North America" (1847-1880).
CHAPTER 4. The Later Development of the Missionary Interest Among the General Conference Mennonites.
CHAPTER 5. The Development of the Missionary Interest Among the (old) Mennonites.
CHAPTER 6. The Missionary Interest in Smaller Mennonite Bodies.
CHAPTER 7. Concluding Statement and Summary.
APPENDIX I. The General Conference Mennonite Mission in China as an Example of the Expression of Mennonite Missionary Interest.
APPENDIX II. The (old) Mennonite Mission in India as an Example of the Expression of Mennonite Missionary Interest.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, MAY 26, 1932 No. 21

THE DEACON FROM A MINISTER'S POINT OF VIEW

In the ordination service as set forth in "Form of Service for the Use of Ministers," the standard, endorsed by our General Conference, we find two passages cited as the Scriptural definitions for the Diaconate.

Acts 6:2-4—"And the Twelve called the multitude of the Disciples unto them and said, it is not fit that we should forsake the word of God and serve tables. Look ye out therefore brethren from among you, seven men of good report, full of the spirit of wisdom, whom we may appoint over this business."

I Tim. 3:8-13.—Deacons in like manner must be grave, not doubled tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in pure conscience. And let these also first be proved, then let them serve as deacons if they be blameless. Women in like manner must be grave, not slanderers, faithful in all things. Let deacons be husbands of one wife, ruling their children and their houses well. For they that have served as deacons gain to themselves a good standing and great boldness in the faith which is in Christ Jesus.

The "Ordnung" which was the first scheme of polity in use in our Conference, written by John Oberholtzer, and which was the reason for the break with the Old Conference, did not attempt to define the duties of the deacon's office but laid down regulations for the selection of deacons. It read: "Deacons may be chosen by lot or by public choice of the congregation as two thirds of the congregation may decide; yet, respect must be had, in every case to the uprightness and piety of the person or persons nominated.

"The office may be conferred upon the chosen Deacon by a minister by the consent of the subordinate council, or the congregation, in which the newly elected one is to serve.

"It is ordained that no minister, or deacon, if he move from the bounds of his congregation, or leave the same, shall serve in any other congregation, except he can produce favorable testimony from the congregation which he has left."

So much for the scriptural and historical basis for the Deacon's office in the churches comprising our Conference. The interpretation of the principles set forth in the above as given in the Book of Forms, of which I am afraid the candidate for the Diaconate is more or less unfamiliar except as he hears it read in the process of ordination is as follows:

"It is the duty of the Deacon to be mindful of the preservation of order and harmony in the life and work of the Congregation. The Deacon must be ready with willing hand and cheerful heart to assist in any and all proper arrangements and work in the Congregation by which the Christian life and work of the Congregation is advanced. It is the duty and care of the Deacon, with watchful care and prayer, to observe the conduct of the membership and see to it, according to the admonition of the Apostle, that all things be done decently and in order."

"It devolves upon the office to look after the widow and orphans, the poor and the suffering, the sick and the sorrowing and in their affliction dispense such aid and comfort as may be needed or can be given. In the distribution of such aid to the worthy poor he must exercise care and good judgment, and with loving interest seek the peace and spiritual advancement of the congregation. He must seek to promote the hearty co-operation of all concerned in every good work and cause as opportunity is offered."

"He shall assist the pastor in his spiritual work and with him seek the welfare and advancement of the entire flock. It becomes him to exercise special care and watchfulness that the doctrine taught be pure and that the Christian life and walk be consistent. He, himself shall ever be an example of true, sincere service consistently and unselfishly rendered. His shall be a virtuous, modest and humble Christian life, and by such walk and conversation, he shall honor the office committed unto him. He shall with jealous care watch over and always protect the best interest of the congregation in things temporal and spiritual."

The difference between our polity and that of most other churches lies, I think, in the fact that Mennonites being primarily concerned with the practical religion of the common people did not develope a scheme of procedure based on the findings of professional theorists in religion. Our fathers in the faith did not pretend to be theologians and when they ventured into this field they had neither the skill or the background to assure remarkable distinction. They had little in common with those who viewed religion from the point of view of the learned classes. In this they were conservative to the point of safety, since philosophical and metaphysical differences did not confuse them or lead them from relying upon the plain letter of Scripture as they read and understood it.

The polity of the church of our fathers accommodated itself to a rigid literalism. The language they knew, rather than the theories developed by scholars versed in the original tongues, was the base of their faith and practise. In this they were again safe. The Spirit of God, has, during all the centuries, protected the vulgar texts of Scripture from corruptions and given us the Word of God in a living tongue rather than in tongues dead for many centuries. I am not discrediting the worth of the parent languages of our Bible, for I know that without an understanding of them we would be without the balance and confidence we can place in our interpretations and we would be without the assurance that in our own languages the Word has been preserved in its purity. Yet if I were to be cast on a barren island like Robinson Crusoe and I could take but one book with me that book would be the King James version of the English Bible.

There are three theories of church government, the Episcopal, the Presbyterian and the Congregational. The theory of government of the Episcopal churches is, as the word implies, a government by Bishops. Ordination comes through a living succession of bishops leading back to the Apostles. It is held to be a living chain of witnesses of the truth, thus assuring a purity of faith and practice. The Presbyterian theory sets a Council, Synod of Presbytery above the congregation to which the congregation must submit. The Congregational system assumes that every congregation is a law unto itself and that, in matters relating to the church, there can be no higher or final power. Of course there are limitations to these theories. In many instances there is a mixture of the three ideas. We as Mennonites are accustomed to Bishops in some quarters and where there is a change to the name "Elder," it is a change of names rather than a radical change in what is implied in the office.

The New Testament uses three names in reference to the leaders in the church. Some are called EPISCOPOI, others PRESBUTEROI and others DIACINOI. Translated Bishops, Presbyters and Deacons, which might be just correctly expressed in the terms, Superintendents, Elders and servants.

The student of the Greek New Testament will discover that the words Episcopos and Presbuteros are used synonomously. Only, after a lapse of several centuries in the primitive church, did the Bishop assume an overlordship over the Presbyter, or ordinary priest. The superiority became political as well as spiritual when the Bishop of Rome took upon himself the supreme command of the church as the Vicar of Christ.

It is not unusual to refer to the Seven selected by the Apostles as Deacons. The New Testament never refers to them as such. They were men with special qualifications and a Helenistic or a Jewish-Grecian back-ground. Their names as given are Grecian names and they were specially appointed to care for the needy Greek among the believers. There is no doubt that there may also have been Hebrews selected to care for the Hebrew needy ones. It is inconceivable to suppose that only the Greeks in the church were in need of special benevolences. The Jerusalem church was always in poverty and there was a continued need of an administration for the distribution of relief. Luke, writing for Greek speaking Christians, naturally made reference to things that specially concerned Greeks in the church in Jerusalem.

However, the selection of the seven seems to have been for something more than just for distributing alms, for it is to be noted that two of the seven, Stephen and Philip, distinguished themselves as mighty preachers and leaders, which seems to indicate that their ministrations had behind them special authority from the church in matters of witnessing as well as serving.

With the devolopment of a clergy in the church the Diaconate came to be the minor order in the ministry.

Before leaving the Apostolic period let us note a particularly significant thing with reference to the Diaconate. There were female deacons in the church, in Paul's time at least. In Romans 16:1 of our English version Phebe is called as servant of the church. In the Greek she is called a Deacon and the word is in the masculine gender. In I Tim. 3, qualifications for females as well as male deacons are defined. The post Apostolic church created an order of deaconesses but this came to be discontinued only to be revived in the Protestant church in comparatively modern times.

In the second century deacons had a part in the celebration of the Lord's Supper and assisted in the distribution of the bread and wine, but, later were not allowed to do so. Justin Martyr says that on some occasions the deacon appears to have been a special or confidential attendant to the Bishop; not only acting as his sub-almoner and his medium of communication with the people, but even being sent to represent him at councils when the Bishop himself was unable to attend.

Jerome calls deacons "Attendants on tables and widows" In these times also (the third century) it was their duty to look after the morals and behavior of the people, reporting particular cases to the presbyter or bishop. And, in connection with public worship, they had charge of the sacred vessels used in administering the Lord's Supper; and at the celebration of this sacrament, they received the offerings of the congregation and presented them to the officiating minister. This description tallies considerably with what deacons do and have been doing in our own churches even to the thankless task of going from member to member in soliciting "Parra Gelt," as they had to do not so many years ago. However, I am happy to say that no rule in modern times is to be compared to that of the Council of Ancyra, 325 which decided that, if a deacon at the time of his ordination declared his intention of marrying, as being in his case a necessity, he should be allowed to do so, otherwise not.

Coming down to our own time and to our own church we find the Deacon as the writer knew him in his younger years was more of a minor minister than just a congregational officer. I can very well recall how in my childhood days in the Bertolet Meeting House, Deacon Bertolet "Hut en Kapital vorgelesa" as an introduction to the services over which Bishop Moses Gottshall presided and, in his rich resounding voice, eloquently proclaimed the Gospel truth without fear or favor, fearing the face of no man he sounded the oracles of God. It too was one of my early experiences in the ministry, while a visitor at Baumansville hear Deacon Gersaon Bauman announce that at the next service they would be "Bischöflich gedient" The two Deacons just named marked the link between our Conference and that of the Old Church where the Deacon still is theoritically a part of the Clergy and exhorts at the close of the sermon as distinct from whatever other officials of the congregation there may be.

Ever since we have been a Conference the Deacons have been recognized as the proper ones to represent their congregations at Conferences. At one time they were the only representatives besides the ministers unless some one for particular reason was sent as a Delegate. My great-grandfather on my mother's side and my grand-father on my father's side served as deacon and Delegate respectively. My son being an officer of my congregation makes the fifth generation in my family officially connected with our Conference churches. I would like to know if that record can be beaten in any other family. The present practise of the congregations, electing delegates to our conference without regard to their being deacons or not, is but one of the many evidences that in our General Conference the trend is away from the Episcopal way of doing things to the Congregational way. Perhaps, it may be that is one of the reasons why so many of our ministers have taken to the Congregational church—

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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infant baptism and all, when fields in the Mennonite church were unavailable or undesirable.

The Deacon represents an interest in the congregation that is more concerned with the spiritual well-being of the church than its property and finances. He should feel that, of all the congregation the prosperity and the spiritual state of the church has the highest claim on him. The fact that he assists at the celebration of the communion and the administration of baptism is by no means all of his duty. The duties as defined in the ordination, should be seriously upon his heart and nothing should be permitted to enter his life that would hinder him in the efficient performance of these duties. I feel that we do not lay enough emphasis upon them. A Deacon should know what he is pledged to do and the only way I can suggest that he may know how is to give the matter a thorough and prayerful study. I think the time is ripe for Deacons to be brought together for special study and inspiration for the proper performance of their duties. A day or two each year, in which all the deacons might be brought together under the leadership of one thoroughly familiar with the history, doctrine and polity of our church for study of their special work would help mightily in strengthening our congregations and an intelligent understanding of our church. They, above all others, in the church should be ready and able to give reasons for the faith that is in them. They, too, should, through conference attendance, the reading of the church papers and active participation in churchly things have a large aquaintance with the general interests of the church. It should be theirs to use their influence toward directing our young people to Mennonite schools. They should make themselves responsible for an active patronage of the church papers. They certainly should keep by every means in their power, the people reminded that the missions, the charities and other general activities, undertaken by the Mennonite church be patronized by the Mennonite people in preference to other interests. In such things there should be no first choice other than the interest of the church. With our missions, our Publications and our Benevolences threatened with debts and their consequent limitations no Mennonite, and specially no Mennonite minister or deacon, should encourage any appeal that would threaten to dry up the sources of our resources, or even cripple them. If leaders in the church were as loyal to the church as the church has a right to expect them to be our doors and pocket books would not be so much at the disposal of every free lance that happens along. Why do agents and representatives of all sorts of interests look upon Mennonitees as their legitimate prey? My answer is because the leaders in the churches are not 100% loyal to their responsibilities. The deacon is in the best position in the congregation to be for the interests of the church and to use his influence in directing things in that direction.

We have our Hand Book for ministers which represents our church standards. Why not a Hand Book for Deacons and other Officers of the Congregation? If I were to have the right to make a suggestion in the matter I would have the Conference not only publish such a Manuel but I would also have the Congregations and the Conference insist that Deacon be thoroughly acquainted with what such a book contains.

The practical working out of the Deacon's relation to his pastor and congregation calls for men of tact, balance and Christian fortitude. When the place of the Deacon is to be filled in the church it should not be left to the snap judgment of a Congregational meeting. The search for a suitable person to fill the office should only be consummated after thoughtful and prayerful consideration on the part of the Congregation and its officers. Even an examination such as that to which we subject our candidates for the ministry, would not be out of order in the case of Deacons.

The relation of the deacon to the pastor must be one of harmony. The deacon should feel that the efforts of the pastor should have his consistent support at all times. He should be regularly in his place at all the services of the church. It would be well if he were to be as watchful, as the minister is expected to be, in soliciting attendance at the service and in seeking out prospects for membership. By his ordination vow he is pledged to visit the sick and shut-ins in the church. In too many instances the only one in the church who visits in the congregation is the pastor. The more a member sees of the other members of the church, in his or her home, the closer will that one be bound to the church and its interests.

The Deacon, if he is in lively touch with the membership, is in a position to give the pastor the advantage of his council, but, when he permits himself to be the tool of others who are not open enough to register their dissatisfaction and carries anonymous complaints either to the pastor, or circulates them in the congregation, he hinders the work and contributes to a disharmony that may destroy the minister's influence and disrupt the congregation.

A special concern of the deacon should be the care for the poor and distressed. If possible, he should have a poor fund at his disposal. This should be administered by him in all confidence. To do so, I know, requires judgment and tact, for it is my observation that wherever there is a poor fund some one will always be found, whether the case is urgent or not, who would like to have a share of its benefits or even all of it.

The active participation in the services other than the regular preaching is the life of the church. The more of the laiety who are active the better will be the interest of the church. Here the deacon must be on the job. The Sunday School should never need a teacher so long as the deacon is not a teacher. No prayer meeting should pass without hearing at least a word from the deacon. He should frequently lead the minor devotional meetings of the church. On the other hand, there is no call for any deacon to monopolize any meeting. His encouragement to young people and others to take active parts in young people's and other meetings will always go a great way toward stimulating interest and encourage development.

The private life of the deacon should be beyond question. In business he should be the outstanding Christian business man in the community. His social relations should be those that becomes a Christian leader. His family life should be an example of the kind of a consistent family life becoming one who makes a profession of Christianity and practices it. As a citizen he owes it to himself, his country, his church and his God to stand for righteousness, decency, obedience to law. It is just as wrong for him to miss registering his will in civic matters as it is for him to be careless about attending at the services of the church.

SHOULD I GO TO THE RETREAT?

YES!

Why should I go!

In this day of crime, greed, lawlessness and speed, we need to turn to a place of quiet, in God's beautiful hills, to meditate upon the things that are God's. You will receive many benefits by attending the Retreat. The Retreat will give you inspiration, fellowship with young Christians, wholesome recreation (such that shall never be forgotten), a mountain top experience in your Christian life: will help you solve the problems confronting you to-day, and it will give you an incentive so that the beauty of Jesus will be seen in you. It will make you desire to go to the Retreat next year.

What does the Retreat mean to those who have attended one before? It means this:

"To me the Retreat means a wholesome recreational, educational, and religious gathering of earnest young people, who wish to better themselves in the sight of their King.

"It means, too, the fellowship, friendship and companionship of those earnest young people.

"They learn to know each other and how to cooperate with each other so as to enlighten their community life, surroundings, and the world as a whole, for we must remember that the young people of to-day will be the leaders of To-morrow, and if they are brought up in such a way as the Retreat endeavors to teach them, the future surely looks bright and promising. I can very heartily say that I am anxious to attend again this year, if it is at all possible. I know of no one who ever attended the Retreat, who does not wish to do so again."

"The Retreat was one 'Treat' after the other to us.

"The Blessings received from our classes and fellowship periods we will never forget. It gave us courage to come back to our own little church and face various problems. It gave us many ideas which we have been able to use and have found useful. It was the first time we had an opportunity to meet the young people of other churches socially, and many warm friendships were started at the camp which have continued through the year and grown warmer.

"We are hoping that many more will be able to share the Blessings we will receive this year."

ATTEND the 1932 RETREAT, at Green Lane, Pa.

June 17th, 18th and 19th.

SHIPSHEWANA RETREAT

The dates for the 1932 Young People's Retreat held annually at Shipshewana Lake, near Shipshewana, Ind., have been set for August 8 to 18, inclusive. The program of classes and activities are being arranged by the Retreat Committee at the present time, and more detailed announcement will be forthcoming at an early date. Young people are urged to plan early to attend the Retreat this year. The beautiful lakeside affords an ideal location to spend a short vacation period. The Retreat program makes that vacation really worthwhile.

G. T. Soldner,
Chairman of Retreat Committee.

RELIEF NOTES

By Levi Mumaw

Under date of May 11 the following cable reached this office:

Received my budget. Arrival of Harbin group Casado May 4. They are well. Number of persons 370. 78 families. Condition of colony satisfactory. Heinrichs.

This message contains more than words can express. It not only concerns the group of Harbin Mennonite refugees in their safe arrival at Puerto Casado, Paraguay, but indicates that they were welcomed by a group of colonists who report that their present condition is satisfactory. It is not only a relief to those who have been actively engaged in giving this assistance to the refugees, but to our entire constituency who have stood by so nobly in their support of the work. The greatest satisfaction to those who have been closest to this work lies in the fact that they have reached a people who are satisfied with their present condition which will mean so much in getting the new colonists started.

The beginning of this long voyage of these refugees dates back to Feb. 22, 1932. At 9 o'clock P. M. on this date 8 fourth class railway coaches were brought into service for the beginning of their journey across country from Harbin, China, to Shanghai. The weather outside was bitter cold and the poorly heated coaches were overcrowded indicating very few comforts of life but the people were glad for the prospect of reaching a new HOME after more than a year's struggle as refugees at this center. The group reached Shanghai through considerable hardship but reached this destination on schedule time and were permitted to board the ocean liner leaving for Marseilles, France, Feb. 27. It will be remembered that this rescue was made at the time when the armies of Japan and China were in their most desperate struggle for the military control of Shanghai. Credit is due a faithful representative of the Nansen relief organization for services rendered to ths people in personally conducting their trip from Harbin to Shanghai and for their departure from that port.

On arrival at Marseilles the group had an additional passenger through the birth of a child. Ten of the group were held at this port on account of sickness. The final disposition of these has not yet been reported to us. It was hoped that the Mennonites in France would come to their rescue in caring for them until they can be removed. At La Havre, France, where the group again embarked for their final ocean voyage, four refugees from Germany accompanied them, making a total of 368 leaving that port. Before leaving La Havre they were all required to pass another physical examination and they were all passed satisfactorily. The cable just now received from Paraguay indicates that all of the group were permitted to land there and that two more had been added to the group en route by birth.

It will be of interest to note that the total cost of each full fare from Harbin, China, to Puerto Casado, Paraguay, was about $117.00. Children under 12 years of age were permitted to travel at one-half the regular fare. The equipment purchased in Germany for 60 families including traveling expenses and other incidental costs in arranging for this transportation and the purchase of the equipment was provided at a cost of slightly less than $100.00 per family. This equipment was carried to Buenos Aires, Argentina, without any additional freight charges. There was however a charge for a certain portion of this from Buenos Aires to Puerto Casado. There was no charge for passports or visas by any country. This had all been waived in favor of the refugees. This special favor alone would amount to a considerable amount. A number of other serious problems had confronted our committee in the arranging and carrying forward of this movement.

As stated in our former report, the sending of 73 additional souls in this group added about $7,000.00 to the cost of the transportation of the group. Our appeals for this additional amount, which had not been provided in our original budget, have not yet been met. To have allowed the steamship line to unload the extra group at some China port, as was threatened, would have been a tragedy. This was diverted by a guarantee that the additional cost of tranportation would be paid. May we appeal again for further consideration of this special need.

In addition to the cost of transporation, a certain amount of equipment must be provided in Paraguay. This is estimated to cost $16.00 per family. We are also asked to provide a part support for these needy ones for the first year, which amounts to $6.25 per family per month. This initial amount needed has been sent to the Colony and is acknowledged by Bro. Heinrichs, chairman of their Cooperativa in the above cable. The additional need for this purpose will be $500.00 per month for the next 11 months according to our regular budget which had been worked out with the colony by Bro. Miller when visiting them last year. It must be remembered, however, that the Central Committee will be able to carry out this program only as funds are provided.

There are yet about 200 Mennonite refugees at Harbin. Any further assistance given these people by the Central Committee for their movement to Paraguary will depend on the response in providing the amount needed for this first transport and what funds are made available for further efforts.

Scottdale, Pa. May 16, 1932.

RESOLUTIONS ADOPTED AT THE 134TH SESSION OF THE EASTERN DISTRICT CONFERENCE

1. Resolved: That we gratefully bow our heads in the presence of God Almighty acknowledging the blessings which have come to this Conference during the year and during this session.

2. Resolved: That this Conference express sincere appreciation to the members of the Second Mennonite Church of Philadelphia for the kind hospitality shown during this session—this by a rising vote of thanks, and also personal acknowledgment.

3. Resolved: That this Conference heartily express our thanks to Rev. Paul E. Whitmer for his helpful messages on Prayer; and that we as a Conference take prayer more seriously in our own individual churches.

4. Resolved: That Pastors urge their deacons to have a written parochial report at the Conference on schedule time, either in person, or in the hands of the secretary.

5. Since the doctrine of love, rather than force, has been a part of the Mennonite Church since its beginnings, be it resolved that this Conference heartily support the newly organized Mennonite Peace Society; and that the Conference co-operate in every way possible.

6. Resolved: That the Executive Committee in planning the ministerial meetings for the year consider the position of the ministerial brethren in the western part of our state and make provision for the exchange of ministers at these meetings, and that such visiting brethren make acquaintance with as many congregations as possible.

7. Since the printing of the report of the 133rd session of Conference was delayed considerably because certain official records were late in reaching the Secretary, be it resolved, that the Secretary be instructed to print the Conference

report within ninety days after the Conference convenes, leaving blank the space alloted to such records.

8. Since ministers seem to forget more easily than remember, be it resolved that hereafter Conference Resolutions be published in the Mennonite, as soon as it is convenient.

9. Resolved: That members of this Conference shall themselves, and help others, to keep "The Sabbath Day Holy," and that we also learn to keep every day "Holy unto the Lord," by Christian Living.

10. This Conference year marks the sixtieth year in the ministry for Rev. N. B. Grubb, the 49th year for Rev. A. M. Fretz, and the 48th for Rev. W. S. Gottshall, consequently, be it resolved that the Executive Committee of Conference plan a service during the year to permit the Conference to gratefully acknowledge the service of our seniors in the ministry.

11. Resolved: That the members of the 134th Conference bow in silence for a few moments in memory of our late friend and co-worker Norman R. Bechtel.

Alvin H. Alderfer,
R. G. Havens,
Carl J. Landes,
Committee.

THE CEDAR AND THE FLOWER

The Lebanon Mountains, snow-capped, rugged, enduring, on which grew the Cedars of Lebanon, strong, massive, masterful monarch of the forest, "the most imperial tree that ever swayed a leafy scepter"; enduring the tests of 3,000 winters, storms, sesmic and atmospheric attack, before their branches developed, fiber toughened, and made fit for building into the Temple of God. But just below, stretching far away, are the sun-kissed Lebanon valleys, where grow in profusion flowers, fragrant, colorful, tender, cheering. Later the Cedars are found pillars in the Temple, on which are exquisitely carved flowers, the one emblem of strength and endurance; the other of sweet and tender sympathies; both emblems of Christian character.

Which best represents the Church of Today? The mountains, or warm valleys? Which would you choose to be, giant cedars, or tender flowers? If for service of strength, one must endure the rugged mountain tests; do we lack rugged conditions which produce Christian stalwarts? All too many are soft, ready to evade even an inconvenience. The U. S. Marines are rigidly trained for the crucial test in war. Said one: "The only difference in our training and the World War, is that we are not killed." The cedars were toughened for the Temple—built "without sound of hammer"; and we are His workmanship, fitly framed together, growing up into an Holy Temple. We recently worshipped in the Moody Memorial Church, Chicago, which seats 5,000. We found stalwarts there bearing the burden of years, the church, and the Cross—for His sake; pillars in the Temple, alive, watchful, active. There was the hearty welcome to strangers, sympathy for the sick, the poor, the bereaved, unfortunate, strong appeal to sinners. We are thus reminded of Mr. Wanamaker and his mammoth Sunday school, who after having worked in eleven Sunday meetings, went that same night to visit a sick child whom he missed from his great school. Could she ever forget the big man's visit, as he held her tiny hand, talked cheerily, and prayed a child's prayer? Here was the combined Cedar of Lebanon, and the tender flower of the valley—in one.

Was not Jesus both? As the Mighty Cedar He shouldered the world's greatest burden—sin. As iron and granite, He turned back the forces of darkness; He was Satan's Master. He bore the cross, before it bore Him, and the soul-sorrow of it all—"even unto death". But strong in victory he said: "The prince of this world cometh, and hath nothing in me." Yet this mighty One talked of flowers, held little children in His arms, was oft in the garden of prayer. His life, like the flowers of sweet influences, filling all the earth and ages with helpful ministries, patient, uncomplaining, winsome. Strong and enduring as the Cedar of Lebanon; tender and sympathetic as the flowers of the valley. We also need this combination to make ourselves necessary.

T. Richardson Gray,
Edgewood, Iowa.

When the flesh is worn and weary
  And the spirit is depressed,
And temptations sweep upon it
  Like a storm on ocean's breast
There's a haven ever open
  For the tempest driven bird,
There's a shelter for the tempted.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR
June 5

How Should We Pray?—Matt. 6:9-15

Jesus believed that prayer is a necessity for a full-grown life, and taught the need of it without arguing about its meaning. He prayed.

> Prayer is the soul's sincere desire,
> Uttered or unexpressed,
> The motion of a hidden fire
> That trembles in the breast.
>
> O Thou by whom we come to God,
> The life, the truth, the way,
> The path of prayer Thyself hast trod;
> Lord teach us how to pray.
> James Montgomery.

Last week we studied the topic "Why should we pray?" but tonight we will think together on "How should we pray?" This is an individual personal problem, yet we can learn much from such men like Jesus, St. Francis, and modern men and women who know how to pray and who seem to obtain a great satisfaction from praying, When men asked Jesus to teach them how to pray He gave us that prayer which should be called the Believer's Prayer. This does not mean that we should always use this prayer but it means that it is a model in that it contains the main essentials of a full, well-rounded prayer. Jesus taught more concerning man's attitude toward prayer, and the need of praying than he did about any other one thing. A good idea which might be used in the meeting would be to assign a part of the Lord's Prayer to individual speakers and ask them to present a talk on that phrase.

Most of us learned to pray at our mother's knee, when many of us were taught that prayer "Now I lay me down to sleep, I pray the Lord my soul to keep, If I should die before I wake, I pray the Lord my soul to take." It is a fine thing for a child to learn a prayer by memoriter, but I believe a better way is to teach a child early to make up his own prayers. There is perhaps no task more difficult in our modern world than that of a young man to get into the habit of spending a sufficient amount of time in his quiet meditation. We will vary in the way in which we can best pray. But I believe there are several essentials. The first essential necessary is to take life seriously. That does not necessarily mean a long-faced type of religion, but he who simply drifts along in a careless manner will never be able to pray effectively. Another essential is to examine one's self, so that we can see what is wrong with self. He who is perfect and without sin will find but little need or satisfaction in a devotional life. But the rest of us soon discover our dark avenues of life and will concentrate on them. The third essential if we would pray successfully is to establish a personal attitude toward God and Jesus Christ His Son through whose influences that wrong can be overcome. "If ye love me keep my commandments;" "Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."

How shall we actually pray? Shall we worship in secret or in public services? Must a man be on his knees when he prays or can he also pray while about his work? Is prayer a blank checkbook affair, a mere asking for things and getting of them, or is it more a personal relationship with a loving Father at the other end, a Father who desires to give the very best to those who will unselfishly cooperate with Him?

A number of steps may be suggested which may be helpful in prayer. First we must relax. A nervous soul can not "Be still and know that God is God." Repeat to yourself some verse of a hymn or some Scripture, or sing a restful devotional hymn. This should help us to turn our direction to God so that we may feel the unlimited possiblities which are ours. Next we need to examine ourselves and find the chief problem with which we are struggling, after we have made that self-analysis we need to make a definite purpose and take it to the Lord in prayer. Let us be assured that there is nothing too insignificant to pray about, providing it is not selfish. We will need to remember others in our prayers and make a real effort to accomplish definite things in prayer. "The effectual fervent prayer of a righteous man availeth much."

Questions

1. What lessons can we learn from Jesus' habit of prayer?
2. Should prayer be a regular habit or when needed?
3. What should be the time and place of prayer?
4. Give a brief history of a noble character who had a successful prayer life.
5. What part does faith have in prayer?
6. Should the devotional period be spent in praying continually or also in part in quiet meditating, why?
7. What books have helped you most in your devotional life?

Study the Scriptures

Mon.—Read Mk. 11:20-24. Pray in faith.
Tues.—Read Mk. 11:25-26. Pray in a kindly spirit.
Wed.—Read Lk. 18:9-14. Pray humbly.
Thurs.—Read Lk. 18:1-8. Pray persistently.
Fri.—Read Jas. 5:13-20. Pray earnestly.
Sat.—Read Acts 12:1-5. Pray for definite things.
Sun.—Read Mt. 6:9-15. How should we pray?

"If a man used as much sense in praying to his heavenly Father as he uses talking to his earthly father, his prayer life would be more satisfactory."

SUNDAY EVENING AT THE CHURCH

What about the Sunday evening service? A group of four Mennonite ministers in Eastern Ohio and their wives who meet every month for a half-day's discussion of practical church problems have recently given some attention to this subject. Letters were sent to representative Mennonite churches in the United States and Canada asking for information concerning the nature of their Sunday evening programs. This group feels indebted to the ministers of these congregations who without exception responded to our request—giving us not only an idea of their Sunday evening problems but adding helpful suggestions as to how this problem might be met.

The Sunday evening service is a problem in a large number of churches. This is true not only in our own denomination but in others as well. It is no doubt accentuated by the ease with which people can travel far and wide during all seasons of the year, coupled with the excitement and attractions which are to be found in the city on Sunday evening. So far as having a preaching service in the evening is concerned, many a minister, in the city especially, has given up in despair. People will not attend the second service of worship. Those who do attend are the few faithful pillars who will do anything out of loyalty to their pastor and a desire to encourage the work of the church by way of a good example. The wayfarer and the sinner happening to enter a Christian church on a Sunday evening would in many cases find nothing of the warmth, and zeal, and joy which religion is reputed to bring to believers. In many cases he would find nothing very interesting or even instructive during the evening service. The C. E. program is perfunctory, routine, dull. The sermon, if any, lacks form and fire, as if the preacher knew when he prepared it that only a handful of his people would be present to hear it.

On the other hand there are churches which have a large Sunday evening crowd at least on occasion. The minister makes every effort to bring in a "special," professional bell ringers, a lecturer on travels, a politician or even a cartoonist. Judged by the number of people in attendance such a program for Sunday evening is a success.

Our inquiry reveals, we are glad to state, that in the majority of our Mennonite churches the conditions are better than those stated above. Without exception our ministers are recognizing the problem; some meeting it with greater success than others.

How shall a Sunday evening service be judged?

Not alone by the number of people who attend. In every church there are sincere, devout, Christian people, who find it very inconvenient on account of health, or distance from the church, or children in the home, to go away from home, to church or any other place, on Sunday evening. Church attendance is a means and not an end. Parents who live some distance from churcch and who feel it their Christian duty to spend the close of the Sabbath in the sanctuary of the home with their children rather than in the public place of worship, should not have their religious loyalty put in question. The Sabbath, including the hours from 7 to 9 P. M. was made for man, and not man for the Sabbath. A service which ministers to a comparatively small group may therefore be much worth while. On the other hand a large miscellaneous crowd, which has come together for the purpose of being entertained with nothing else in common is no sign of a successful Sunday evening program. The need for making everything within the church attractive and interesting need not be minimized. We are only saying that the Sunday evening service is not judged rightly by the number of people in attendance.

Among the true objectives to be sought in any Sunday evening program which has a claim upon the Christian community are the following: a. Worship. b. Training of leadership. c. Education. d. Evangelism. e. Expression. Any program which accomplishes these things or any one of them has ample justification for its use.

a. Worship. Many of our churches are using the Christian Endeavor topics in the evening and have the young people organized according to the plan of the International C. E. Where good leadership is available much good has been accomplished. The young people of the various grades become familiar with the materials of worship. They learn the use of good hymns, the selection of Scripture passages and other devotional literature, and they learn something of the meaning and power of prayer.

b. Training of leadership. Something must be included in every church program to provide opportunity to develop leadership. The morning service is for the most part planned for worship and inspiration with little opportunity for young people to take part in. The evening program may do in the church what the literary societies do in school, viz., give opportunity for creating and leading.

c. Education. The need for instruction in the Bible and church history and the general field of religion is recognized everywhere. A good many churches have reported that successful Bible study classes have been conducted on Sunday evening. There can be no better use for the Sabbath than this.

d. Evangelism. Some of the churches report that the Sunday evening preaching is directed especially to those who have not yet been won to Christ and the church. Such an appeal attracts people in the community who have no church affiliation. The human heart responds now as ever to the plain straight forward presentation of the good news of the gospel to a spiritually hungry world.

e. Expression. To get young people to speak in public not only develops confidence and ease of expession before an audience. Its greater value lies in the effect which the expression of religious sentiment has upon the speaker himself. A boy or girl speaking in public on the subject of honesty, or forgiveness, of Christian love, will find it easier as a rule, by virtue of his expression, to live up to these ideals.

Practically all of the churches report that special musical programs attract large audiences. This shows an interest on the part of our people in music. Herein lies a great opportunity to the person seriously interested in seeing something useful done on Sunday evening. Music is the great ally of religion. The great day for music in the Mennonite church is still ahead. A Sunday evening spent with the great hymns of the church studying something of the authors, calling attention to the meaning of the words, and practicing the tunes until they can be sung with the spirit and the understanding, should be helpful in every way. Aside from the hymns, an evening spent in a program of one of the better cantatas or one of the great oratorios, is interesting and helpful.

Churches which have found the regular C. E. topics unsatisfactory have worked out programs which are more nearly suited to their own life and conditions. Properly used and directed, pageantry and drama fills a legitimate place in the Sunday evening program. Union services designed to foster fellowship with Christian people in other denominations have been held with satisfactory results, although all too frequently a union service amounts to a confession that the church by her own strength and vitality is not equal to the occasion.

The conclusion of the whole matter seems to us that churches should not surrender the Sunday evening even though there are serious problems to be met. Leaders should have clearly in their minds the objectives which they desire the service to reach. This will help them from becoming unduly discouraged even though the attendance is smaller than desired; and on the other hand it will keep them from measuring their Sunday evening work by secondary or even false standards. It is utterly impossible to and probably undesirable to have anything like uniformity of services in the various churches on Sunday evening. The conditions in the different communities vary greatly so that what succeeds well in one place might turn out to be a failure in another. It is more important that ministers and other leaders study their own people and their needs and then adopt their programs accordingly. The young people's programs should be related to life situations as nearly as possible. Those on the program should work together over a period of time in preparation in order that their parts may be rendered in a way that is creditable to themselves and the church.

Literature on this subject is not very plentiful. The following books were found to contain helpful suggestions.

The Sunday-Night Service. Sheridan. Jennings and Graham.

Workable Plans for Wide-Awake Churches —Reisner. Jennings and Graham.

The Pastoral Office — Boebe. Methodist Book Concern.

Two Hundred Sunday Evenings—Roy L. Smith.

Many of these are useable only with elaborate equipment such as some city churches possess.

MISSIONARIES RETURN FROM INDIA

Missionary Paul Wenger and family from India landed in the Los Angeles harbor April 8. Their stay in Los Angeles was greatly appreciated. The first week-end after their arrival they spent with the Upland church. The next week-end, the California S. S. and C. E. convention met in the Los Angeles church. Their presence and parts in the program brought anew to our attention the India mission field. Their plea for that mission field was for a ministry of intercession. May we be faithful to this service.

Enroute to Aberdeen the Wengers stopped with the churches at Paso Robles, Reedley and Dos Palos, where their visits were greatly appreciated.

At Aberdeen, Idaho, the congregation had a reception for the returned missionaries on Sunday afternoon, May 1. This was the former home of Mr. Wenger.

WAR IN THE PACIFIC?

The Japanese General Honjo is quoted in the European press as having sent to the Japanese War Ministry on August 3rd a secret memorandum which said in part: "If we desire to prevent the penetration of America in the Far East, we must strengthen our defensive power. . our troops must take up a defensive position in China, occupy the Far Eastern region of the Soviet Union . . The influence of America in the Philippines must be destroyed and this group of islands brought under our control. . . . " A coming struggle in the Pacific—with the U. S., Great Britain and Japan especially involved—is assumed by many observers on both sides of the world. Some of these see our war maneuvers and the strengthening of our fortifications in the Pacific as definite preparations for that event.

EDITOR'S NOTE

The name of the author of the article "Purpose in Life" was accidently omitted in the May 19 issue. It was written by Goldie Sprunger.

THE S. S. LESSON

Sunday, June 12.

Judah the True Brother. Gen. 44:18-34

Golden Text—Behold how good and how pleasant it is for brethren to dwell together in unity. Psalm 133:1.

The story of Joseph's career as a slave in Egypt and later the administrator of food during the famine that affected the country must be read before one can understand the meaning of the events of this lessson. The rise of Joseph from a slave to the highest office in the land is preserved to us to show how God was providing for the care of His chosen people in spite of the evil shown by the sons for Jacob because He could not be defeated by wickedness and because His purpose was to protect them in times of greatest peril. Israel was to develope into a numerous people under the influence of the most civilized nation of the time. Egypt offered possibility for such a growth that did not then exist in Canaan. The part Joseph had to play was to prove his worthiness and shows a character that entitled him to confidence and picture him as an example of the kind of a man God likes to honor. He was to be the savior of his people and thus symbolize the true Savior who was to redeem his people, though they were unworthy of such grace.

Times of famine are the most trying. Few of us ever lived in a time or country where there was a failure of the food supply and its resulting miseries although we are well informed about such famines have taken place in our time. Our Russian brethren of today are particularly fitted to appreciate just what famine meant to the ancient peoples involved in the account given by our lesson text.

The famine in Egypt was preceded by seven years of plenty. This is often the case. Times of plenty are times when one should make provisions for times when there is scarcity. God has given us enough but we should have sense enough to know how to conserve our surplus against days of scarcity. The great thing for us to learn in these hard times is that neither times of plenty or times of want last for ever and that we should so administer our affairs that the fat years take care of the lean ones. It is sad to realize that this generation has not done this and is now paying the penalty for its extravagances.

The secret of Joseph's life is that he was faithful to his God at times when he was not in a favored position. He was able to explain the dreams of the king's officers and the king because he was a man who lived close to his God and proved his faithfulness to Him under the most trying circumstances. We do not advance in God's favor to high responsibility until we have shown our fitness in the lesser experiences. Joseph did not come to his high position by a miracle. As steward, first in the house of his master and later in the prison, he developed into an administrator of the highest grade. Had the experience in slavery and in the prison not been his he would not have become the successful food administrator for the whole land of Egypt. Faithfulness in little things is the best education for the larger responsibilities.

The plea made by Judah before Joseph, for the release of Benjamin, is one of the most eloquent speeches recorded in the Bible. Besides being a literary gem it is a revelation of the change in the hearts of the sons of Jacob. Once they were only too ready to dispose of a favorite brother whom they hated and only too ready to deceive their father, now they were concerned about their father's peace of mind and the safety of their youngest brother, Judah even pleading his own life and the lives of his children that the young Benjaimin might be safe. There is no doubt that their former crime was on their consciences as revealed in a conversation that they thought Joseph did not understand. Conscience had changed them and made them more ready to do the right thing. Let all those who do wrong remember that whatever way they may use to conceal their wrongs they cannot make conscience be silent or quit pointing the accusing finger at them. A commentator says: Judah did not use smooth words; but there was no anger in his talk; there was no lack of courteous address. He was a brave man who put the case squarely up to the mighty man before whom he stood. He loved his family. One wonders if, as he spoke Joseph's memory went back to what Judah said when he (Joseph) was in the pit at Dothan: "What profit is it if we slay our brother and conceal his blood, when he is our brother, our flesh?" Joseph could not fail but be impressed by the rugged honesty, the fearless courage of this masterful plea.

JOTTING

Allentown, Pa. church has a Junior Choir that is doing excellent work under the direction of Mrs. Thomas Glose. The pastor recently conducted services in the Allentown State Hospital. About fifteen members of the local Men's Brotherhood attended the Brotherhood meeting held in the Second church Philadelphia at the time of the meeting of the District Conference. Mr. and Mrs. William Mohr, who reside in the neigboring city of Bethlehem, were host to the weekly Prayer meeting of the church which was attended by a goodly number of the members of the Allentown church.

We see here Paul a tradesman, though working like a layman, he evangelized.

Christianity teaches us that work is honorable. Work brings self-respect.

God is ever trying to make the most of men and women, consequently the effect of missions and all evangelism must ever be the building of character.

Our span of life here is short. Am I doing what I can? Am I doing the work which God would have me to do?

Men are ever trying to get something for nothing. The methods used belong usually to the family of gambling, and their worth is small.

"Build thee more stately mansions, O my soul,
As the swift seasons roll

CONTRIBUTIONS

Emergency Relief Board, April, 1932.

For Russia: J. W. Lorentz, Pretty Prairie, Kan., $5; San Marcos Menn. Ch., Paso Robles, Calif., $8; Miss Eliz. Wirkler, Los Angeles, Calif., $50; Ex. Com. of Mission Soc. per Mrs. J. G. Regier, Newton, Kans., $10; Mrs. Just. Wiebe, Whitewater, Kans., $5; Mrs. F. Busenitz, Newton, Kans., $10.30; G. A. Harder, Whitewater, Kans., $20; J. Rahn, Upland, Calif., $12.50; J. W. Lorentz, Pretty Prairie, $5; J. A. Richert, Burrton, Kans., $8.25; Miss Augusta Schmidt, Korba, India, $10; J. B. Reimer, Inman, Kans., $6; H. Becker estate, per J. E. Regier, Newton, Kans., $45; Mrs. G. P. Regier, Newton, Kans., $10; Alex. Cornies, Newton, Kans., $11; Edward Esau, Whitewater, Kans., $6.50; A. B. Reimer, Buhler, Kans., 6; P. P. Buller, Goessel, Kans., $18.50; Mr. & Mrs. J. J. Janzen, Medford, Okla., $10; August Schroeder, Hillsboro, Kans., $5; Mrs. J. P. Andres, Elbing, Kans., $19; J. M. Boese, Springfield, S. D., $10; Edward Esau, Whitewater, Kans., $20; P. M. Claassen, Newton, Kans., $15.

For Canada: Ex. Com. of Mission Soc. per Mrs. J. G. Regier, Newton, Kans., $10; Christian Ch., M'dge, Kans., $56; Bruderthal Ch., Hillsboro, Kans., $26.91; P. M. Krehbiel, M'dge, Kans., $5.

For Gen. Fund: First Menn. Ch., Berne, Ind., $302.44; Bethel S. S., Inman, Kans., $23.20; Immanuel Menn. Ch., Los Angeles, Calif., $24.50; Bethel College, Menn. Ch., Newton, Kans., $27.57; Fred Komora, Schwenksville, Pa., $10; Jacob A. Goering, McPherson, Kans., $10; Emmaus Ch., Whitewater, Kans., $60.75; First Menn. Ch., Phila., Pa., $4.84; West Zion Ch., M'dge, Kans., $29; Friedensburg S. S., Avon, S. D., $11.72; Hoffnungsau Ch., Inman, Kans., $15.22; First Menn. Ch., M'tain Lake, Minn., $39.55; Tabor Ch., Goessel, Kans., $6.46; Anonymous, Goessel, Kans., $5; Herold Ch., Clinton, Okla., $5.94; First Menn. Ch., Upland, Calif., $10.36; Lehigh Menn. Ch., Lehigh, Kans., $8.15; J. J. Pauls, Perryton, Tex., $5.

Harbin: Friedensberg Ch., Avon, S. D., $25; Immanuel Menn., Ch., Los Angeles, Calif., $2.50; W. P. Rempel, Pasadena, Calif., $15; Miss Augusta Schmidt, Korba, India, $10; Mennonite Settlers Aid Soc., Newton, Kans., refund, $3800; Mary Sperling, Inman, Kans., $3.

Syrian Orphan Home: Eliz. Richert, Goessel, Kans., $10; Mrs. John P. Andres, Elbing, Kans., $5.

April 1st Balance and Reserve		$ 325.55
Rec. for Russia	$ 326.05	
Rec. for Canada	97.91	
Rec. for General Fund	599.70	
Rec. for Harbin	3855.50	
Rec. for Syrian Orphan Home	15.00	$4894.16
Total		$5219.71
Paid out during month		$ 663.65
May 1st, 1932, Bal. and Reserve		$4556.06

Gratefully acknowledged,
C. F. Claassen, Treasurer.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR APRIL, 1932

Expenses of Ex. Com.

Dorcas Miss. Soc., Pulaski, Ia., $1; Bethel Sew. Soc., Hydro, Okla., $1; Bethany Sew. Soc., Kingman, Kans., $1.30; Ladies' Aid, Donnellson, Ia., $4.80; Salem Ch., Sew. Soc., Munich, N. D., $1.40; Hoffnungsau Sew. Soc., Buhler, Kans., $3; Bethel Sew. Soc., Mt. Lake, Minn., $2; Mennoville Miss. Soc., El Reno, Okla., $1; Miss Wilma Frantz, Orienta, Okla., .25; Chr. Menn. Sew. Soc., Moundridge, Kans., $2. Total $17.75.

Miscellaneous

Dorcas Soc. Halstead, Kans., Orphan, India, $40; Oakleaf Mission So., Mt. Lake, Minn., Foreign Mission, Gen'l. Treas. $35; Mary Martha Circle, Lehigh, Kans., do., $30; Onecho Miss. Soc., Almota, Wash., do., $20; Miss. Soc., Reedley, Calif., do., Pannabecker Auto Fund, $5; Miss. Soc., First Menn. Ch., Nappanee, Ind., do. $5; Mission Soc., Upland, Calif., do. $25; Sew. Soc., First Menn. Ch., Beatrice, Neb., Lame Deer St., Mont., $10. Total $170.00. Grand total $187.75.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

A note at the close of the report of one of our missionaries in India gives direction that of her salary $15.00 be given for Food Drafts, $15.00 for relief of the Harbin refugees and $30.00 for Foreign Missions.

Dr. J. W. Kliewer, who is succeeded in the presidency of Bethel College by Dr. E. G. Kaufman, will serve as pastor of the Bethel College church, succeeding Dr. J. H. Langenwalter who has been serving the church for some time.

Due to the financial depression the Pacific District Conference will omit its usual session this summer. It is hoped however that a short session may be arranged in connection with the General Conference meeting at Bluffton, Ohio.

Rev. P. E. Penner, General Director of the John 3:16 Frontier Mission, Fremont, Texas, was the speaker at the Ebenezer Mennonite church Pandora, Ohio, of which Rev. P. A. Kliewer is pastor, last Sunday morning and evening.

Prof. P. R. Schroeder, of Freeman, S. D. College, accepted a call to become pastor of the South church, East Freeman. He and his faimly are preparing to move into the parsonage of the South Church after the close of school. Prof. Schroeder will continue his work in the college.

At a recent meeting of the Worker's Conference of the Souderton, Pa., church it was decided to inaugurate a campaign to increase the membership of the Sunday school. The campaign is to continue from May 1 to July 1. The aim is to increase the enrollment from 412 to 500 or practically 20%. The contest will be between the girls and ladies on one side and the men and boys on the other.

A School of Missions has been in operation for the past six weeks in the Sugar Creek, Ohio, church, of which Rev. Lester Hostetler is minister. There is an enrollment of 25. The school meets in the church every Tuesday but will conclude its work for this year. Next year it is planned to continue the school and devote its attention to the study of the American Indian. Bluffton College Vesper Choir recently gave an excellent sacred concert in the church which was greatly appreciated by a capacity audience.

Five new names were added to the membership of the membership of the Schwenksville, Pa. church, Rev. Freeman Swartz, pastor, at its recent Preparatory service. Rev. Swartz has been kept busy filling engagements outside of his regular pastoral work. He participated in the Two Hundredth Anniversary of the Old Goshenhoppen church, one of the oldest religious organizations in the beautiful Perkiomen valley. With a number of others from Pennsylvania, he responded to the invitation of the Trustees of Bluffton College to be present at the meeting called by them on May 19.

The Bowmansville, Pa. church, of which Raymond Stubbs a former member of the Souderton church is pastor, enjoyed a visit from the Sunday school class of the Souderton church of which Alvin Shelly is teacher. The trip, a long one covering fifty miles, was made on a rainy Sunday but was thoroughly enjoyed by all who made it.

Another Retreat has been planned for the young people of the Middle District Conference which will again be held at Lake Shipshewana, Ind., August 8 to 16. This week will provide wholesome fellowship, Bible study, worship and recreation. It is announced that the expense for this year will be much less than in previous years.

Events of interest to members of the churches of the Pacific Conference are announced as follows: Oregon Mennonite Sunday School and C. E. Convention in June; California State C. E. Convention, Visalia, June 23-26; California Mennonite Young People's Retreat, July 16 to 22.

Mr. Walter Trousdale, president of the Newton, Kans., Chamber of Commerce, arranged a Booster Dinner to be known as the First Annual Bethel College Booster Dinner, for May 25. The purpose of this dinner was largely a financial enterprise for the college and was designed to arrouse the school spirit among the business men and citizenry of Newton, Kans. The price of a ticket for one person was ten dollars.

One of the resolutions of the last Eastern District Conference reads: "This Conference year marks the sixtieth year in the ministry for Rev. N. B. Grubb, the 49th for Rev. A. M. Fretz and the 48th for Rev. W. S. Gottshall, consequently, be it resolved that the Executive Committee of the Conference plan a service during the year to permit the Conference to gratefully acknowledge the service of our seniors in the ministry.

Improvements are under way in the Zionsville, Pa. church, Rev. H. G. Nyce, pastor. All the pews were taken out of the church auditorium for alteration. The room that will house the pipe organ has been built. The pipe organ is completed, ready to be installed as soon as the different alterations to the building have been made. Regular services will continue to be held in the Sunday school room until the work of alteration is finished.

The Thirty-Seventh Annual Convention of the Young People's Union of the Eastern District Conference will be held Memorial Day, May 30, in the Deep Run, Pa. church. At the morning service there will be Conferences on Stewardship, Prayer Meetings, Intermediate Work and Social Work. The afternoon will include a Mission Period, the Installation of Officers and an address on Christian Fellowship in the Epistle of I John by Rev. Geo. B. Fletcher. Music of a special nature will be provided for each meeting.

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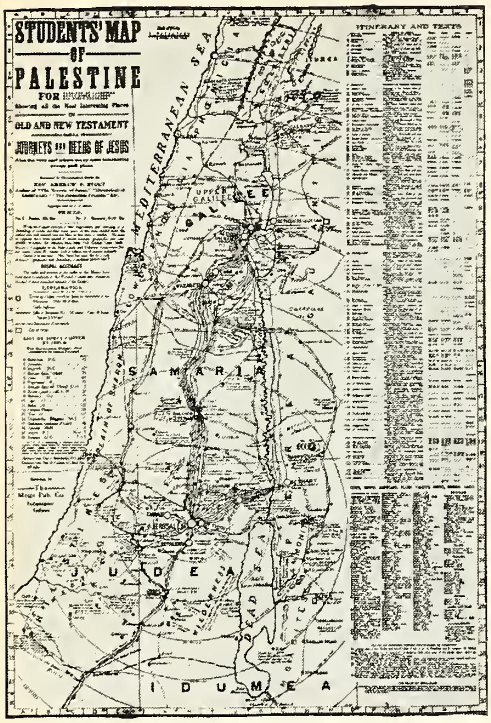

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Map No. 8—Divided Kingdom

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VOL. XLVII BERNE, INDIANA, JUNE 2, 1932 No. 22

EDITORIAL

The Secretary of the General Conference has, under instruction of the Executive Committee, sent out letters to the churches in the Conference asking that they express themselves concerning the propriety of postponing the Conference which is booked for this summer until next year. The reason for this is the depression which has been as severe on churches and church interests as it has been on everything else. All of our church boards are laboring under financial restrictions that make it hard to continue their work as heretofore. Since the meeting of Conference would cost the churches at least $10,000.00 the part of wisdom would dictate a consideration of whether it would not be wise to apply this money to the Conference interests that are in great straits. On the part of the congregations this delay of Conference should not be looked upon as just a little skimping. They should consider that money spent in sending delegates might well be applied to Conference needs. Let us keep in mind that the Missions, the Publications and the Charities of the church must go on in bad times as well as in good ones and that a little inconveniece on the part of the membership generally will go a great way in keeping their lights burning.

This is the time when schools are closing and young people are completing their education, some from public schools and others from the higher institutions. It is a day of graduates and addresses to graduates. Wise and tried men and women are giving final word to those who will have now to go out into the world and face its real problems. None of course can say who of these many who are now making the start will be the leaders in the world in which they move or what influence they will have for good or bad. Sufficient it is to say that not all will be leaders and some of whom we expect the most will not have come up to our expectations, while others, whose future we do not vision, will have become outstanding occupants of places of trust and responsibility or else will have given to the world some fruit of their genius that will be a real contribution to progress and prosperity, if we dare yet say prosperity. These young people have hardly had anything come into their lives that would make them feel the real trials that come even with a mere struggle for existence. They graduate? Yes. But it is only to enter the great University of Hard Knocks that will soon take all the conceit out of them, if they have too much of it, and will bring them to realize that they are up against a pitiless competition which all the world has to muster against them and that they must work out a career by facing realities such as they never before have had to meet or whose existence they hardly thought of before.

It is useless to attempt to overburden the youth, who steps out into the world to depend upon his own resources, with too much of advice. In the first place, he does not want advice particularly. He much rather would have a sympathetic hand laid on his shoulder and hear a voice saying to him, Do the best you can, my boy, with the means you have at your command and God bless you. We might add, in the light of present circumstances as never before, God help you. To be sure we have always wished God's help for every youth who started in life, but now, with the world gone clean crazy, there is a special need for a serious realization that only the help of God will be the hope of the generation that is succeeding us.

The happy day that ends the grind of the school life will soon be but a memory. We rejoice that so many youths of our day still have the opportunity for making a happy day of it. Tomorrow this youth will know more of the world than he learned in all his school career. He will know that hard work counts and that honesty and integrity are an asset. Though these qualities in his makeup will have to run the gauntlet of daily tests and temptations. He will also soon come to realize that the happiness, for which his heart craves, will not come with material success if it is his lot to gather for himself some of money or other material things. We are not so much concerned just now whether the education of the youth has prepared him to make money or acquire influence in the material world. Such things are vanity any way and fail just at the moment when they are expected to materialize in larger things. What we look for in the youth who is to be successful in the higher and more enduring sense is character—Christian character. A character that will enable him to meet and solve the troubles and trials in the spirit of the Christ. Modern education, without the strength that faith in God and service to Him can give, as poor an armor as was Saul's that was laid on David to go out and fight the giant. Like him such hindrances must be discarded and the young warrior must set forth to his battle as did David with the slogan on his lips: The battle is the Lord's. The Lord's battle will be won by these fledglings just out of school only as they are truly the Lord's warriors.

HOME MISSION NOTES

Canada.

Bro. Jacob Janzen writes: During the first week of the New Year our congregations and associated groups united themselves with the Christians of the world in observing the week of prayer. Then we arranged courses for Sunday School teachers which were participated in by both our people and the Mennonite Brethren. The combined choirs of Essex county gave a musical programme in the town of Harrow on which occasion it was my privilege to speak to the people in English on the conditions in Russia. It seems the attempt was a success.

It is a pity that the depression causes so many of our people to move. Strangers come in to take their places and this hinders the completion of our efforts for organization.

We are petitioning the courts for our charter as "The Conference of the United Mennonite Churches in Ontario," and we will sign over to this Conference all the property we may acquire, we believe this will make it more convenient in the future. The Conference will comprise the three congregations in north Ontario, the Waterloo-Kitchener and Essex county, of these the Waterloo-Kitchener congregations have already elected Bro. Dietrich H. Koop as Elder. In Essex county candidates are proposed from which an Elder will be selected early in July, but North Ontario must for some time remain under the care of the Home Mission Board, that group is small and weak.

Girls' Home Winnipeg.

Supt. Bro. A. J. Fast reports that the depression is still on the increase, and that more girls are coming into the city from the farm while the demand for girls in the city is getting less. Girls are coming to us who formerly were not in need of seeking extra employment, they are the daughters of those who came to Canada between the years 1874-1880. To distinguish them from the daughters of those who came since 1923, we call the latter "Newcomers" and the former "Oldtimers." Of these we have about 35 on our list. This is sign of the agricultural collapse. But this also offers an opportunity for those who belong to the same faith but were strangers to each other through other circumstances, to bring them closer together.

During the first quarter of 1932, 133 positions were secured for them.

We also have three Baptist and one Lutheran girl on our list. They came to us and declared that they had no Home in the city and asked us if we would receive them into our Home. We gladly did this and entrusted them with the same privileges and obligations as our own girls.

We had a blessed Easter service with 120 of our girls. The regular Home-Night on which the girls gather in the Home on Thursday evening for fellowship and song and Bible study are continued as before and so also the visitation of the sick in the hospitals.

The Home treasury is endeavoring to pay the expenses for light, water, etc., in other words the running expenses of the Home, but it did not quite reach for the last quarter. It is very injurious to the work that both the rent for the home as well as the salary of the Supt., have not been paid for three months. We hope that it will be possible for the combined efforts of the Home Mission Board and Bro. David Toews to bring this up to date soon.

Portland, Oregon.

Sister Niswander writes: "Our heart goes out in gratitude to God for the blessings received this past quarter and for the evidence that God is with us. A new work is always hard and the grade is rather steep and one feels the pull, but 'We can do all things through Christ who strengtheneth us.' (Phil. 4:13.) 'For there is no restraint to the Lord to save by many or by few.' (I Sam. 14:6.)

"Our Missionary Society had their third anniversary on March 13. The women gave a missionary demonstration during the opening part of the programme. Rev. Ezra S. Gerig then gave a message on 'What is a Christian', at the close of which an invitation was given and a number of people held up their hand for prayer. One young girl definitely confessed Christ, others were on the verge of a decision. Please pray for all of these that they may have the courage to decide for Christ.

"On Easter Sunday morning we had about fifty present. Communion was observed and about thirty participated. Two were received into church membership. In the evening we had a special Easter programme and had a full house with people standing.

"Our enrollment in the Sunday school is 110. The attendance at all services, S. S., Y. P. S. and Missionary Society are fair, we also started a cottage prayer meeting. We ask a continued interest in your prayers."

W. S. Gottshall,
Sec. of H. M. Board.

FROM KORBA

Korba, C. P., India,
March 7, 1932.

Dear Board Members:—

We have again received our salaries and we wish to say "thank you" to you and all of the supporters of the work who made it possible to send the money for us and for the work at this time of crisis.

These last four months have just been so short it seems to me, and yet we have seen and learned many new things, as it was touring season. We have toured all of our outstations this year, four places which have outstation schools and one which is an evangelistic station. We worked in the village schools among the children and in the surrounding villages, among the women. We really enjoyed the work very much, as a whole. In so many places people asked us to come again and different homes and villages invited us, so that we could not always answer all these calls! Perhaps some invitations were prompted by curiosity, others were just friendly, formal invitations, but some we believe were invitations to learn of the way of life. One man asked: "What will happen if we don't believe and obey?" after he and his family and his brother's family had listened very attentively.

Another woman said, "Come at least several more times, else we shall remain as we are."

Several villages expressed regret that we did not stay as long as last year. Our Bible women did very good work as a whole this year, sometimes we thought we could not have done better, even if we could speak the dialect as well as they. Especially one older Bible woman has developed wonderfully since last year, when we often felt that some meetings held during the day had done little or nothing for God's cause, as far as we could judge. All these things were very encouraging, but still not one has come and said that he or she wished to be a Christian and was ready to break caste. We do think there are hopes for a mass movement among the the leather caste, however. Also the water-carrier caste is very friendly and listens well lately.

This is the Bible week, which we celebrate by going out into the nearby villages and selling gospels and telling them of the contents and how the Bible has lived through all these years. We ask all the unlettered people to try to sell gospels too. Today one woman who was baptised last year chatted with me as we returned from a village and said "One of my caste families is going to become Christian too, their children go bad they say and they want to join us."

She continued, "They asked us what did you find in Christianity, joy or grief?"

"Nothing but joy," she said was our answer.

I was glad to hear this statement, as they came from a high caste and the husband has done common day laborer work and the people have only earned enough to feed their family fairly good, though of the plainest food.

Sincerely yours,
Augusta Schmidt.

THE MENNONITE

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OPPORTUNITY FOR STUDYING INTERNATIONAL RELATIONS

Programs are now completed for the three Institutes of International Relations to be conducted during ten or twelve days of June by the American Friends Service Committee, in Haverford and Wellesley Colleges, and Northwestern University. All of these will offer remarkable opportunities for the study of world relationships and the tremendous problems connected therewith. In each case, eight or ten courses, of college grade, will be offered, some continuing throughout the entire period, the program being so arranged that each student may attend all the classes.

European International Relations before the War, and International Organization afterward will be discussed; and the economic, sociological, moral and ethical implications of war and peace. The courses on the effects of present-day economic facts and tendencies on world peace will be of great interest, as also Grover Clark's series on the issues in the Far East. The history and problems of disarmament in this country and abroad will be presented. Finally, the effective use of the information and ideas gained will be taught in courses on Creating Peace Attitudes in schools, summer conferences, and local groups.

Among those presenting these courses will be Sidney B. Fay, of Harvard University; Pitman B. Potter, of University of Wisconsin; Rev. Leyton Richards, of Birmingham, England; Harry D. Gideonse, of the University of Chicago, and expert in International Economics; Devere Allen, assistant editor of the The Nation; Kirby Page, editor of the The World Tomorrow; Grover Clark, consultant on Far Eastern affairs; James W. Garner, of University of Illinois, and well-known writer on International Law; Will Carson Ryan, Jr., Director of Education, Indian Affairs.

A remarkable feature of all the Institutes will be the series of nine or ten evening lectures, open to the public without charge, which will be given by such men as Bishop Francis J. McConnell, Norman Thomas, W. E. Burghardt Du Bois, Hamilton Holt, President Glenn Frank, James G. McDonald, of the Foreign Policy Association; Yusuke Tsurumi, writer and Williamstown Institute lecturer.

Renewed confidence among the nations is declared to be a first requisite for overcoming the world depression. Confidence is a matter of knowledge, of understanding,—of peace. All who would forward the cause of peace, for its own sake, or for the sake of prosperity—religious and social workers, teachers, editors, librarians, and ordinary citizens—will find the Institutes of the greatest value.

The Institute at Haverford College, Haverford, Pa., will be held from June 13th to 25th; at Northwestern University, Evanston, Ill., from June 23rd to July 2nd. The general schedule throughout for all will be: Classes in the morning; Recreation in the afternoon; Lectures in the evening. The charge to regularly enrolled students will be only $35.00 for the entire period, for room, tuition and board (at Northwestern this does not include breakfast). For further information, write to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

THE BIBLE: ITS VALUE IN THE INDIVIDUAL LIFE, IN THE HOME, AND IN THE CHURCH

Rev. A. M. Fretz

Our theme leads us to consider the **Bible**, the **Book** of books, the Divine Library in their human phases. This is a peculiar book for humanity, having God for its author, the Holy Spirit for its guide and the salvation of the world for its object. As such it necessarily contains the revelation of God to the world, the principles of Christian faith and the rules of Christian life. As such it is to the student a mine of revealed truths to be digged into; a repository of divine thoughts to be unlocked only by the keys of faith and love; a conservatory of precious growth in the garden of human nature; a treasury of the illimitable riches of God's providence a record of relationship between the Divine Trinity and humans, reached by the gateway of regeneration; all of these and still more; here we trace the hand writing of the deity in the history of humanity from its birth, to its spiritual death, to its possible new life and final glorification through the gift of the word-made flesh, in whom was life, the light of men. Inspired! Yes divinely inbreathed, and while not originally written in words of current speach, we have the conclusions of translators, and though these may at times be confusing we hold the Bible with its wholesome value as God's message to us, and so with David we say, "The word of the Lord is perfect, converting the soul." With the man who was asked for an evidence of the truth of the Bible we say, "See me, a lost sinner saved through faith by the Word."

> We rejoice in its glorious light
> For glory gilds the sacred page
> Majestic like the sun
> It transmits light to every age,
> It gives but borrows none.

Christ is the center around which the whole Bible radiates. Christ, the living word, and the Book are inseparable. Genesis points forward to Him; Revelation culminates in Him. Without Him the Bible would be meaningless; unintelligible in its history, in its types and ceremonials and prophecies and valueless in efforts for individual salvation, for home happiness, for church fellowship.

The Holy Spirit is the true interpretor of the Bible for life in all its phases. What was divinely inbreathed can be only divinely outbreathed to be of value in life. John 14:26; 16: 13, 14; I Cor. 2:10, 11. Doubters may doubt, critics may criticize, skeptics may speculate, atheists may pull and tear but unless they have the Spirit of the living God, their efforts in behalf of worth to the living spells death. A lunatic in a crowded church taking hold of a supporting pillar cried, "I am going to pull the house down on you all." Timid women screamed and shouted for fear; but the silver-haired minister calmed the tumult by calling out, "Let him try, let him pull!" So we can be perfectly willing to let the cavilers try their hands at the Bible and will abide the result. If they can grind it to powder, let them do so. If they grind themselves to powder it will only be another instance of the rat gnawing the file.

Coming more definitely to our theme—the application and value of the Scriptures in various relations of life—I am led to say, since the theme leaves it open as to the state of life, that there is a difference in the value of the Bible to the life of the non-Christian and the Christian.

1. To the **non-Christian** it is a constant appellant. "Come," is the insignia of the appeal; this takes various forms according to the individual state of life.

2. To the Christian, it is **more,** infinitely more. The insignia of appeal has been increased with **"Go."** Not only, "Ye must be born again," but I Pet. 2:2-5; I John 5:4, etc. Not only ask of me, and I will give living water, but also "Go call others." To the Christian the word is a **director,** an inward monitor, a voice of sweetness beyond the sweetest things of earth, a lamp unto his faltering feet, a light upon his pathway, dispelling the darkness, of inquity of guilt of superstition, of Christless worship, of inborn sin; so he can in his own life understand what Paul means; Eph. 5:8-17, and in his Christian life, experience the value of the message of John; 1 John 1:5-7.

The Bible gives the Christian efficiency as a worker for the Lord. In it he is armed against the wiles of the devil. To this list of values may be added many more, as the values rise in geometrical progression to him who as a steward of the Lord knows wisely to use the entrusted talents.

We pass to the second **phase.** II. **The Home Life:** This depends very largely upon the value as outlined for the life of the individual. The family is the first divine institution and lies at the basis of everything that is good in society. "All the best possibilities of society commence to unfold themselves at the hearthstone. This being so we can only regard with anxiety any indication of the home losing its meaning and power." It is now a half century since Charles H. Parkhurst spoke the above sentence to a New York audience. What would Dr. Parkhurst's anxiety be today should he behold the inroads sin and the divorce evil has made in the homes of the land; and this largely, we believe, from neglect of the Bible and religion in the home. There is no happiness in life, there is no misery, like that growing out of the dispositions which consecrate or desecrate a home. The individual is the unit in the family. The family is the unit in the community and the church. If the family —the home exists as a loosely joined group with vague and variable lines around it, the community and church suffer accordingly. Two individuals begin the home, and while their marriage tie has declared them **"one"** they still, are two individuals, who may as Christians apply the Biblical principles in true oneness and have a home of love and harmony or as non-Christians they may act independently to the hurt of the home and the community. The same Book that has such a salutary value is the director and criterion of real home-life with its great value, rich blessings and profound prospects. If there were no homes on earth, we would have no faith in Heaven, for around the earthly idea are grouped those affections and joys which we are led to believe distinguish the state of blessedness in which the redeemed shall dwell. A happy Christian home belongs to the preparation for the mansions above. Such homes are made and maintained by the use of the Bible and family worship, while there are exceptions, still manifold are the testimonies of men and women of note concerning the value and blessing of Christian home life. I was interested the other day to read from the life story of Mary A. Livermore the account she gives of her early home life. "My home," she says, "was eminently religious. We began the day with prayer and Bible reading. Every child in the family was expected to read the Bible through once a year, according to a plan marked out by father. I observed this custom until I was 23 years of age, so that the Good Book has become ingrained in my memory, a part of my very self. To this day (after 70), I am saluted in my home as "The Family Concordance." We may be very sure that such a knowledge of the blessed book gave strength to this eminent woman in her great life work, so that when her sun was sinking, and her devoted home-life here was coming to a close she could humbly look the Almighty in the face and say: "I will believe Thee, O God, though Thy promise of the future may seem impossible. The life that I have lived I feel to be preparatory, and prophetic of one greater, now out of sight." "When home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element," says Spurgeon.

In contrast to this what shall we say of the many Godless homes that are brought to our attention, and what of the influence for good or evil on the progeny of such—founded in lust, continued a short while in contention, jealousy and sensuality, ending in divorce courts or possibly in tragic deaths!

The other evening I was in a home of my charge participating in a **ladies' mission study** service. The whole family and a number of other whole families attended; with a general participation from the child to the hoary-headed. The service was strongly religious; all enjoyed it and went home happy in the Lord's service. I thought what a blessed home-life is the Bible-permeated life. Some one said, "Every family should be a little church and every church a big family." This truly may be so if every individual would enjoy the value of the Bible in his life and enrich the home life with that value multiplied by two, and divided in proportion as the family increases. The man who living in a home, destitute of Bible and religion, leaving it with the assertion that it was unsafe as the house was minus a roof, could also with equal force have said the home had no foundation. I believe the time honored German adage is still applicable:

"Wo kein Bibel ist im Haus,
Da siehts sehr oed und traurig aus.
Da kehrt der boese Feind gern ein,
Da mag der liebe Gott nicht sein."

However let me emphasize, if more emphasis is needed, it is not the mere presence of the Bible in the home that gives it its worth, but its use and application in the various needs of the members of the household. It can be food for the hungering soul, light for the darkened pathways, comfort for sad hearts, courage for the depressed. It is the source of love necessary to meet the perplexities that cross the threshold of every home.

In passing to the third phase of our theme, I call attention to two pictures, placed before us by the great Biblical teacher. We see them in I Tim. 3:15, 16 and Eph. 5:25-27. In these we very vividly see the Divine idea of the church—the union of living Bible influenced pillar and ground of the truth." As long as this truth is taught in purity and in the power of the Holy Spirit, perfection continues, in spite of the destructive efforts of Atheism, Liberalism, Modernism, Paganism and Romanism, to dig out her foundation stones, and remove her cap-stone. Dr. Hallack Johnson in his recent new book asserts—"Man's highest thought, and his most assured convictions carry him up to God. If we have to believe in God at all, we cannot believe in a lower or lesser deity than is revealed to us in Jesus Christ." This revelation was the **Word** in whom was "life the light of men," and comes to us in the **inspired word,** by the interpretation of the Holy Spirit. In the closing paragraphs of the same book on the subject of humanism and existing moral conditions the author says: "Our study of humanism in its various forms and its bearing upon the problems which affect human life brings us face to face with certain alternatives between which it is necessary to choose. We can find no certainty anywhere in the present welter of confusion unless we find it in the sure word of prophecy of the Christian revelation, to which we do well that we take heed. If there is no certainty in Christianity there is no certainty anywhere. Our consideration of humanism and morals, shows that we must adopt the highest conception of God—the Biblical conception and believe in a living God who can raise the dead, a loving God who so loved the world that He gave His only Son for our redemption, or we shall have no God at all to worship. We must choose between supernaturalism in revelation, in history and in redemption, and a naturalism, in theory and ultimately in practice, a naturalism of a very poor sort.

Such declarations by great scholars help us to better appreciate the value of the Bible in the three phases under consideration, and to seek the application in our and others' lives.

In closing let us express our feelings in the following words:

O glorious gift of love Divine!
  What heart can seek for surer sign
Of love's divine completeness?
  We lift our reverent longing eyes,
And fold our palms in thankful guise
  For thine untold repleteness.

O glorious Book! O gift Divine!
  No earthly love can equal thine,
By gloom of years unshaded
  Thy truths shall gild forevermore
Faith's "Promised land," life's "Farther shore,"
  When earthly things have faded.

CORRESPONDENCE

Calvary Mennonite Church, Mechanic's Grove, Pa. Dear Readers of the Mennonite.—"Whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

So we too rejoice because of the many spiritual and temporal blessings we have been privileged to enjoy.

It has been a long time since any report was sent in from our little church so I shall try to tell you about the work here. Among the most outstanding events during the past year were the Sunday School Rally which was held here July 19. Visitors from the various churches in the Eastern District began to arrive early in the afternoon until finally the church was too small to seat everyone. An inspirational program was given. Then, in November, we had two weeks of evangelistic services. Rev. Norman Cressman brought the messages which were indeed uplifting. The meetings were well attended and it made our hearts glad to see six young people accept the Lord Jesus as their Saviour, and we know that there was joy in heaven also, for "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine that need no repentance."

Since the latter part of December we have had a new pastor here, namely Rev. Geo. G. Buhler, of Los Angeles, Calif., where he completed a course of study at the Bible Institute of Los Angeles. It may be interesting to some to know that he is the son of Rev. Geo. Buhler of Waldheim, Sask., Canada. By his God-fearing life, and his sympathetic loving ways he has won a place in the hearts of the members of his congregation. At the present time he is giving a series of sermons on the Epistles of John. These convincing messages give one a desire to live in closer fellowship with Jesus Christ. On April 10, we had our Spring Communion and 44 members and 3 visitors partook of the sacraments.

We have an enrollment of 81 in Sunday school. Four of the classes are organized classes and are doing a commendable work in the Sunday school, such as one class is supporting a native boy in a mission in India and another recently sent a contribution to missions in mountain districts.

The Young People's organization meets

once every two weeks, once each month they take charge of the entire evening's service when a special speaker is secured or a program given. At our April service we had Mrs. Fred Whitemore from Lansdale with us. She gave an interesting talk and showed stereoptican slides of missionary work in Africa where she and her husband served as missionaries for six years. The May service was held on May 8th, and a splendid program was given in observance of Mother's Day.

The Women's Missionary society also plays an active part in the work. They meet once a month at the various homes. First they have short programs and prayer seasons and they take up a study of different mission fields and activities, then they spend the remainder of the afternoon sewing, etc. They recently sent money and clothing to the needy in Canada and are now working on articles to be sent to the mission at Lame Deer, Mont. Every Thursday evening the Young People's Missionary prayer band meet, and every Friday night is the regular prayer meeting which is well attended, and so we are trying to carry on His work till He comes.

Hulda Unruh.

Lansdale, Penna., May 12, 1932.—To the Readers of the Mennonite.—Although some time has elapsed since you have heard from Grace Mennonite Church, we have not been idle. We have been growing spiritually as well as in numbers.

During the late winter and early spring the brotherhood of the church has been very active. Among other activities was the sponsoring of a special service on Friday evening, January 8. This service was conducted by the Rev. Theodore Elsner. He spoke upon the topic of "The Family Altar." The church was filled to capacity; many people stood, while still others were turned away.

On February 19, 20, and 21 we had the Byler family with us. This family, consisting of a father, mother, and ten children, held inspiring services centering around the topic of "The Home." A special feature of these services was the singing of hymns by the family. The motto of the family is "We Believe in Family Worship." All of us who heard them sing and who learned to know them in the few days they spent with us realized in some degree what a fine Christian influence they must exert upon those with whom they come in contact.

During February and March Mr. R. E. Butler of Philadelphia gave a series of Eye-O-Graphic Lectures on the Bible. The pictures began with the Creation and ended with the life of Paul. They were artistically colored and each one was carefully explained by Mr. Butler.

Our Senior Christian Endeavor Society which meets every two weeks just preceding the Sunday evening church services has been adding some other activities to its regular services. On Saturday evening, April 2, the young people journeyed to the Brotherhood Mission, Philadelphia, and conducted a service there. On Easter morning the Christian Endeavor Society had charge of an inspiring Dawn Service which was attended by a large number of people. Many members and friends of this organization recently went to the Home for the Aged at Frederick, Penna., and held a service there.

At the present time our Sunday School enrollment is 190. We have an average attendance of about 153. On Mother's Day the young ladies of the Sunday School had charge of the service. We enjoyed a reading by one of the girls, the singing of appropriate hymns, and a little sketch, giving the qualities of true motherhood.

The weekly Bible Study and Prayer Meetings are proving to be of great spiritual value. We have been studying the Book of Revelation, taking one chapter for consideration each week. The interest in the meetings has been growing rapidly, as our pastor, Rev. Unruh, has been so ably explaining this Book of Prophecy to us.

Our church membership is now 121. A number of new members have been received into our midst in the last few months. The Sunday services, both morning and evening are well attended. We usually welcome a number of visitors who come to worship with us in the Sunday evening service. An enjoyable feature of these services is the song service in which everyone joins heartily. The singing of familiar hymns and Gospel songs seems to prepare our hearts and minds for the message which follows. At present the pastor is preaching from texts taken from the Book of Genesis. These sermons bring us many great truths and are both helpful and inspiring. We feel confident that they are a great blessing to those who hear them.

Mabel A. Ebert, Corr.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS
JUNE 12

Getting the Most Out of Our Leisure Time.

Scripture Text: I must work the works of him that sent me, while it is day; the night cometh when no man can work. Jn. 9:4.

Tell me what you do when you have nothing special to do and I will tell you what sort of a man you are and will also tell you approximately what you will be fifteen or twenty years hence. The text for this week is short but it contains much. One of the essentials of a successful life is to think seriously. Life is something on the order of a mosaic, it may seem wholly without rhyme or order but there must be a plan and a goal. Genius is hardly ever born but invariably it must be achieved. Success comes only as a result of much hard work, keeping continually at it. Great musicians reach their high goal by practising while their fellows play and loaf. "My Father worketh hitherto and I work" said Jesus. God is continually working and with our short span of life we will need every minute of our time to do that which we would do.

A very good way to keep young is to keep forever busy on some strenuous creative task. A certain college professor began the study of the Arabic language at the age of 74, and at the age of 81 he is teaching an Arabic Class. Would you be surprised to hear that he is the saintliest and most mellowed character on the campus? One of my professors used to say, "I hope I will be permitted to live a long life and be blessed with a clear mind, because there is so much that I am wanting to read and have never found time."

There are many things which a person could well do with his spare time. Some will find a pleasant avocation in music, others in reading, others in carpentering, others in gardening and still others in some other hobby. Everybody ought to have some avocation or another, something they find pleasure in doing. Ambassador Chas. G. Dawes has made himself a skilled musician and composer by utilizing his spare time. Senator Lindbergh, the father of Colonel Chas. A. Lindbergh was a great student of classical literature and a poet of some importance. Walter Strong, the late editor of the Chicago Daily News, had a machine shop where he and his boys made many useful and ornamental articles. Great men and women are great. quite often because they know how to utilize their time well, and by not wasting their leisure time they do not retrograde.

The problem of leisure time and its proper use is playing a larger part in our period of readjustment at present than many men will admit. Men have desired to have work less arduous, so the machine was introduced. Again men have desired shorter hours so that there may be enough work to go around and that the drudgery of the shop and factory will be more endurable. We have become such a machine driven age that millions of men would only too gladly do a piece of hard work if they had the opportunity. Many men are beginning to believe that the age of hard work was perhaps not so bad after all. At least we are all assured of the fact that leisure time unutilized is the devil's workshop. Any small town or larger city has its store benches, pool halls and other loafing centers where men, young and old, can be found in goodly numbers in any hour of the day.

What do you do with your spare time? How busy are you? How much work can you do in a day? Are you too busy to do one good thing more in a day? It is interesting to note as to how children in the grades think they have much work to do, but as they come to high school they do so much more, and when they come to college they smile at the high school students who think they have much work to do, and this increase in concentration should continue increasingly for years to come. A man in the prime of life should be able to do more arduous and more concentrated mental work than the college student. Psychology has exploded the theory that man loses his facility to study after the age of thirty. Innumerable are the good books we might read in some of that wasted spare time. How many of us spend at least fifteen minutes daily reading the Bible, the best literature and the best character forming material to be found anywhere? Yet fifteen minutes out of twenty-four hours is but one minute out of ninety-six, that is surely a small proportion of our time to thus specially designate for meditation. Is there anything that is more important than for us to measure our lives by His and to draw power from the great Source of power for the day and its tasks?

Questions.

1. What is leisure time?
2. In what ways may leisure time be beneficially utilized?
3. What are some of the evils which come from not utilizing our leisure time?
4. How could leisure time be used for reading and study?
5. When is a task work and when is it play? How does this relate itself to our leisure time?
6. Make a detailed budget for the twenty-four hours of a day.
7. Tell about the vocations of some people, and what they have accomplished in their spare time.
8. What is involved in the title "The Art and Ordeal of Leisure"?

Scripture Meditation.

Mon.—Read Eph. 5:15-17. Redeem the time.
Tues.—Read Mk. 6:31. Necessary rest.
Wed.—Read I Tim. 4:13-16. Time for reading.
Thurs.—Read Mt. 14:22-23. Time for prayer.
Fri.—Read Mk. 2:1-5. Time for good turns.
Sat.—Read I Sam. 16:14-23. Pleasure in music.
Sun.—Read Jn. 9:4. Utilizing our leisure time.

My Master Was a Worker

My Master was a worker
With daily work to do;
And he who would be like Him
Must be a worker too:
Then welcome honest labor,
And honest labor's fare,
For where there is a worker
The Master's man is there.

My Master was a comrade,
A trusty Friend and true,
And he who would be like Him,
Must be a comrade too;
In happy hours of singing,
In silent hours of care,
Where goes a loyal comrade,
The Master's man is there.

—Wm. Geo. Tarrant.

"For every young man that needs vocational training, there are ninety-nine that need training for leisure. The great battlefield of morality is leisure time."—Weaver Pangburn.

LETTER TO COMMISSIONER OF TAXES, ZACCHAEUS

(Editor's Note: I came across two imaginary letters sometime ago ably depicting the impression Jesus must have made upon men of his day, the first one appears in this issue. It is a letter from Johanan, Collector at Magdala to Zacchaeus, Commissioner of Taxes at Jericho.)

Dear Zacchaeus:

I have had Jesus, the prophet of Nazareth, to dinner today and a number of our friends came to meet him. I promised to let you know what happened, but I promised too much. I will tell you what I can, but it is only an hour since he went, and he has left me full of thought. As you know, I was rather nervous about the whole affair. First thing this morning I would have given a good deal to stop the dinner altogether. You and I often say that our sort of people are no worse than other folk, but when I went over the invitations in my mind, I couldn't help feeling that we were queer company if Reuben began talking the way he does sometimes, and I meant to give him a hint before the meal began. However I did not get an opportunity, and as it happened there was no need. Reuben wasn't himself today.

Well, Jesus came. What is He like? If you had asked half way through the dinner, I should have said that He was the nicest man I had ever met. But now I think—Oh, I don't know what I think, except that I am not fit to touch His feet. Of course, we were all very anxious to hear Him talk. Reuben was hoping that He would give the Pharisees a dressing down and make an opening for him. But Jesus never mentioned the Pharisees, and to tell the truth, we all forgot, I believe, that there were such people. He seemed just as ready to listen as to talk. And what a listener He is. I never met anyone who listens as He does. I never to mention my boy Benjamin, for we are wondering to what trade to put him to, and of course we are rather anxious, as there are not many openings for a publican's son. Jesus was interested immediately and asked me questions about the lad. He told me something too about His own boyhood. I began to feel rather ashamed at last, for you know it is very strange to meet some one who understands your own lad better than you do yourself. But He does understand boys.

I cannot tell you all the things we talked about. But there was a difference. I found myself talking to Him as if I had known Him all my life. I began telling Him—I don't remember how I did it—how I got into this business of ours, and I was explaining our difficulties and how impossible it is always to keep straight when everyone is trying to take advantage of you, especially in these hard times when the future is so uncertain and one must make provision while one can for wife and family. He just listened and looked straight in my face as though He understood all I said, and all I didn't say as well; and as though He were sorry for me. He didn't interrupt or argue with me, but the more I looked at Him, the more I wished I had never got into the cursed business and the more I wished I could begin again. You will think it ridiculous, but as He sat there I wondered why we were not all like Him. We are all sick and He alone is well. I remembered the time when you and I were boys together and I felt that we had missed the road. If I had been alone with Him, I think I should have made a clean breast of it and asked Him what to do. He could see that my feelings were getting out of hand,—they say in the town that Johanan has no feelings and I half believed it until today. But really the tears were in my eyes and I had such a longing and felt so hopeless. And Jesus said to me as though He understood everything, "Don't be afraid. Think it over again and remember your Heavly Father knows what you need. Don't lose your life trying to save it." Do you see what He meant?

Well, the meal ended and I was bidding Him goodby at the door when the girl Rachel —perhaps you guess her trade—came up to the door, and I felt the blood rush to my cheeks, lest she should show that she knew me. But she had eyes only for Jesus. Some of His friends drew back when they saw her, but Jesus Himself gave her a look which I shall never forget. He went straight up to her, and He said only this: "Don't do it any more." She stood gazing after Him as He went, then covered her face with her hands and ran down the street. As for me, I watched Him till He was out of sight and had hard work not to run after Him. He is on His way to Jerusalem and is to pass through Jericho. I mentioned you to Him. Be sure to see Him. Don't let anything stop you. Peace be with you.

P. S. Benjamin has just come in. You would love the boy, Zacchaeus. I must be a better father to him. Do you remember the first time you and I went to the Temple? We were Benjamin's age. Do you remember how we all sang as we went up:

"Who shall ascend unto the hill of the Lord?
He that hath clean hands and a pure heart."

We have missed our way, Zacchaeus. But I think, since Jesus was here that God has not altogether cast us off. Do you think we could begin again?

"FOLLOW ME!"

These are days when men, who have seen the things upon which they built their lives and hopes swept away, and are finding in Jesus that foundation which man cannot lay. Jesus' life and words are receiving new attention and are becoming not only a refuge but the source of spiritual strength.

"If any man will come after me let him deny himself, take up his cross and follow me."

"Follow me!" Ah, listen to those words. Jesus is not pleading—this is not a command—can't we hear the challenge, "Follow me!"?

On one occasion the Boxers surrounded a

Christian school. They closed every avenue of approach except a single gate. A cross was placed before this and word sent in that those who trampled upon it would suffer no harm, those who did not would be shot down. The first seven betrayed their Christ. The eighth, a girl, knelt before the cross and went to her death. Not another in that line faltered, they gave of their devotion to its fullest capacity. They accepted the challenge. That was heroism and Jesus challenges every ounce of heroism in our being.

Can we do less? Thousands have said, "Yes, Lord, I will!" Will we accept the challenge?

"God who gavest men eyes to see a dream,
God who gavest men hearts to follow the gleam,
God who gavest men stars to find heaven by,
God who madest men glad at the need to die,
God who lovest free men—lead on—we come."

—L. J. Horsch,
Upland, California.

The South Whitman County Sunday School Convention was held at the Mennonite church at Almota, Washington, on May 1. Six Sunday schools were represented. The Rev. Miss Gertrude Apel of Seattle gave two splendid addresses. The convention theme was "Building to Meet the Challenge." Contributions by the local S. S. were topics by Rev. P. R. Aeschliman and Henry Ensley. The attendance banner which the Almota church has held for two years was lost to the Wilcox Baptist church.

WE PREPARE FOR WAR

Recently there has been published in England a book with the title "What Would Be the Character of a New War?" It contains papers by eighteen competent persons on various phases of modern warfare. It represents an inquiry by the Inter-Parliamentary Union. The New Republic comments on it editorially under the caption "Mankind Prepares to Die." Much attention is given to the aerial and chemical arms of war; to "the surprise attack"; to striking at the enemy's vital centers; to a country's "war potential."

The study was made at this time that it might be before the Disarmament Conference now in session at Geneva. To that conference our official delegation has presented a nine point program. It does not call for disarmament; nor do the proposals of the other capitalist nations. Only Soviet Russia has called for immediate and complete disarmament. In the meantime we contend with the other powers in a mad competitive struggle for superiority of war equipment.

SOME ASPECTS OF OUR PREPAREDNESS

Designs on Our Boys. General MacArthur, Chief of Staff of the army, presented a plan at the War Policies Commission hearings last spring calling for the immediate mobilization of 4,000,000 men. Our generation has ample record of what war would mean to these men and their families.

Spending Our Money. About three-fourths of the federal taxpayer's dollar goes for wars, past and future. Our armament expenditures in 1930 were $727,700,000, an increase of 197% over those of 1931. Our government faces a possible two billion dollar deficit. It is not proposed by the administration to make any large cutting on military expenditure. The war departments are opposing any cuts; rather are urging increases.

Secrecy. Chas. A Beard in his new book "The Navy: Defense or Portent" refers to "the seal of secrecy upon many public and private archives containing vital sources of information." Representative Ross Collins, by skillful questioning at the War Policies Commission hearings, brought out information on preparedness which would otherwise not have been known to the public. Charts, picturing graphically industrial moblization, are in the War Department, but not available to the public. George Palmer Putnam, New York publisher, states that the War Department refused for publication in the book "The Horror of It" official photographs depicting the gruesome aspects of war.

OUR TRADE RIVALS?

The assumption is usually made at government hearings that we must be armed against our trade rivals. Thus Senator McKellar answering a question of another Senator at the Senate debate on the London Naval Treaty: "Is the Senator willing to sink our navy and let our commerce be unprotected and allow Great Britain to hold hers and to protect her commerce? . . The only way we can succeed as a nation is to have a navy to protect our commerce." (See Denny, "America Conquers Britain.")

THE S. S. LESSON

Sunday, June 19.

Jacob the Aged Father. Gen. 46:1-7; 28:30; 47:7.

Golden Text—Honor thy father and thy mother. Exodus 20:12.

There is a happy ending to the story of Jacob's and Joseph's lives. The wrong they suffered is righted in the last chapter of the tale. Surely truth is stranger than fiction! The long period during which Joseph did not reveal himself to his brethren was a test of their character and a sign of the wisdom of Joseph. Had events not been made to take the course they did the discovery of the guilt of the sons of Jacob might have tended to the ruin of the house.

The final revelation to Jacob that his son Joseph was still alive brought by the very ones who had gone to great extremes to make him believe that he was dead, goes to show how that the interference of wicked men in the plans of God comes to nought and evil is overcome by good. Now, after the experience of years, humbled by fear and needs, the sons of Jacob had undergone a change of heart. They were ready to be dutiful children and real brethren. There is one lesson to be noted concerning the sons of Jacob. If God could use them to carry on His plans how much more is He ready to use the life and efforts of good men. Joseph, in his life, illustrates the way God uses good men even in the affairs of the great world around them.

The Bible gives account of the restoration of two sons. The one of the Prodigal in the New Testament shows how that even a bad son may return and this one in the Old Testament reveals how a good son, though in great misfortune, may be of greatest blessing and happiness to his father and his father's house.

The first lap of the journey of Jacob to Egypt was to Beersheba where he offered sacrifice. He thus expressed his gratitude to the God of his fathers and sought his blessing. It was a recognition that God was the leader in this adventure. It was also a confirmation of the faith of Jacob in God. Here then came the revelation from God approving the venture. At a previous time Abraham had gone into Egypt without taking account of God in the matter and got into trouble. During the time Abraham was in Egypt God did not appear to him, and Jacob needed the assurance that God's blessing was going with him. The vision revealed to Jacob that he was doing the will of God and renewed the covenant given to his fathers. It was an assurance that the great nation that was to bless the world would lose itself in the country of Egypt. Though going into a strange land the sons of Jacob and their families were to remain a peculiar people. Christians find themselves in the Egypt of this world with a very definite part to perform but they still are not to be of this world. They are to be a separated people.

There are many lessons one may learn from the going of Jacob into Egypt. That Joseph who was thought dead was alive suggests to us that though one be really dead he lives as a spiritual creature and, it may be, eternally more blessed and happy. Jacob began his journey with worship. All the children of God should begin every venture with prayer. Joseph received him with honor and affection. Pharaoh honored him. The children of God are not without honor in this world although they are not in the world to get honors. Jacob's blessing of Pharaoh indicates that he (Jacob) was his spiritual superior and was satisfied. He saw with his own eyes. The longing of the saints shall be satisfied to a greater and better extent when they "shall behold Him."

A beautiful suggestion of the relation of parents and children may be applied here. It is our duty to honor parents for God has commanded it, as sense of duty should compel it and reason says that this is no more than right. Parents gave us life, they made great sacrifices for us, they make us the object of their loving concern, their happiness consists greatly in seeing us happy. The relation of parents and children is like the relation of God to His children. We are taught to call Him Father and to look to Him as do earthly children to their parents. There are, as in the household of Jacob, worthy and unworthy children in the family of God. God in His love for all of His children craves the honor, obedience and affection of those who have not been faithful.

BOOK REVIEW

My Flight from Russia by Abr. Kroeker, Mennonite Publishing House, Scottdale, Pa., The terrible experiences of the Mennonites in Russia since the World War have often been described in publications of various kinds so that quite a literature on the subject has developed, but, generally these writings have been in the German language so that the English reader has not had access to them and had to get his information indirectly. In this little book of 124 pages the author gives us a version of his experiences covering a long period of suffering and privations both on his own part and that of members of his family. The story he has to tell is of a reign of terror that only ceased for him and his dear one after they escaped from that unfortunate country. Abraham Kroeker was the editor of a non-partisan paper of large circulation at the beginning of the Soviet Rule. Like others who were persons of importance in the community, his life was in continual danger. For more than a year he had to keep in hiding and some of the experiences given of this time were perilous to the extreme. The author now lives in Mt. Lake, Minn. Persons desiring inside information concering the terrible conditions prevailing in Russia to this present day only need to read this little book.

The Bible in Religious Education by J. Sheatsley, D. D. Lutheran Book Concern, Columbus, Ohio.

The work is written from a conservative point of view and is helpful in its material, suggestions and discussions to the one who takes the Bible as the rule of faith and conduct. In the confusion of the age in which we live and its science falsely so-called it is refreshing to find champions who still favor the use of the Bible as something fundamental in Religious Education, Dr. Sheatsley among them. The writer raises the question: What is a person to be educated for? He then goes on to show that "the Bible possesses authority for the only adequate standard of morals for the human race." He continues to say, "Here is the rockbottom for religious education. It must begin with the fact that there is a God who reveals Himself in the Bible." Being a Lutheran, Dr. Sheatsley expresses views in accord with the teachings of his church with relation to the significance of the baptism of infants but he does so in a way that is not specially offensive to those who do not agree with this position. The conclusions to which the writer comes are as follows: The best values in life are the moral and spiritual values. Any adequate program of education must take account of man's moral and spiritual nature. The full purpose of man's existence is revealed in the Bible alone. Man's true and complete education is therefore possible only in the light of holy Scriptures. To educate a man fully for the purpose for which he was divinely created, requires more than character training. He must become a new creature through the work of the Holy Spirit and by the grace of God. The Word of God is the means used by the Holy Spirit. In the moral and religious educational process the Bible is the chief means, both as a source of knowledge and as a dynamic. The home is the first and chief educative institution. The chief concern of society should be to build better homes, not of brick and mortar, but of moral fibre. Outside agencies, such as Sunday schools, week-day religious schools, are needed to complete the work done in the home. What is needed are not new agencies nor primarily new methods, but an intenser use of the agencies we have, above all of the home. The whole process must eventually fail unless the Word of God, in the fullness of its power, is built into the coming generation.

ALL WILL BE WELL

Thro' the love of God, our Saviour, All will be well;
Free and changeless is His favor, All, all is well.
Precious is the blood that healed us;
Perfect is the grace that sealed us;
Strong the hand stretched out to shield us, All must be well.

Tho' we pass thro' tribulation, All will be well;
Ours is such a full salvation, All, all is well;
Happy still in God confiding;
Fruitful, if in Christ abiding;
Holy, thro' the Spirit's guiding,—All must be well.

We expect a bright tomorrow; All will be well;
Faith can sing thro' days of sorrow, All, all is well.
On our Father's love relying,
Jesus ev-'ry need supplying;
Or in living, or in dying, All must be well.

All hail the power of Jesus name!
Let angels prostrate fall,
Let angels prostrate fall,
Bring forth the royal diadem,

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Ye ransomed from the fall,
Hail Him who saves you by His grace,

Let ev'ry kindred, ev'ry tribe,
On this terrestial ball,
On this terrestial ball,
To Him all majesty ascribe,

JOTTINGS

Prof. B. D. Smucker of Bluffton College who spent last week in northern Indiana delivered the Memorial Day address at Holgate, Ohio.

Rev. Freeman H. Swartz, and Rev. D. J. Unruh and Rev. Howard G. Nyce were among the visitors to Bluffton College on May 19. Rev. Schwartz preached in the Philadelphia First church on the 22nd.

Last Sunday the new church near Kingman, Kan., was dedicated. There were special services both morning and evening. The noon meal was served at the church which is located five miles south and five miles east of Kingman.

Rev. M. M. Horsch, of Beatrice, Nebr., who has been unwell for some weeks is again actively at work. The local men's quartet and the women's quartet recently rendered an excellent program at the evening service of the Beatrice church.

West Zion church, Moundridge, Kan., recently received into its membership twelve young people through the rite of baptism. Rev. H. Riesen, a representative of Bethel College, has been visiting the members of Zion church in the interest of the college.

The First Mennonite church of Philadelphia has in the church and Sunday school a number of workers who have served from forty to sixty years. In due recognition of these services the Church Council has authorized a special service of appreciation. This service has been planned by a committee to take place Sunday morning, June 6.

The Sunday School of the Zion church, Souderton, Pa., which began its drive to increase its enrollment from 412 to 500, reports that thus far eighteen of the necessary eighty-eight names have been added to the rolls. The slogan of the Sunday school in its membership campaign is "Our Sunday School Must Grow and Glow and I Must Help to Make It So."

The Mennonite Sunday School Convention of the Kansas-Nebraska district, which was held in the First church, Newton, Kansas, May 16, was attended by 900 visitors. It was found that the church could not properly accommodate the delegates and so the convention was transferred to the city auditorium. During the noon intermission dinner was served in the basement of the church. The program was an interesting one in which live subjects relative to Sunday school work were discussed.

Rev. and Mrs. Elmer Basinger of Wayland, Iowa, on going to attend the regular teacher's meeting of the Wayland church, were surprised to find an unusually large gathering of members of the church, neighboring pastors and friends. They had arranged to be there to celebrate the twenty-fifth anniversary of the wedding of Rev. and Mrs. Basinger. A program in which addresses were made was followed by a dinner in the church basement at which time a purse of money representing a substantial amount was presented to the pastor and his wife.

Dr. Johnson, pastor of the Hereford, Pa., church, will be the guest of the (Old) Mennonite Historical Society of the Franconia District June 4 at the Eastern Mennonite Home, Souderton, Pa. He will speak on Mennonite grave yards and historical background in the old country.

Members of the First church, Newton, Kansas, are planning the opening of a German Vacation Bible School. Rev. A. Warkentin and possibly another person will conduct the teaching. The sessions of the school will be held in the class room of the McKinley public school.

Dr. H. W. Lorenz who has been associated with Tabor College, Hillsboro, Kansas, the institution of the Mennonite Brethren church, will join the faculty of Bethel College next year to teach Bible. Dr. Lorenz has a reputation as a Bible teacher and will be a strong addition to the Bethel College faculty.

Miss Martha Burkhalter, one of our missionaries, sailed on furlough from Bombay, India, on May 12 sailing on the S. S. Victoria. Considerable uneasiness was felt because of the possibility of her having sailed on the lost French steamer George Philipar, but a letter from her received by friends in Berne, Ind., relieved the situation.

The East Swamp, Pa., church will organize a Catechetical Class about June 30 under the direction of the pastor, Rev. W. S. Gottshall. Rev. Gottshall is selecting his texts for the morning services for several weeks from the Book of Ruth. In the evening he is giving a series of sermons on Satan, the series to extend over the summer and fall months.

One of the Mennonites visiting the president of Paraguay expressed to him the great satisfaction of the Russian Mennonites in having found a country where they may be true to their faith and their determination to become good and worthy citizens of the country. To this the president replied that he was more pleased even than they that had come and that it was his hope that many more would enter the country.

ON GUARD

My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

Ne'er think the vict'ry won,
Nor once at ease sit down;
Thy arduous work will not be done
Till thou obtain thy crown.

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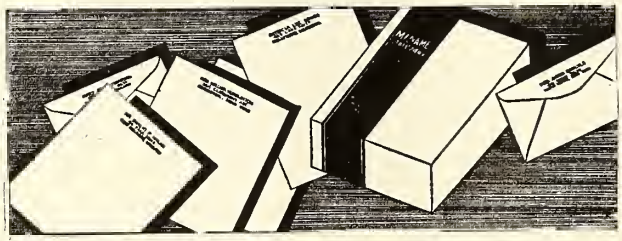

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, JUNE 9, 1932 No. 23

EDITORIAL

Our readers should be reminded continually that the Publication interests are their interests and that the church papers are among the most valuable assets of the church. They should be maintained and supported to the extent of the ability of every member of the church. From time to time the Board of Publications makes an appeal to the churches for contributions so that the work may not be limited or hindered because of a lack of funds. Just now, as with all other business ventures, the problem of meeting obligations is a very trying one. If the church wants to continue its papers and keep up their efficiency during this depression it is absolutely necessary that the congregations come to the assistance of the Board. Collections should be taken in every congregation for this purpose and an appeal is made that they do this as soon as possible. In order that bills be met and salaries paid there should be a contribution of at least twenty cents from every member of our churches. This does not seem such a very severe drain on individual finances even now. Perhaps if every individual would be met separately and have the matter placed squarely before him few if any would fail to respond. This may be done if our ministers and church councils do their part in having the needs of the Publishing interests of our church brought before the people. Announcements and special collections should be made as soon as possible. We feel sure that all of our people realize that the work must go on, even though times are hard and money scarce. Should the meeting of General Conference be postponed, as it probably will, the money that might be used in sending delegates would be a windfall, not only to our Publications but also to our other interests as well. Will the churches grasp the seriousness of the situation and come nobly to our aid? We appeal to them to do so.

Throughout the country there are noticeable evidences of increased church attendance. This is one of the cheerful items of news that come in this period of greatest material need. The trouble with people has been for the past dozen years that they were so satisfied with their prosperity and so wrapped up in their pursuit after amusements that many have forgotten that there is more needed in life than just plenty of money and a pleasant way of spending it. Character, no less Christian character, does not develope very rapidly, if at all, when the rugged conditions that call for struggle and sacrifice are not present. It may be that some people are now becomming more serious in the presence of depression and are thinking more about God than they did before. It may also be that, having lost much of earthly treasures, people have come to realize that there are better things to be gotten out of life than just prosperity and pleasure, and that it is possible to find them in the service of God. It seems that the whole world needed something to sober it and conditions today are sobering indeed.

In a personal letter to the editor, Sister Hillegonda van der Smissen of the Deaconess Home in Newton, Kansas, calls attention to the fact that the mother church at Germantown was at various times served by ministers who had been pupils of her father in the old Wadsworth, Ohio, school, the institution in which the Mennonites of America made their first efforts at higher education. The ministers serving the church were N. B. Grubb who will shortly celebrate the sixtieth anniversary of his ordination, Albert E. Funk who served for a time on our mission field in Indian Territory, Anthony S. Shelly who for several terms was the presiding officer of our General Conference, and Harry E. Frederick. Frederick came to Wadsworth a poor boy and worked his way at the school by doing odd jobs. It was after a trip to Wadsworth at a later period, where he was expected to become the pastor of the church that he was taken ill and died at his home in Sassamensville. Pa. We are thankful to the sister for these interesting bits of church history and always appreciate hearing from others in similar matters. Many of our older people will not be with us long and they would make a real contribution to the history of the church if they were to write their recollections of former days so that those of us of later times might preserve them and recall that much that is now ours came to us through the lives of those who have gone before. We would be happy to make note in The Mennonite of other similar items of interest that our older people might bring to our attention.

Should any of the Readers of The Mennonite possess a copy of the Mennonite Year Book for 1909 the editor would be glad to get into communication with the owner. Files of the Year Book are rare and in one of the files in the editor's possession this number is missing. As literature of this kind in its completeness will be of great value to students of Mennonite history in years to come we hope that some one will be found willing to assist in making up this complete file. Old almanacs and year books are seldom preserved after they have passed their period of practical usefulness, but sometimes copies turn up in out of the way corners. It is our hope that such a copy will be found and that it will be available toward completing the set.

A HELPFUL ARRANGEMENT OF THE ENGLISH BIBLE WHICH WE RECOMMEND TO ALL BIBLE STUDENTS

The Bible Student should always be grateful for whatever help may be found that will widen his knowledge concerning the Bible or assist in understanding it. If such helps are conveniently arranged and immediately accessible he is to feel that he is all the better equipped to dig deep into the mine of Scriptural Gold.

Our patrons are especially recommended to read carefully the advertisement on the last page of this issue which describes the New Analytical Bible now offered for sale by the Mennonite Book Concern. Hitherto this Bible was sold by subscription only, but, its worth, as an outstanding help to the sincere Bible student, demanded a large field for its distribution to which the publishers, The Buxton-Westerman Company of Chicago, have responded and made the work available to the general public.

As one examines the work one is amazed at the great amount of help and information made available to the reader by the notes and other helps so arranged that any one may easily find the information or directions he needs. There are Scriptural references, of course, but one finds them following the verse in the body of the text instead of in small type in the margin, so that there is no need of eye strain in looking for them and that often at a considerable distance from the passage with which they are to be read. One unique feature is the arrangement of the renderings from the American Revision, which are placed in the body of the text, enabling the reader to have them before him in their connection while he reads.

All of the many new and striking features in this edition of the Bible are too numerous to mention in this article, but, we cannot see how any Bible Reader will be satisfied without securing a copy after he has examined this work.

In this day, when there is so much controversy concerning the Bible, particularly on the part of those who are out of sympathy with its contents and teachings, it is important that Bible Students know the outstanding facts of the Book with reference to its origin and contents, as well as its survival during the ages. We know that there are whole libraries devoted to these things, but, The New Analytical Bible includes a full discussion of these subjects in its copious notes so placed as to be easily found and used. The work is rich in maps and charts that in themselves, would form a valuable part of every Christian Worker's library. A graphic and an analysis of the contents of every book precede and follow the book, thus enabling the reader to get a right perspective of its contents. Upon our examination of the copy placed in our hands by the publishers we were particularly impressed with the usefulness of the "Index and Digest" placed in its beginning. It is a treasury in which may be found information concerning Bible names, places, usages and other things that should enrich the store of information at the command of every student and teacher. This section alone covers more than 200 pages. A large section is also included under the caption, "Topical Study of the Bible." Here, under various headings, are brought together classified Spiritural quotations that cover many of the principal teachings and doctrines of the Bible, in a way that is both suggestive and enlightening. The range of topics so treated is so wide that one feels that here, alone, one might devote a long period of time in giving them careful study.

In a word, The New Analytical Bible fills a place so important in helpful literature concerning the Bible that it should have an intimate part in the devotional life of the Christian who wants to get as much as possible from the study of the Word.

The author of The New Analytical Bible is Dr. James R. Kaye, who has succeeded in giving it the benefit of his rare scholarship and careful editing. He has, without a doubt, contributed to the world of Bible students, a masterly work for which they owe him a debt of gratitude. He would urge every reader of The Mennonite to get a copy and use it in continued and careful study.

OUR RETREATS

In a very few weeks the first one of our annual Retreats will be held. This is the Retreat that has been meeting annually for several years at Green Lane, Pa. This Retreat is sponsored by the young people of the Eastern District Conference and whole-heartedly supported by old as well as young, ministers as well as laymen, supporters who cannot attend as well as the young people who are the retreaters.

If the program of former years is carried out there will also be a ten day Retreat at Lake Shipshewana, Indiana, a week-end Retreat in Central Illinois and an eight or ten day Retreat at Bethel College and a retreat of a few days' duration somewhere on the Pacific coast. These four Retreats have in the past attracted a few hundred young people each year. In attendance they vary greatly. One week-end Retreat several years ago numbered 160 regularly registered retreaters. Usually, however, the attendance ranges from a few dozen to fifty or more.

Our Mennonite Retreats are by no means the only gatherings of this type. The Episcopal and Catholic churches have for years maintained periodic retreats for the deepening of the spiritual lives of those who shared in them. Some of these retreats were for the young people and some of them for ministers and others engaged in direct religious work. In every case the object was largely the same—a deepening of the religious life of the retreaters.

About fifteen years ago denominational leaders awoke to the fact that the retreat idea is one which might be greatly developed and extended so as to bring the benefits of these retreats to large groups of our young people. Now there are annually 150,000 Protestant young people gathered in these retreats under denominational sanction and leadership. In addition to these there are a considerable number of similar gatherings of young people under non-denominational organizations each year. The Y. M. C. A. and the Y. W. C. A. has done some very significant work in this field for a number of years. It is estimated that as many as 1,000,000 young people in the United States spend a week or more in camps and conferences at a total cost of about $100,000,000 annually.

The most successful retreats seem to be held usually at camps where the facilities are adequate but simple and inexpensive. Here the young people gather in the spirit of inquiry. Living conditions and the whole atmosphere of the place are such that the young people are ready and eager for any fresh approach to the vital questions of life. Religion, life, conduct, morals, social questions, life work, assume a freshness and reality in the minds of the young people which these questions do not have in the ordinary routine of every day living. The stimulus and freshness imparted to life and its tasks, to religion and morals, make our retreats the time and the place for the formation of life ideals and life decisions.

One of the finest features of our retreats is the arrangement whereby the young people have ready access to the experience, the counsel and the guidance of the retreat leaders. Retreat leaders are usually older men and women

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who have had a large measure of success in dealing with life and its problems from the vitally Christian standpoint. Retreat leaders are usually persons who have winsome and attractive personalities, who have found Christianity a beautiful way of life, full of grace and truth. These leaders have won for themselves a Christian way of life that is stimulating and helpful to young people. The very conditions that prevail at a retreat brings the young people and the leaders into the closest contacts in worship, in study and recreation. The value of this is priceless to both the young people and the leaders.

The best results of a retreat however are obtained by the associations of the young people with one another. They talk over life, religion, morals, conduct, life work, in a way that clears their minds on these questions and plants convictions into their hearts for life. No leader, however successful, is as valuable to a group of young people as the leadership that is usually developed among the young people themselves in a week or two of cooperative effort at a retreat. A religious conviction expressed by a young person in a group of his fellows is priceless in its fruitfulness.

In this time of retrenchment because of financial shortage we are in danger of eliminating the very sources of our Christian lives. To older people this is not so great a danger. Their life convictions and ideals are established. But to young people who are in their formative years it is a matter of great moment to have access to these fresh and deep flowing streams of Christlike living. Let us have our retreats if at all possible this summer.

Paul E. Whitmer.

A HOME GUEST MAKES A FEW OBSERVATIONS

I am a member of the Mennonite Church. In writing you this I make a profession to the world that I claim to be a Christian. Now then, what do I believe a Christian ought to be to the world? How ought a professer, or a follower of Jesus Christ, conduct himself amongst his fellow beings or neighbors? Well, the word of God says, Love the Lord with all your soul and your neighbor as yourself. This includes a peaceable life. The Word says, follow peace and holiness with all mankind without which no man shall see the Lord, this includes loving your enemies also forgiving all their transgressions against us. We are not to let the sun go down upon our wrath, this fact cuts out all malice, jealousy, evil speaking, whispering, backbiting. We can read about the works of the flesh and of the Spirit in the latter part of Romans, Chapter 1 and in Galatians, in latter part of fifth chapter. Christ's Sermon on the Mount ought to be read very often by professing church members. In all my life as a church member I have never been in many homes of church members where they had family worship and in some homes they did not say grace at the table for their daily bread.

If we had no food to nourish our bodies or water to quench our thirst we would not last long. Unthankfulness is a great sin. I cannot see how a professed follower of Jesus Christ can daily neglect the throne of Grace and be a true follower of the Savior. Brother, it is a painful and sad affair when church members of the same congregation often won't speak to each other through some misunderstanding or imagination that they have been wronged by such persons in some way according to their ideas. If we won't forgive and love one another in this life our prospects for a heavenly home are nothing. All wrong doing in this world is done through the works of the flesh. The works of the flesh will never appear in heaven. No person is perfect, we all have our shortcomings and sins to mourn over, but, even so this in itself is no excuse for any wrong doing. The true children of God mourn over their sins and shortcomings and go to their Savior for forgiveness and for Grace to conquer sin.

E. L. Davis,
Mennonite Home, Frederick, Pa.

VISITING OUR CALIFORNIA CHURCHES

A. J. Neuenschwander, Upland, California.

One of the tasks of the Evangelization Committee of the Pacific District Conference, is to make periodic visits to churches. Being a member of this Committee and closest to the churches in our state, it fell to my lot to visit our California churches.

The trip was made by train. This bears mentioning, since in our day the auto is usually pressed into service. When I made arrangements for the trip the agent told me that on a recent excursion on their road when hundreds of school children made the trip only about 50% of these taking in the excursion had ever been on a train before. Many interesting and beautiful scenes were enjoyed as we crossed the Sierra Madra mountains. In the 170 miles from Los Angeles to Bakersfield we passed through about 24 tunnels. While in some sections the wild flowers were past, the Mojave Desert in the Owen's Valley was still a most charming scene of blue Lupine and yellow Poppies. At one place, the Tehachapi Loop, we were told by the conductor to look to the right and notice that after a while we would come to almost the same spot only far below. Sure enough after riding for about twenty minutes we came out of a tunnel many feet below the track we first passed.

On arriving at Bakersfield, Rev. H. J. Gaede from Shafter met us, and we proceeded to his home some eighteen miles away. On the way numerous trucks loaded with early potatoes were passed. We learned that there were about 4,000 acres of potatoes planted in this vicinity and that the average yield was 200 bags of 100 lbs. per acre. The early potatoes brought a fair price and everyone was anxious to get his crop on the market before the price declined. Onions are also raised here in large quantities. Hundreds of transients come to Shafter annually to help harvest the large potato crop. At one end of the town one could see scores of tents which serve as temporary shelters while everyone that is able is picking up potatoes.

While here we held a service with a number of Mennonites. At one time they had a church here, but some of the people moving to other places, left a group who worship mostly with the Brethren people. Our meeting was held in the Baptist church. There are some indications that in the future our group might increase since some may again return and make their home in Shafter. From here we went to Reedley. This is the church that entertained the General Conference in 1917. This church has sent several workers into the Lord's Vineyard. Rev. Delbert Welty, Donnellson Iowa, and Mrs. J. R. Duerkson, Korba, India, are among those who have gone out from this church. We used Hebrews 12:2 as text for our message here.

Our next place was Dos Palos. Here Rev. and Mrs. Daniel Gerig serve a church that was organized and admitted into the Pacific District Conference in 1931. The Sunday School register showed a record attendance of 82, while we learned that the average was nearly 70. Some who worship here are members of the Brethren, but all seem to cooperate well with the exception of one or two families, who prefer to hold services in their own homes. Two evening services were held here. At this place as well as at others, we reported about the Portland Mission, the maintenance of which is under the direction of the Evangelization Committee, Rev. P. R. Aeschliman and Rev. S. S. Baumgartner are the other members. We were glad to have a few visitors from the Fairmead Mennonite group some 30 miles away, for one of the services. The believers in Dos Palos are in particularly hard circumstance at present, because a none too kind land company does not seem to give them sufficient water for their needs. Let us remember these brethren in our prayer.

The trip to Paso Robles was a very interesting one. We passed through the Salinas section. They say that the largest lettuce fields in the country are here. We were told on the train that at the peak of the lettuce harvest 75-125 R. R. car-loads are sent out every twenty-four hours. The cars are iced and shipped to every part of the country. Perhaps the next time you buy lettuce at the grocery store, it may come from Salinas, California.

Rev. F. F. Jantzen, met me at Paso Robles. After visiting for a while in the home of Rev. C. Hege, we proceeded to the Jantzen home. May 15, 16 were spend here. It was our privilege to spend Pentecost in the San Marcos Church. They had baptismal service when six young people pledged faithfulness to Jesus Christ as Lord and Savior. First Church Paso Robles and San Marcos are some 13 miles apart, but they have the beautiful practice of holding Union Services when either Church has baptismal services. For this reason the church was crowded for the occasion. Rev. C. Hege conducted a very impressive Devotional service, after which the English sermon followed. Rev. Jantzen, then addressed the candidates and the congregation in German and administered the rite of baptism. In the afternoon the two churches held their semi-annual union C. E. meeting. A well rendered program was presented, members of both churches taking part. The day was filled and completed with an evening service.

On Monday we had a little time to see the country, and to visit the oldest member of the church, Bro. Jacob E. Classen, aged 92, Bro. Classen attended church on Sunday as usual. In tramping over the beautiful hills, I said to Rev. Jantzen, how is it that Mennonites always seem to find the most lovely spots? I recalled the rich Lancaster valley, also the fine McLean farms in Illinois, and the delightful valley in Missouri where our Mennonites have settled. Rev. Jantzen replied: "I don't know that they find these beauty spots, but perhaps they make them beautiful by effort and industry." Perhaps that is true also. I hope I am not prejudiced, but in coming across the entire country, I have always felt that Mennonite settlements had something distinctive about them in the way farms and homes were kept up.

On Monday evening, we held the last of our services in the church in the town. We shall long remember the hearty song service that served as inspiration for the one to bring the message. Our theme here was: "Joseph's Experience of God." The Immanuel Church, Los Angeles, and the group at Escondido, are to be visited later.

Early the next morning, we left the Almond city, as Paso Robles is called, on account of the thousands of almond trees in this vicinity, by stage. We took the Pacific Greyhound bus and after a delightful trip through the mountans and along the coast we reached Los Angeles in the afternoon and came to Upland just in time for supper. There was no speedometer, but the railroad time table showed that considerable over 800 miles were covered in the four places.

GEORGE—A BRAND PLUCKED OUT OF OF THE FIRE

Your labor is not in vain in the Lord. I Cor. 15:58.

Just recently we were again impressed with the above words of Scripture. Nearly 50 years ago an Indian boy together with a number of other Indian children was taken to the Indian Industrial School at Krehbieltown, near Halstead, Kansas, for education and training. According to his own statement this boy became "handy boy" to father Krehbiel, who was at the head of this institution. The boy's name was George Curtis, but there was another boy there whose name was George; to avoid confusion one or the other was to be given another name. George Curtis was given the name Adolf, a favorite family name. We shall, however, call him George, for that was really his name. All the children were, of course, treated as though they were part of a large family, but George was the "handy boy"; he would go with father Krehbiel into the orchard to assist in the pruning of the trees or whatever the seasonable work may have been, George was father Krehbiel's "helper." As such he was, no doubt, the object of special prayer, not to the neglect of the other wards, but possibly just an added sigh before the Lord for George.—There was great joy when, together with other of the Indian children, George confessed faith in the Lord Jesus Christ and was received into church membership.

Back in the Territory after his schooling was over, George found temptations very strong—too strong for him—the shielding influences were not present now as they had been while in school —he fell, he sank very low, he wasted all in riotous living. — Could the Lord forget past prayers, even though the offerers of those prayers had now passed on to their eternal reward? Could He fail to keep His part of the covenant? George became uneasy, once more he sought the Lord and took a new stand in 1913. Alas, evil habits had imbedded themselves too deeply, bad associates were too strong for him, again he wandered away from the fold in spite of the efforts of his spiritual advisors. He knew that he was not doing as he should, he felt in his heart that he was fleeing from the Lord. But the Lord had a covenant to keep concerning George.

One windy day George was unloading corn from a wagon into a bin in a barn. Just above him was a large door with the hinges at the lower side and secured at the top. The force of the wind broke the fastening and flung the door open downward sweeping George off the wagon and crushing him against the wall of the barn and then he fell onto the ground between the wagon and the barn and lay there unconscious for some time till he was found by the agency physician. His jaw was cracked, most of his teeth were knocked out, and for a time it seemed his sight was totally destroyed. The physician expressed himself later something like this: "He ought to be dead," meaning that George's condition was such that by all rules he should not be living any more.—The Lord was not through with George yet. He had spoken to him once more and George evidently understood. Never have I known a person so completely broken down within himself and so penitent as I found George at my first visit to him after the accident. His head was so bandaged up that he could not see but he recognized my voice. Trembling and faltering he confessed his sins and in prayer asked forgiveness. He was restored so much physically that he was able to get around during the next few years. He was very punctual in attending church services now and made public confession of his wrong ways and asked for pardon of God and the Church.

More receintly his health began to fail more rapidly, he was taken to the Marine hospital at Memphis, Tenn., and even down to Florida in an attempt to restore his health but with no permanent results. Finally he had to be taken to the Government hospital at Concho, about 75 miles from here (Cantonment), there we saw him on the 18th of Feb., the day before his departure. Though he was suffering greatly at the time, physically, he made no mention of that but he strained himself very much telling us about his baptism, about his school days etc., till we had to urge him not to strain himself so much. Upon our question as to his stand to the Lord Jesus Christ he assured us of his faith and trust in Him. We left his bedside with the feeling: "A brand plucked out of the fire." Zech. 3:2.

Your labor is not in vain in the Lord.

G. A. Linscheid.

Canton, Okla.

CORRESPONDENCE

Reedley, Cal., May 23.—The Mennonite of April 1st contained "Bits of Germantown History," in which the writer states that a certain member of that church who survived until late last century was one of the flower girls who came to meet LaFayette on his visit to Philadelphia. This statement and the fact that Mrs. Louisa Kennel of Trenton, Ohio, who is staying with her daughter at Palo Alto, Calif. visited us for a week, reminded me of the fact that we had in our church at Trenton, O., an old grandfather who died at the age of 97 years in 1906, and who was for some time the only living man in America who had seen LaFayette on his visit to this country. Often he told me that story. His poor widowed mother had come with her family to America. They spent the winter with the Mennonites in Lancaster Co., Pa. In the spring before they left for Ohio with a horse and wagon, "waegele", as he called it, which the Mennonites had donated to them, LaFayette came as a visitor to Lancaster. He arrived in a carriage drawn by four white horses. The mayor and other officials received him after which he had not much to reply as he did not know much English, and the reception committee did not have much to say as they did not know much French. Grandfather regretted to the day of his death that he did not go up to the general and greet him in French for that was the language they were taught in the public schools at Chau de Abel, Switzerland.

A Cincinnati newspaper heard of grandfather and sent a reporter to interview him, and after he had told him the story, as he had often told it to me, he said the reporter thanked him, shook hands with him, and said, "Grandpa, you got a good rememberance."

The above is only an introduction for being correspondent of our church and having promised to send in at least four reports during this year I realize that it is about time for the second.

During Passion Week we had union services each evening in a different church. On Good Friday all business houses were closed from 12 to 2:30, and during this time a meeting was held in the Methodist church at which seven pastors spoke, each speaking ten minutes on one of the words of Jesus on the cross. The addresses alternated with congregational songs and special music, and the services were very inpressive.

Equally impressive or more so was the Cantata, "The Seven Last words" which a large choir sang in our church that evening. To give the singers a little rest between the parts I was requested to announce the passages to be sung and briefly comment on the same.

One evening our city band and our Men's Chorus gave a sacred concert in the High School Auditorium, and we had the same arrangement.

Sunday evening, May 15, our Men's Chorus gave their closing program in our church for this season. They do not continue their rehearsals or give programs for the summer but they will continue to alternate with the Ladies' Chorus in furnishing music for our services, which the whole congregation appreciates very much.

On Easter we had the usual Sunrise Union Service on Hayden Heights. At the regular morning service we had baptism and communion, and in the evening the C. E. Society gave a Biblical play with the title: "For he had great Possessions." It was a combination of the story of Zaccheus and Jairus of the New Testament, and was received so well that they gave it again the following week at the County C. E. convention in Fresno.

On Sun., Apr. 24th we had Bro. Paul Wenger and family with us on their way per auto from Los Angeles to their home at Aberdeen, Idaho, and they spoke both morning and evening, telling us of their work in India.

On March 3rd Bro. Augustine was 80 years old. A few days before he had returned from the hospital where he had spent five months and had been operated on twice. The Ladies' Missionary Society had its regular meeting that day, so they went to his house in a body, and joined by several of the men we helped him to celebrate. Before his sickness he had always cared for several of the lawns on our street and he thought and we thought he would never be able to do any work again, but the other day to my surprise, I saw him at his old task of beautifying our little city.

Bro. Bartel, a much younger man, is afflicted with cancer of the stomach, and there is no prospect of his recovery, but he bears his suffering vevry patiently and is ready for the call to a better life.

Prosperity has not yet returned to Reedley, but we are thankful that we are not afflicted with the vinehopper like last year, and that we have the best supply of irrigation water since 1922 so the prospects at least are brighter. For the Lord's work and for ourselves we hope these prospects will be realized.

H. J. Krehbiel.

Wayland, Iowa, Dear Readers of the Mennonite:—

Greetings in this name.

At our annual meeting in January the writer was elected to her office of correspondent to the Mennonite. Although one is reminded on frequent occasions of one's duty it has been some time since any of our church activities have been recorded in our church paper.

About the middle of last November when the public school teachers attended the State Teachers Convention in Des Moines, Rev. Basinger accompanied some of our young men to Indianola to attend a Young People's Conference of the state. Upon return Dennis Klopfenstein, Orie Liechty and Junior Magdefrau gave very good reports to the church.

January 24 occurred the thirtieth anniversary of the Dorcas Society at which time a full program was given with a beautiful candle lighting ceremony. A few of the charter members who are still active in the society were present. A number of absent members sent greetings.

In the early part of the year the older boys' and girls' conference of Henry County convened at Mt. Pleasant. The Superintendent, Assistant Superintendent and several delegates of our church were in attendance. Short but interesting reports were brought to us by Wilma Alston and Dora Sommer.

On Easter Sunday morning we had an early morning prayer meeting at the church and during the time of the regular church service an Easter Program was rendered by the children assisted by the Junior choir. March

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

June 19.

How Honest Are We As Individuals and As Groups?—Acts 4:32; 5:1-5

> "Who shall ascend into the hill of the Lord?
> And who shall stand in His holy place?
> He that hath clean hands, and a pure heart;
> Who hath not lifted up his soul unto falsehood
> And hath not sworn deceitfully."

How honest are we, how honest are the groups of which we are members? There is nothing that will so cut to the quick as insincerity and dishonesty, and yet how common it is to find truth twisted and exaggerated. If all the Ananiases and Sapphiras would meet with a similar fate as did the original pair our present population would be considerably decreased. It might seem to us such punishment would be more conducive to the making of character, and yet if we are honest merely for fear of punishment and not because we love the truth, then such honesty is cheap. Of course we do know that dishonesty brings punishment along with itself; the seed of destruction is within itself, it will cause all that is near and dear to us to crumble and fall. Honesty is built into the very foundation of character, friendship and all the institutions of life. Take away honesty and you take away faith, take away faith, there is nothing remaining but suspicion, fear and confusion.

To act a lie, to be silent when someone is passing on an untruth, to enjoy and pass on a piece of gossip, and to be guilty of perjury at court, all of these are practically of the same stripe. In all of these cases we are doing ourselves the greater harm, we may be harming a friend and we are doing violence to God and the Universe which is founded on truthfulness. God is truth and they who would worship Him must worship Him in spirit and in truth. The man who gets confused between truth and untruth, he is indeed in a bad way. That is why a dishonest man often finds it necessary to cover up a lie with another lie and then with a bigger one until every body knows there is not a grain of truth in the whole story, and before long he is not expected to tell the truth, people would fail to believe him if he would begin to tell the truth. And to besmirch the character of a friend by a lie is so far-reaching that we cannot fathom the results to which it may lead. Some have been known to lose faith in God and all human relationships because someone was so thoughtless, jealous and evil-minded to have a share in some piece of gossip.

Many of our best serious minded thinkers are rightly concerned with our state of affairs. There seems to be an all-around breakdown in the integrity of our nation. Financial obligations and responsibilities are cast off with little or no compunctions of conscience. The sacred marriage rite is counted in many quarters as something which can easily be laid aside if inconvenient. Politics have always been an institution where men seek office not because of the great service they can render but because of the social preferment and the economic advantage which will result therefrom. How strange it would seem and yet how much better it would be if the country would seek out her best men and women for the high offices of government rather than some second or third rate men spend large sums of money to buy the tenure of office. A greater trust in God, and a higher faith in self and our fellowmen would go far to supply the remedy. Shakespeare put this truth quite well in that verse which should be engraved on the mind of every boy and girl: "To thine own self be true and it shall follow as night the day, thou can'st not be false to any man."

The Pulpit Commentary gives a thought provoking line of hought based on the verses of our lesson text. Acts 5:1-11 portray the first hypocrisy of the primitive church. Hitherto all had been bright and beautiful in the new-born church of God. Brotherly love, disinterested kindness to one another, heroic courage in the face of danger, unhesitating devotion to the service of the Lord Jesus Christ, and an unflinching profession of faith in His name had been the common characteristics of the multitude of them that believed. The church was as the garden of the Lord in the midst of the world's wilderness. It was a bright springtide, soon, alas, to be checked by the cold blasts of selfishness and the love of his world. The sowing of the good seed is the signal for the sowing of the tares. The salvation of God is confronted with some counterfeit of Satan. The faith of God's elect was opposed, even in the first century by subtle heresies of man's or Satan's devising. The great enemy of man could not look on the blessedness of the company of Christians without trying to mar it. He must have some portion even within the enclosure of Christ's church.

Questions.

1. Why is honesty such a vital essential to life ?
2. What are the evils of perjury?
3. It is as bad to act a lie as to tell a lie?
4. Why is honesty so essential for the building of our own characters?
5. Tell about the evils of dishonesty in politics.
6. How do advertisements lie, and with what effects, for example in tobacco advertisements?
7. How honest should we be toward God?
8. What does Jesus teach about truthfulness?

Study the Scriptures

Mon.—Read Job. 27:1-6. Determined honesty.
Tues.—Read Ps. 15:1-5. Man loving God.
Wed.—Read Mt. 5:33-37. Honesty needs no bolstering.
Thurs.—Read Lk. 3:12-14. Practical honesty.
Fri—Read I Sam. 12:1-5. An honest official.
Sat.—Read II Kings 5:20-27. A grafter.
Sun.—Read Acts 4:32; 5:1-5. How honest are we?

CLEANSE MY HEART

Cleanse my heart, dear Father,
Make it be as free
As a calm wind blowing
On an open sea.

Give it strength of mountains,
Purity of snows,
Calmness of the twilight,
Fragrance of the rose.

Freshness of the dewdrops,
Melody of rain,
Daring of the thunder
Where a storm has lain.

—Helen Welsheimer.

THE SECOND IMAGINARY LETTER

This time it is from Zacchaeus, Commissioner of Taxes at Jericho, to Johanan, Collector at Magala.

Dear Johanan:—

You have made Zacchaeus a poor man. The half of all I had gathered these many years went at one stroke, and the rest seems likely to follow. It was your letter that did it, and I shall leave you to do the repenting for I cannot. I am too contented for any grieving.

You told me I must not miss seeing Jesus, but I nearly did. It was seven days ago when I heard that he had entered Jericho, and I made off to see the man who had made such a difference to you. But there was already a great crowd around him, and being smaller than most, and not in the way of having favors shown to me, I could not get near, do what I would. So I tried another plan. I ran on ahead and clambered on to the bough of a tree and waited there sure of a good view. I saw him in the distance. I watched him as he came near, and I thought to see him pass and leave me behind. He came within three paces of me and stopped. He looked me in the face and said, as though I were a friend, "Zacchaeus, make haste and come down. You must give me a home today."

Was I glad? I have asked myself, a hundred times why those words quivered all through me. But is it nothing, Johanan, after a long time to be treated like a man? He gave me his friendship. Outcasts must make friends with outcasts for we have no others, but what need had he of me?

I lost no time. I tumbled down from my perch and gave him the best welcome I knew how and turned to lead the way to our house. Then my trouble began. I had not gone twenty paces before I knew that something was wrong; and of course I should have foreseen it. The weather was changed, Johanan. The chatter of the crowd ceased. The light went out of men's faces, and I saw round me nothing but anger and contempt.

You will say that we have seen all that many a time before. Yes, we have; but if we had not earned it, you and I, at least we paid them back for it. But was I to drag **him** down into the mud I was in myself? It seemed as though he had lost all his friends at one stroke, and lost them all for me. Then the voices began again. They gave me all the usual names, but they were not aiming at me this time. "Going there to eat," said one; and I heard the answer, "Oh yes, he knows how to choose his table." "And his wine", said a third. He heard it too as well as I. I wondered whether he repented of having involved himself with me, and while I was wondering he drew a little nearer to me as we walked and said, "You will have room for these other friends of mine?" And he pointed to the young men who were with him. And I answered him. But I was at my wit's end and could no longer play my part. Indeed Johanan all my armor was gone. If I could have turned upon them and said:—"These men slander me. Publican as I am, my hands are clean"—but I could not say so. For once they spoke the truth when they said that my house was no place for him. I looked at him and my eyes were opened. Beside him we were all common and unclean. My ears were burning and my thoughts were in a maze, but still I found myself saying, "He must not come to my house in vain." And just as we reached the house, the light broke on me and I knew what to do. I turned at the porch and stopped. "Listen," I cried, "I will give half my fortune to the poor; and if I have defrauded any man of anything, I will pay him back fourfold." Then my tongue failed me, and I looked to him to see if he could help me out. I could not read his thoughts, but there was a smile upon his face, and I became content. He lifted his hand as though to bless my house and said, "Salvation has entered this house this day. Zacchaeus too is a son of Abraham." Yes, he said it, those are his words. He said I was not an outcast, and I have found, Johanan, that a son of Abraham may call upon the God of Abraham. "The Son of Man," he said—did he call himself by that name when you met him? "The Son of Man came to seek and to save the lost." Strange that I did not know I was lost until I was found. He came in and stayed with us. All I can tell you is that we shall never be the same again. Old as I am, I have begun again. He has gone to Jerusalem, where I fear he has many enemies. I have heard bad rumors, so tomorrow I am going to Jerusalem, for I must know.

About the money? We leave this house in a month's time. Zacharias, our old servant, will remain with us, for he is not willing to leave us, but the rest will go. I have gone around making restitution as I promised. It was not easy, but it was easier than I had expected, and I think I am near the end of it now. Some thought me mad, but they took the money and took it quickly, lest I should recover my senses in time. Some seemed to understand and were unwilling to receive so much, and some of them gave me the blessing of God and their tears. Old Issachar was nearly the occasion of my fall. He had over-reached me once, passing nineteen chests of balm when he had paid only on nine. So when my chance came, I got even. He came to ask for restitution but he offered none on his part. I was angry and told him we were no more than quits. He turned away and said, "Soon tired of being a son of Abraham, Zacchaeus, now your new friend is gone? I should have hurried and taken my chance while the fit lasted." I called him back. I counted out the money and I said to him, "I thank you Issachar for reminding me." And all the old bitterness went out of me. "For my new friend's sake, take the money and welcome; and may the great God be as kind to you as Jesus was to me." Peace be with you.

"LET'S ADVERTISE THIS HELL"

Bruce Barton writing under this caption in the American Magazine (New York for May) proposes that the evils of war be advertised widely as a means of preventing further wars. His theory is that people do not understand what war involves, and that an elaborate advertising campaign is the best means of making them realize what is involved. He suggests:

"That the next national administration reduce the total cost of the United States army and navy five per cent (exclusive of non-military activities of the War Department). This would make available an annual fund which would finance the following advertising campaign:

"1 full page each month in the leading weekly and monthly magazines, women's magazines, farm papers, and religious and fraternal magazines.. .... $2,500,000

"4 full pages each month in 1926 daily newspapers 14,560,000

"4 full pages each month in 12,212 country weeklies 30,000,000

"4 monthly half-hour radio programs 875,000

"4 full pages a month in the leading daily papers of London, Manchester, Liverpool, Glasgow, Edinburgh, Berlin, Vienna, Paris, Rome, Moscow and Leningrad 690,000

"In other words, a continuous, dominant, all-the-year-round campaign on war and peace, prepared by Americans for the American people, but reprinted in the newspapers of the principal European capitals as evidence of America's earnestness and willingness to back up her peace ambitions with self-education and hard cash."

In addition to showing the "devastating character of the next war" and the fact that no nation can "win" there would be a "conscientious attempt to educate the American people to a real appreciation of the problems of the other nations of the world."

Mr. Barton reminds his readers of the huge amounts spent for propaganda during the World War and questions why the government is not "justified in spending an equal amount in peace to help us to understand the Germans, the French, the Poles, and all the others, and to realize how important is their good will as customers?" After the rest of the world has been convinced of the sincerity of the American efforts for peace "provide an annual three-months trip to Europe for our whole Senate and House of Representatives, and then bring all the members of the English, French, German, Italian, and Japanese parliaments over here." As the campaign developed it would be possible gradually to get rid of all the statues of generals and admirals in public squares "until no war memorial would be left but the tomb of the Unknown Soldier. At that tomb the ruler of every country should bow his knee once a month in humble recognition of the wrong which so-called statesmanship, through the ages, has inflicted upon the defenseless masses of men."

Mr. Barton sums up his argument by saying that, from an advertising point of view, the present effort of the world for peace is ridiculous beyond description. . . The idea of permanent peace runs counter to all the primitive passions of humanity, yet we propose to establish the triumph of that idea with a few kindly old gentlemen, a piece of paper, a blotter, and a fountain pen. . . We utter pious speeches. . But when it comes to money we Americans spend one billion dollars as interest and principal on our debt (chiefly the cost of the last war), nearly one billion dollars in pensions and service to veterans of former wars, and more than seven hundred millions to the army and navy. But only a fountain pen for peace." —Information Service.

IT'S AN ECONOMIC TALE

In a recent book, "Russia and the Soviet Union in the Far East," V. A. Yakhontoff gives tables of figures supporting these and related statements: "For years the leading place in this (Chinese) trade was held by Great Britain. . . England remains, perhaps, the first. . . . But the tempo of the growth of Chinese trade with Japan and the United States seems to indicate that a change is coming." China is the arena of competition between Great Britain, the United States and Japan. . . " "Japanese goods are competing with those of England even in such domains of the latter as Australia, the Straits Settlements, and India." Also he says that Japan and the United States are forcing entrance into each other's markets in Hawaii, the Philippines, the Dutch Indies.

THE S. S. LESSON

Sunday, June 26.

Review

Golden Text—We know that to them that love God all things work together for good, even to them that are called according to his purpose. Romans 8:28.

Devotional Reading Heb. 11:4-11

Lesson I. God in Creation. All things must have had a Maker. This Maker is wise, intelligent, benevolent. The fact that there must have been a Creator cannot be denied. Things do not happen. Things do not follow one after another without a beginning and an end somewhere. There can be but one First Cause. The omnipotence of God must be assumed. This God may be known and loved by his creatures. The Trinity was present in the Creation.

Lesson 2. How Sin Begins. There is but one way for accounting for sin and that is in the disobedience of man. Sin is rebellion against God and so he cannot for an instance look with favor on it or its bearer. The whole race sinned and fell with the sin of our first parents, God provided a way whereby man might be redeemed through his Son and so again come into friendly relations with him. Man sinned of his own free will and it is of his own free will that he must come back to God again.

Lesson 3. Abraham was called from the multitudes of the earth's people because he was the most fitted to become the channel through whom the families of the earth were to be blessed. This means that he was one of superior character. Morover he was a man of faith. He believed God and it was counted to him for righteousness. The righteousness of faith is the only quality by which we may be pleasing to God. Added to his faith was obedience. He left Ur at God's command and journeyed as He directed.

Lesson 4. Abraham's Generosity. Relying on God he could well deal liberally with Lot. Lot was blessed because of his association with Abraham. The cause of parting of the two men was Lot's desire for advantage but Abraham's desire for peace. What seemed to have been the most advantageous to Lot turned out to be the worst for him. A choice in which God is not considered is always a dangerous choice. Abraham did not lose anything by his generosity.

Lesson 5. Isaac and His Wells. The life of Isaac was a comparatively uneventful one. He blessed the future by providing wells and in so doing also had the satisfaction of benefitting by his efforts. His was a life of peace. When his neighbors envied him, instead of fighting for his rights, he found another place in which to live realizing that the Lord had made room for all. He sowed the land and prospered. God renewed the covenant with him and nothing else mattered.

Lesson 6. Esau Sells His Birthright. Two brothers were different. One was a man of the chase, the other a cunning man. Esau had no realization of the signifiance of the birthright and let it go for a moment's satisfaction of his appetite just like many others, who ignore the better things, that they may enjoy the baser things for the moment. Jacob was far from perfect but he had an appreciation of the spiritual things that was lacking in his brother Esau.

Lesson 7. Jacob at Bethel. Jacob assisted by his mother had taken advantage of his brother Esau and as a result was a fugitive alone and distressed. His sleep was not restful one but God came to him in the dream that revealed how He was concerned about him. The angels were present. Too often, when we are in the wrong, it is God's angels that are following. Not that men deserve the care but because God is gracious to and has a part for them in His plans. Jacob was an imperfect person and for a long time he was still to be the crafty Jacob. Yet, Jacob the imperfect instrument was destined to have a large part in the spiritual development of God's people. Jacob's bargain with God shows his imperfection but it also shows that in Jacob's life God was to have a part.

Lesson 8. Jacob and Esau Reconciled. The meeting of Jacob and Esau with his 400 men seemed to give promise of something terrible. It did not turn out that way. Jacob tactfully indicated with his presents that he was prepared to be friendly. God had assured him a future and Jacob was a changed man. Esau also was changed. The presence of Jacob and his family won his heart. The lesson teaches us the worth of peaceful means in settling disputes.

Lesson 9. Joseph the Dreamer. Favoritism in the home led to trouble as it often does. The dream of Joseph was prophetic of what was to happen many years after the great wrong done to him by his brethren. The whole life of Joseph shows how God was providentially providing for the care of His people and the fulfillment of His promises concerning them.

Lesson 10. Joseph the Worker. In every situation in which he found himself, Joseph proved his worth by faithfulness, trustworthiness and faith in God. We here see that integrity in an essential part of character. Because God was providing for Israel Egypt was also benefitting. The faithful child of God is a blessing in the world to all with whom he comes in contact.

Lesson 11. Judah, the True Brother. The plea of Judah is one of the most eloquent in the Bible. Judah not only pleaded, he was ready to make sacrifices. His concern was of the deepest. His plea makes us think of our elder Brother who now is our advocate at the throne of God.

CORRESPONDENCE

(Continued from page 8)

17 the Naomi Circle of the Dorcas Society entertained the Ruth Circle in an afternoon party. A beautiful Missionary poem was read by Miss Mabel Wenger of the Eicher church.

March 29 a deputation of Bluffton College presented "In the Vanguard," at the H. S. auditorium to an appreciative audience under the auspices of the church. Miss Vivienne Musselman of Philadelphia, Pa. was with the group and presented the purpose of the Peace Association. Miss Musselman spoke also to a joint meeting of the Hi-Y and Girl Reserves on the following day.

On April 21-23 Superintendent Arnold Rinner and Joe Miller attended the annual council of Religious Education at Marshalltown, Iowa. They came back to us with good reports both speaking at an evening service.

May 1 we observed Holy Communion in charge of the pastor. A large number were present to partake of the emblems.

May 5 at the regular hour for the S. S. Teacher's Meeting our church planned and carried out a surprise for Rev. and Mrs. Elmer Basinger on the occasion of their Silver Wedding anniversary.

When Rev. and Mrs. Basinger entered the church it was practically filled with partakers of the festivity. A suitable program was arranged with Prin. Jacob Roth of the H. S. in charge. Rev. Welty of Donnelson gave the invocation. Rev. Miller of the Eicher Church and Rev. Pritchard of the local M. E. Church gave timely addresses while Rev. Boston of the Cottonwood Church gave the closing prayer. Arnold Rimer presented the couple with a silver gift after which Rev. Basinger responded. The music consisted of a few hymns by the congregation, a solo by Mrs. Allen Wenger and a violin duet by Carlos Basinger (son of Rev. and Mrs. Basinger) and Otto Sommer accompanied by Lynette Basinger (daughter of Rev. and Mrs. Basinger). Refreshments of cake, salad and coffee were served in the basement after the program.

Among the out of town guests were several of the members of the Donnellson church where the Basinger's have served for a number of years.

Among the closing activities of our Public School were the Girl Reserve luncheon of the H. S. given at the M. E. church. At this time the H. S. girls favored the mothers with a suitable program. Wilma Alston in charge and Mrs. Selma C. Sommer sponsor.

On May 7 the Camp Fire girls of the grades and high school, just recently organized, entertained their mothers at a very fine program after which refreshments were served, each daughter serving her own mother.

Rev. J. D. Graber of Dhamtari, India, former student of Wayland H. S. gave a masterful Commencement address. He spoke on the subject "Life's Dimensions." At this time twenty-two diplomas were granted.

May 8 the 4-B Class—a men's class of the Sunday School gave a splendid program honoring our mothers.

Church Correspondent, **Mrs. Selma C. Sommer.**

MARRIAGE

Williams—Godshall.—On March 26th, 1932, at his residence in Perkasie, Pa., church on Memorial Day, the Russel Williams of Line Lexington, and Miss Mary L. Godshall of Telford.

JOTTINGS

Last Sunday evening the C. E. Society of the Hereford church, Bally, Pa., rendered a program in the West Swamp church. Esther Bauman was the leader.

Last Sunday, Rev. Elwood Shelly substituted for Rev. Linford Folke in the Saucon, Pa., Mennonite church. He will continue preaching in the Saucon church until other notice is given.

For twenty-two years Bethel College has been conducting Summer Schools. This year's session opened June 3, the day following Commencement, and will continue until July 30. Various courses are offered by which students may obtain credits.

In the absence of the pastor, Rev. C. H. Suckau, the Christian Endeavor Society of the Berne, Ind., church had charge of the evening service last Sunday evening. The Bible Summer School of Berne, one of the most noteworthy in the country, according to latest reports has an enrollment of a little over 400.

The churches of the Eastern District take turns in conducting services at the Mennonite Home for the Aged at Frederick. The Second Church of Philadelphia is scheduled for June 12. The Home is delightfully situated in a farming country along a well used hard road. The Home guests are provided with every comfort in a splendid building with modern equipment.

A pretty Golden Wedding Anniversary was observed by members of the Zion Mennonite church, Dallas, Oregon, for Mr. and Mrs. Heinrich Schmidt, on May 8th. After the morning church service the group gathered at the home of the pastor, Rev. G. M. Baergen for a basket dinner. More than 100 were present. At 2:30 all entered the church for a program arranged in honor of the couple. Mr. Schmidt was born in Russian Poland and came to America with his parents in 1874. Mrs. Schmidt was also born in Russian Poland and came to this country a year later. They were married in South Dakota, in 1882, moved to Canada in 1894 and came to Oregon in 1916. They have nine children, seven of whom live near Dallas. There are also 38 grandchildren and two great-grandchildren.

At the 48th Annual Kansas-Nebraska Mennonite Sunday School Convention the following summary of the report was given: Out of 29 Sunday Schools reporting, 19 followed the Uniform Lesson Plan; 10 are using some combination of a graded and uniform plan; 17 of the schools using the Uniform Plan find it satisfactory, two not. Nine of the schools using a combination find it satisfactory, one not. Six of the schools reporting a combination merely vary the uniform plan by using some Bible History or Biblische Geschichte with some classes. Ten of the persons reporting do not favor publication of our own Sunday School Literature by the General Conference. Nine favor such a plan without reservations and five others with reservations. The following schools have been conducting a Teacher's Training Class since New Year: 1. Brudertal together with Johannestal; 2. Emmaus; 3. Gnadenberg; 4. Hebron; 5. Lehigh; 6. First Mennonite, Newton. They all report considerable interest and success. Two other schools report that they need such a course.

Among the things decided upon at the meeting of the (Old) Mennonite Mission Board held at Metamora, Ill., was an appropriation of $10,000.00 for the erection of a new orphanage in connection with the missionary work in South America.

Rev. Amos Eash, Chicago, Ill., a member of the Central Illinois Conference of Mennonites and a member of the Mission Board of that conference was the guest preacher at the First Mennonite Church, Philadelphia, Pa., two Sundays ago.

At the meeting of the Bethel Deaconess Home and Hospital Association of Newton, Kan., it was reported that the section of the plant devoted to an Old Folks' home has 35 guests although there are accommodations planned for only 29. Extra room has to be provided for these extra charges.

Friends in the vicinity of Newton, Kan., are informed that if a sufficient amount of clothing can be collected another shipment will be sent during the month of June to Canada for the benefit of the Russian Mennonites residing there. It is also requested that sufficient money be donated to cover freight charges. The clothing and money may be brought either to the Goerz Mill or to the Regier Loan Office.

The Annual Mennonite Song Festival was held in the Emmaus Mennonite church, three miles east and two miles north of Whitewater, Kan., June 5. There was a morning and afternoon program. During both programs there were numbers presented by the combined chorus of men and the combined chorus of women. Each church partcipating had a place on the program of the festival.

Dr. J. E. Hartzler, former president of Witmarsum Seminary, writes that his work as a visiting professor at the Amercan University at Beirut, Syria, has ended with June 1, and that he will go directly to Vienna to meet lecture engagements with the Austro-American Institute of Education June 28 to July 4. He will then start for home stopping in Berlin. He expects to arrive in New York July 15. While in the East Dr. Hartzler has traveled extensively in Bible lands.

At the meeting of the Mennonite C. E. Union, held in the Deep Run, Pa., church on Memorial Day, the society of the West Swamp church received the banner for attendance. The following officers were installed: President, John E. Fretz, Lansdale, Pa.; Vice President, Eleanor Temple, Germantown; Recording Secretary, Hulda Myers, West Swamp; Corresponding Secretary, Dorothy Swartley; Line Lexington; Treasurer, Arthur Landis, Quakertown; Mission Secretary, Mildred Myers, Perkasie; Intermediate Superintendent, Mae Latshaw, Bally; Junior Superintendent, Mary E. Hunsberger.

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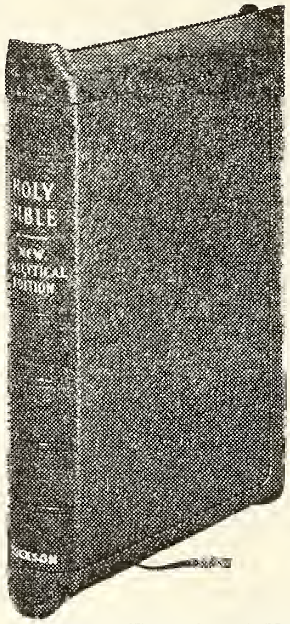

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II CORINTHIANS 3:18

18 But we all, with open [unveiled] face beholding as in a glass [reflecting as a mirror] the glory of the Lord, are changed [transformed] into the same image from glory to glory *even* as by the Spirit of the Lord.
Ro. 8.29; 1 Co. 13.12; 15.49; 1 Ti. 1.11.

PHILIPPIANS 3:11,12

11 If by any means I might attain unto the resurrection of [from among] the dead.
Lu. 14.14; 1 Th. 4.16; Re. 20.4-6.

12 Not as though I had already attained, either were already perfect: but I follow after [press on,] if that I may apprehend [lay hold on] that for which also I am apprehended of [I was laid hold on by] Chrīst Jē'-sŭs.
1 Ti. 5.12; He. 12.23.

Facsimile of type showing corrected renderings in brackets; also the references following each verse.

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VOL. XLVII BERNE, INDIANA, JUNE 16, 1932 No. 24

EDITORIAL

The evolutionist can make a rattle of a noise with a piece or two of old bone. When he finds a small portion of a skull in an out-of the-corner of the earth he must proclaim it from the housetops and seriously inform the world that a crisis in the scientific world has been reached, especially if this bit of a skull happens to have a part of the misshapen head of an idiot. The discovery, he may tell you, marks a closer kinship to the ape than was hitherto suspected. There was the Java Man. He is supposed to have lived in that humid island, where everything that dies rots faster than anywhere on earth, a couple of million years before Adam and therefore so much nearer to ancestor monkey. Perhaps it is very impressive to some minds that the modern world has in its possession a portion of the skull of this Java Man. Personally we are not so very enthusiastic about robbing grave yards and then keeping the bones for souvenirs. Yet, some one always turns up who is ready to take the joy out of life. He is never happier than when he is throwing the monckey wrench into the machine. (The spelling differs a little from the monkey of the evolutionist because Mr. Monck, the inventer, was a regular fellow instead of a "Monk".) Well, we let out the secret. The wrench thrower, a celebrated scientist, now comes forward to tell us that the Java Man was no man at all. He was a woman!

Well! Well! Well! Poor old Mrs. Java! You have had to masquerade so long as a man that it must be a downright humiliation, if not a terrible shame, to be compelled to throw off your garments of male make-believe and assume the role of a very proper and modest female. If they could only have made a half-monkey out of you instead of a woman our very learned scientists would be happier.

Those who are forced to send out the S.O.S. are frequently the ones to whom the thought of such a thing was strange but a little while before. The realization of the need of making such an appeal often comes like a clap of thunder out of a clear sky. Very often the S.O.S. loses itself unheard or unheeded in the vastness into which it is sent. We have no apologies to make concerning the S.O.S. which the publishers of The Mennonite are compelled to send out. The storm has come and we are weathering it but there is no certainty as to how long we will be able to endure in this depression. If our constituency fail us we must fail.

There is nothing so necessary to the life of a church as its publications. They are not intended to be money-making ventures, though they manage to pay their way as they go when times are normal. It has been the pride of the Publication Board to report well concerning their charges to the meetings of the General Conference. Now, however, we find our publication business crushing under the mill stones of too much business carried on the books and too little business coming in. The pity of it all is that the condition of the Publishing House is not the fault of the management. Subscriptions that are due remain unpaid. If these were in large amounts there might be some excuse for the arrears but, even in hard times, no one would be very much embarassed by paying the amounts that are charged against individuals. The Mennonites in whatever community all over the earth they happen to be have gained for themselves the reputation of meeting their financial obligations without fail. We know of churches in which those who didn't pay their debts were excommunicated. It is indeed a sad state of affairs, even in periods of depression, when our own church interests have to complain that they cannot collect what is honestly due them from their own people and, it is sadder still when we have to realize that unless these outstanding subscriptions are paid we will be sadly crippled or else be compelled to shut up shop altogether. There are a number of ways in which we might be of greatest help to the Book Concern, which handles our editorial interests. The Manager tells us that if every church and Sunday School in the General Conference would purchase their supplies from the Book Concern the storm could easily be weathered. By supplies we mean Bibles, books hymnals, special services and all other kinds of Christian literature. We wonder how any church could be so thoughtless or so disloyel as to ignore the Publication House of its own denomination when it goes somewhere else for its supplies that may be as easily and as cheaply supplied by our own house. Let it be remembered that the Mennonite Book Concern is prepared to supply its customers with any kind of literature published anywhere in the world at the market price. The Manager also states that if all the Sunday Schools of our Conference ordered their next year's supplies through the Book Concern before the first of November the Concern would be on its feet. With such an appeal we hardly see how any one or any church or Sunday School connected with our General Conference can continue to ignore the appeal. The management has sent out his S.O.S. to all the churches for a special collection to meet the present emergency. We wonder if it would not be downright cruelty to disregard this appeal, or would it be self-destruction?

BAPTISM AND PERSECUTION AT JANJGIR, INDIA

By Martha Burkhalter.

Last Sunday Dasharam was baptized in our church by Bro. P. W. Penner. The church was full. The meeting had begun when I noticed that several men were standing in the doorway. I went to the back of the church to make room for them to sit down. I noticed that they were men from Dasharam's village, and also a Brahmin from a nearby village. I was surprised to see Dasharam's father with them. I wondered why they had come, whether it was only to watch the baptismal ceremony or whether they were going to cause trouble. I made room for them to sit down on some benches. All the men but Dasharam's father bowed and sat down. He growled and frowned and refused to sit down on the bench. He sat down on the floor by the door. But after a while he got up and sat down on a bench too. He seemed very uneasy and nervous. After Scripture reading and prayer we sang several songs and the offering was taken. I noticed that one of the other men put in a rupee into the collection bag. Before he dropped it in he waved it in front of the deacon who was taking up the collection to be sure to let him know what he dropped in. That made me think they came in a friendly spirit. Brother Penner then called Dasharam to come forward. After asking him a few questions which Dasharam answered, he asked him to repeat the Apostle's Creed which he did in a loud clear voice. I looked back and there I saw the father of this young man weeping. He wiped his eyes with his scant dirty loincloth. As Bro. Penner proceeded, he got up and walked out. Soon we heard him weeping very loudly. He wept as one does for a loved one at a funeral. Many eyes were wet with tears. Can we understand the emotions which shook that man? By Hindoo and Brahmin law he could no more eat with his son nor give him shelter in his home. In the darkness of his mind the son had become an outcaste. Had not his religious teachers taught him that? Yes, it must be true. Love and anger mingled in his breast and shook his frame until he was beside himself. He could stand this no longer. Several of the men went out to him and they consulted together what to do next. They went out of the church compound and sat down by the gate. What they were plotting to do we did not know then.

In the meantime the angels in heaven and believers on earth were singing and rejoicing that one lost soul had turned to God and found salvation through Jesus Christ. "Ring the bells of heaven! Spread the feast today! Angels swell the glad triumphant strain. Tell the joyful tidings, bear it far away, for a precious soul is born again." Before we left the church over a hundred Indian Christians, our brothers and sisters in Christ, and the missionaries, stood before the altar and partook of the Holy communion, administered to us by Bro. Penner. It was a happy, blessed day for the church at Janjgir, India.

After the services we shook hands with our new Christian brother and wished him God's blessings. Brother Unruh told him to go to his father and tell him that he still cared for him and loved him. As we were walking out of the church one of the men from Kirit came to me and said, "Is it finished now?" I said, "Yes, the services are over. I am glad you were here." The expression on his face had changed. He did not look friendly. As we walked out of the church to where Dasharam's father sat, the latter stood up and as soon as his son came near him, he grabbed him roughly by the arm and as he did so three or four other men jumped at him. and began to drag him away right in front of our eyes. It all happened so quickly and took us so by surprise that it took a few moments for us to collect our senses. They were dragging him down the road to a place where they had left the cart. Many of our school girls who were standing around began to weep. They said, "They are taking him away. Why do you let him go? What will they do with him?" In another moment they were all running down the road. The men were treating our new Christian brother roughly. He tried to get away. But they held him tight as they dragged him along. Men on all sides of him. One held him by the collar of his new white shirt. Several were holding his arms tight. Finally they stopped. Were they going to throw him into the cart and ride off? Soon a large crowd of school girls and men and women were surrounding them and they could go no further. We told them they could not take him away by force. They argued for a long time. but they did not again lay their hands on him. After several hours they went away to their villages. Again we thanked God that He had given us the victory through our Lord Jesus Christ. Will you not remember this Christian brother in your prayers that he may stand firm and that he may become a living witness for Jesus Christ? Let us pray that he may win especially his father and mother. There are several others in Kirit, Dasharam's village. who have expressed their desire to become Christians. One man, Sheoprasad, has written a letter stating that he believes on Jesus Christ and that he wishes to be taken into the church. Can you see how hard it will be for him to come now? Satan will double his forces to prevent another one from being able to take baptism. The last words the men said to me as they walked away were, "When you came to our village we allowed you to go into all the homes and talk to the people and teach them your religion and your songs. But now we will not let you come again. We will not let you set up your tent. We will not let you set down even your drinking cup!"

Shall we then let Sheoprashad, who has also expressed his faith in Christ, alone, among the ravening wolves? I wish that one hundred in America who believe in intercessory prayer would bind themselves together to pray for this young man and his family, until the day they hear that he with his family have been baptized and become members of the believing church, which is the Bride of Christ. They need our prayers. Oh, how they need our prayers!

"The effectual fervent prayer of a righteous man availeth much."

MENNONITE SONG FESTIVAL AT EMMAUS, WHITEWATER, KANSAS

An ideal spring day and good roads brought thousands of people to the wonderful church community at Emmaus, Whitewater, Kansas, for the annual Mennonite Song Festival. A wonderful hospitality by the Emmaus church and the ideal spirit of fellowship demonstrated by the different musical organizations and churches made the festival a decided success.

Five hundred singers from twenty-seven churches, within a radius of one hundred and twenty miles, came to praise and glorify the name of our heavenly Father in song by either rendition of choir, chorus, quartet or octet. The different groups sang alternately at the tent and at the church thus enabling every one present to hear all the numbers.

The large audience which accompanied the choirs was seated in a large tent and the new church building. Both places were filled to capacity.

A business meeting of the different choir directors took place in the church between the afternoon and evening session of music. At the meeting plans were made for the coming year. Mr. J. W. Unruh. Newton. Kansas. presided. The minutes of the last year's meeting were read and approved. Next followed the election of officers. The officers of the Song Festival are: Pres., J. W. Unruh, Newton, Kansas; Vice-Pres., Herbert Stucky, Moundridge, Kansas; Sec-

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retary, I. H. Balzer, Hillsboro, Kansas; Treasurer, Weldon Rupp, Moundridge, Kansas. Newton First Mennonite Church extended an invitation for the coming year.

During the business meeting visitors had an opportunity to mingle together, meet old acquaintances, visit with friends and relatives. Many people brought picnic dinners and many families grouped together for a family picnic reunion. Due advantage was taken of the nice trees and lawn that the church owns for the visits and lunches.

Much credit is due to the hostess church and the officers for the orderly and well directed manner in which matters were handled.

PART OF THE REPORT FROM LAME DEER

By R. Petter.

During the year five Indians were baptized in Lame Deer, besides one of the government employees and his wife.

On Thanksgiving Day we had our usual service and a dinner contributed by the Indians and mission workers. Our co-workers from Busby and Ashland, also quite a number of Busby Christians were present and we had a blessed day. Unbeknown to me the occasion was also to thank God for the 40 years of mission activity God had granted me among the Cheyenne. Mrs. Habegger had baked a large cake for the occasion, set it on a table before me, lit 40 candles on it and made appropriate remarks expressing the wish that God grant me further strength and joy to finish the special task set before me: the translation of the New Testament. The man of whom she spoke felt mighty small before God and before men.

The work of translating was much interrupted during the first half of the year, so I was very thankful to be able to work less hindered during the last months of 1931. Now the two Epistles to the Corinthians and the Galatians are in Cheyenne, and I have started the first chapter of the Ephesians. Impossible to tell when all shall be finished, as much depends on how undisturbed I can work, and there are ever many other duties calling my atention. However, Mrs. Petter does her utmost to relieve me from them in order to hasten the completion of the Cheyenne New Testament.

I must not forget to report a trip to the Salem Indian School, at Chemawa, Oregon. In the first week of last September, while I was in Kettle Falls, I was notified by wire that about 30 Cheyenne boys and girls from Montana were on their way to that Indian school; could I possibly meet them at the train in Spokane? It was not feasible, but I felt it was a part of my mission duty not only to visit the children there, but especially bring them in contact with Rev. Franz of the Pratum Mennonite church. The more so because most of the boys and girls had attended our religious services here at Lame Deer, four of them belonging to our church and one boy having already been prepared for baptism. Thus, part of our mission field had become suddenly transported to Oregon, in close vicinity of a Mennonite church!

My trip there and the subsequent letters of Bro. Franz showed that it was God's leading that those Cheyenne children went to that far away school instead of a nearer one, as there our mission influence is furthered by Bro. and Sister Franz, who, with their church, take a real and active interest in the Christian welfare of those Indian children. Thus, as it were, we have a filial mission field there and you have faithful mission workers in the persons of Bro. and Sister Franz.

The Cheyenne children were glad to see "Zessensze" (my Cheyenne name) and they all grouped around me, even the Catholic ones. The superintendent and his employees received me very friendly. My time was too limited to visit the Salem or rather Pratum Mennonite church, but I was thankful and glad to have a good visit at the home of Bro. Franz, where I happened to also meet Missionary Isaac and his wife. A few weeks afterwards Bro. Franz started religious services at the Chemawa school for the Cheyenne children and had the joy to baptize the boy who had been previously instructed by Mrs. Petter. For Thanksgiving Day the Pratum church invited the Cheyenne boys and girls to their service and dinner at the church, treating them royally. Letters came here to the parents telling them what a glorious "time" they had at the Pratum church. Since then Bro. Franz has had meetings with those children. For Christman his church people collected fruits and nuts and what not and brought them to the children. So they write to us.

I am sure the Mission Board and many of our mission friends would be glad to read a direct report from Bro. Franz himself and pray that God bless his efforts.

While in Salem I was greatly pleased to again meet my dear old friend and brother, Rev. John Roth, of Whitewater, Kansas. We talked together of the old "Schweizerheimat" and the Kingdom of God. He is a servant of God of deep Scriptural knowledge and I delighted with him to "swim over the depths" of God's Word and our common faith! And that is what missionaries on furlough should experience, rather than be hurried from one place to another to "speak" instead of retreating to commune with men of faith, thus imbibing new spiritual strength without which the strenuous work on the mission field is not possible.

And now for this new year may the blessed mission work entrusted to our churches, Missionboard and mission workers prosper in the sheltering place of the Most High and abide under the shade of the Almighty!

SATAN

This is not a very pleasant subject and to some, perhaps, too old and out of date, "Resist the devil and he will flee from you." If Satan can only get us to deny his existence he leaves us pretty much alone. Scripture and Christ throw a very serious responsibility upon those who deny it. Usually, those who deny his existance also deny the Deity of Christ. God's Word plainly teaches that he exists. We can tell the personality of anyone by the attributes, power, work and acts attributed to him. God's Word alone can give us the proper information, in regard to the Devil, the old Serpent, as to who and what he is. "Be sober, be vigilant because your adversary, the devil, as a roaring lion, walketh about and seeking whom he may devour." (I Peter 5:8). An adversary means a foe. Our foe and God's foe. He is also our accuser, the great dragon, the old serpent, called Satan which deceiveth the whole world. He and his angels were cast to the earth. "And I heard a loud voice crying in heaven, now is come salvation and strength, and the Kingdom of God, and the power of Christ; for the accuser of our brethren is cast down, which accused them before God day and night. (Rev. 12:3). He will continue to do so until he is cast down forever.

In Matthew 13:39 we are told that the devil is our enemy. The good seed was sowed by the Son of Man, and the tares by the enemy, the devil. In 2 Cor. 11:13-15 we are told of Satan's works. "For such are false apostles, deceitful workers, transforming themselves into apostles of Jesus Christ, and no marvel, for Satan himself is transformed into an angel of light. So the devil does not only go about, as a roaring lion, seeking whom he may devour, but has the power to transform himself into angels of light. Then the deceitful teachers, who pretend to be the apostles of Jesus Christ, and Satan will not so easily be recognized. But God has said they are ministers of Satan.

In John 3:3 we read of the Kingdom of God and Matthew 12:26, the kingdom of Satan. They both have a kingdom. In Matthew 25:31 we read, "The Son of Man shall come in His glory and his angels with him," and in Rev. 12:9, "Satan was cast out and his angels with him." They both possess angels. Rev 1:18, Christ says, "I am He that was dead and behold I am alive forevermore." Rev. 20:10, we are told the time will come when Satan's power will be taken from him and he and the beast and the false prophet are cast into the lake of fire and tormented forevermore. God is to live forever and ever and Satan, too, will live forever and ever but not in the same place.

He is a personality with power, individuality, motives, spirits, ministers and a kingdom in which to work.

The origin and fall of Satan from heaven is very dimly revealed to us. God has told us very little of his origin or his fall, in His word. But he has told us what to expect of Satan now. God has told us beware of him, and the rest we shall know in the hereafter.

Matthew 16:21-23 we see God's way of addressing Satan is often by speaking to the person he is indwelling or influencing at the time. When Jesus told his disciples about His going to Jerusalem and He would suffer and be killed and the third day would rise again, Peter said, "No it shall not be so." Jesus said unto him: "Get thee behind Me, Satan." It is always Satan, who tries to make us believe we shall not have to suffer or die an eternal death. But we may be like Peter, not know that it is Satan at the time.

Let us know turn to Ezekiel 28:11-15, "The word of the Lord came unto me saying, "Take up a lamentation against the king of Tyrus and say unto him, thus saith the Lord God." Thou hast been in Eden the garden of God. "Thou art the anointed cherub that covereth." Thou wast upon the holy mountain of God." "Thou wast perfect in thy ways from the day of thy creation, till iniquity was found in thee." Now we know from the context, God was not addressing the earthly king of Tyre, but Satan who was behind the throne. For no king of Tyre was ever in the garden of Eden, etc., nor perfect when created. So Satan was not created, but whatever that being may have been, fell. So God did not create Satan, but became such through his fall.

In Isaiah 14 we are told why Satan fell, and is called Lucifer, son of the morning. Isaiah 14:12, "He shall be brought down to tell and they that see him shall say: "Is this the man that made the earth tremble and did shake kingdoms and that made the world a wilderness and destroyed the cities thereof?" (V. 15), "What caused thee fall?" "Tell us." "Pride." "For thou has said in thine heart, I will ascend into heaven." "I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High."

So we see that Lucifer was not, at first, the prince of the world and he did act in subjection to Almighty God. But he changed. He was puffed up and fell from heaven. Luke 10:18. Like the angels who kept not their first estate. Jude 6th verse. Was his origin and fall, the time that may have elapsed between Genesis 1:1, when "God created heaven and earth," and Genesis 1:2, when, "The earth was without form and void, and darkness was on the face of the deep"? It may be so, but our business is not to speculate too far, but to accept the truths, in Scripture and act accordingly. Jesus, Himself, calls Satan the prince of the world, cosmos, a mass of humanity alienated from God and hostile to Christ.

Now whatever Satan was originally, he now is our enemy, our accuser, our adversary, and he has power to do many things against God and man. He will retain this power until the "Smiting stone" of Daniel stops him and destroys all kingdoms ruled by him, though through man. He has ruled in the hearts of many kings and in all the ungodly kingdoms today. He will continue to rule until the time strikes for their power to end. God says, the world of mankind "will grow worse". There will be violence, also greed and false Christs and false teachers and because iniquity shall abound, the love in many shall wax cold. (Matt. 24, I Tim. 3 and 4), "Many will not endure sound doctrine, but will take unto themselves teachers having itching ears." These are God's instructions to us.

The Day of the Lord cannot come until these things come to pass. Until there comes this falling away, first. (2 Thess. 2:3), "He who is in us is greater than he who is in the world, and he in the end will destroy the last enemy."

One thing Satan does today is, he tries to keep the people away from coming to Jesus, that they may be saved. "Ye will not come to me that ye might not live." (John 5:40). He tries to hinder the Christian's growth. He gets God's children to disobey God. He puts the leaven of false doctrine into the gospel meal and may he speak ever so nice of Christ.

I Timothy 4:1-2, "Now the spirit (God's) speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seductive spirits and doctrines of devils."

In Luke 11:24-26, we read of the "unclean spirit", "seven other spirits more wicked", etc.

God has messengers and Satan has helpers. The word "angel" means messengers. There are heavenly messengers of God and messengers of Satan. Satan also has demons, false beast, false prophet and dragon, sometimes called the "Ungodly Trinity". Some of Satan's helpers are called children of the wicked one. "Ye are of your father the devil and the lust of your father ye will do." "He was a murderer from the beginning." "He is a liar and a father of it." John 8:44.

Matthew 25:41-46 tells not only the final doom of Satan and his angels, but of all who refuse the Christ of God the King of Kings, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

Rev. 20, we read of Satan's final doom. His various names, Dragon, Old Serpent, Devil, and Satan. We know that he is also called "Lucifer" and the "Wicked One". V. 7, "And when the thousand years are expired Satan shall be loosed out of prison for a little season, and shall go out to deceive the nations, which are in the four quarters of the earth," for a battle.

Then he is cast into the lake of fire with his two chief helpers, the beast and the false prophet. There he and they and all who are his are to remain forever and ever.

You say, "This is a figurative speech, it is only a picture." If God here uses figurative language to convey a truth we can plainly see, it is a very unpleasant truth, but it should not keep us from knowing the truth, just the same.

J. J. Friesen.

CORRESPONDENCE

Gotebo, Oklahoma. May 22, 1932. Dear Friends:—The southwest asks to be heard! You have heard of the depression, I presume. Perhaps some of you have been affected by the monster, others may have had to wade through it —be calm, we are right in the middle of the deepest part of it and the shore seems miles away. Eggs are 7 cents per dozen, butterfat 10 and 12 cents per lb. and the pastures are drying up and no rain in sight. Well this will be changed soon. The Indians had their tom-toms out night before last and belabored them mightily and if the rain god does not come across with an inch or two right soon "we all", well we'll have to wait until the rain does come.

Some of you may think that with "Alfalfa Bill" Murray as governor here ought to be a veritable "Utopia." Well, let me tell you most of us breathe a sigh of relief when he goes off on one of his I-want-to-be-President-jaunts, and many of us wish that he would forget where the fair state of Oklahoma is located.

On the other hand the work in our little church has been wonderfully blessed. On the 24th of April we were able to take 15 young souls into our church through baptism. Previously we had taken up 5 through action of the church, from another denomination. An increase of 20 members this year. For two years death has evaded our community and the stork was no sluggard at all. On the same day when we had baptism, which was administered by Rev. Froese from Carnegie, we also had Communion with about 75 members present.

Despite reverses in our economic life we have received abundant riches in our spiritual life and according to Christ's own words that's after all the greatest thing to strive for.

Some early barley and volunteer oats are being cut at present. Some cotton is up. In other places it is too dry to come up. With greetings to all,

Henry Hege.

TOURING EXPERIENCES

By W. F. Unruh

The first day after we had set up our camp at the village Mizda several men from a neighboring village Patchari came and asked for help. A two year old boy had fallen into the fire. I was not in the camp at the time and so I went the next day, Sunday, after the church services. I expected to go and put some salve on the wound and come right back. When I got there I found that the accident had happened a fortnight ago. The child had warmed himself over a coal fire and had fallen over into the fire. The wound covered almost his entire chest and abdomen, his upper arm and one thigh. When I saw the wound I was almost scared stiff. I did not know what to do. I could hardly keep my tears back. The people had plastered some native medicine on when the accident happened and that was still on. The wound was so stinky and foul it almost knocked a man faint. The burned skin was rotting and under it was a terrible mass of puss. I finally decided that although I was not a horse doctor I could take ten times better care of that wound than those people did and so I went to work. I prepared some chlorine water and washed the wound taking off the plaster where possible, the rotten skin coming along of course. In this way about half of the wound was cleaned. The rest I could not take off because it was too painful for the child. I put on Zinc Oxide and cycled back to camp. That afternoon I rode to Birra and called Dr. Ella Bauman up over the telephone for advice and for a prescription. I took the medicine at Birra that I needed and went back. That evening after supper we went again and dressed the wound as best we could. In two days all the old skin was off and we had a clean wound. If you can imagine a two-year-old boy with his chest and abdomen and thigh and upper arm skinned you can imagine the sight. The very sight of it gave me a pang in the heart. The child responded nicely to the treatment, ate and slept well. When the parents saw the improvement they were over-joyed. The old grandfather one day put a rupee into my hand with a smile of gratitude that was worth ten times more to me. For about two weeks we went to that home every day to dress the child's wound and by that time the skin was beginning to grow. During the last several days I let the parents do all the work, so that they would know how to take care of the child when we would leave camp. For several days I did not go, to see whether they could handle the situation themselves. When I went again I found that they had managed very nicely and that the wound was much better. During all this time I paid for the medicine. When we had to break up camp I told the people that they knew very well how to take care of the child now, and that they should now be very faithful and when the medicine would run out, they should go to Birra for more. They promised they would. I left medicine for two days with them and went home. About a week later I called up Birra to find out whether they had come for medicine and how the boy was getting along. No one had come for medicine. We are wondering how the child may have fared. When we went to the home to take care of the child we took the opportunity to teach the people about Jesus. We used some large Sunday School pictures in our teaching work. One day they asked for one of the pictures. We thought to give them a better idea of who Jesus is we would leave a picture on the wall. The next day when we came to the home we found that they had smeered syrup on the face of Jesus. They had worshipped the picture like they worship their idols. We had explained to them very carefully, we thought, that this was not an idol, only a picture. Nevertheless we met with this disappointment. Still we decided to leave the picture on the wall because it will surely be more inspiring and uplifting to worship the picture of Jesus than the ugly idols which they have.

The Price of Becoming a Follower of Jesus.

About a fortnight ago a young man by the name of Dasharam came to our compound. When he was asked why he had come his answer was that he had come to become a Christian. He is from a village by the name of Kirit where we had one of the Bible School student camps. Under the direction of Miss Burkhalter a number of Bible School students taught and preached in that village for about three weeks. Dasharam was touched by the Gospel and decided to become a follower of Jesus. He did not say this openly at the time. He told this to one of the students confidentially one day. We did not know how much stock to put into his word, but when he came to the compound and asked for baptism we knew that he was really in earnest about it. He wanted to be baptized at once but we thought it was wise to teach him a few things before we would baptize him, such as the Lord's prayer, the Confession of faith, the Ten Commandments and a number of songs. Almost every day he would say, tomorrow please baptize me. Several members of our church were of the belief that he should first go back to his village and make his intention known and then come back and receive baptism. The boy said he would not go back for some time. So our Pastor sent a letter to the owner of the village by special messenger saying that Dasharam had eaten with the Christians and that he had become a follower of Jesus and that he would be baptized next Sunday. Even this did not satisfy our church members. They insisted that he must go in person and tell his parents and the villagers that he wanted of follow Jesus. The boy did not want to go. Finally he consented. Several of our young men were to go with him. They were just about ready to start when Dasharam's father and about eight other men arrived at our house.

(To be concluded.)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

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A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR

June 26.

How Does Christ Meet the Needs of the World? Acts 4:1-12.

The unbelieving world has never acted kindly toward Christianity. In the primitive church the Jews objected to the preaching concerning Jesus and the resurrection from the dead. When the Apostles did not heed them they put them into prison. Enemies of Christ foolishly think the kingdom will come to naught by objecting and persecuting the propagators thereof, but history shows that such persecutions only tend to scatter the flame of high enthusiasm. "The blood of the martyrs has always been the seed of the church." On the following day the Apostles were brought before Annas, Caiaphas and his company gathered at Jerusalem and asked "By what power, or by what name, have ye done this?" Peter, as the spokesman for the Apostles, replied courageously at some length. Among other things he said, Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole." The world of science and sometimes the world of unbelief would today rob Christianity of all value, attributing everything to natural scientific and psychological influence, making religion a mere superficial superstition. We are recognizing the truth today like never before that "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Consider the many ways in which Christ meets the needs of the world. There is the world's need for health. No one appreciates health fully until they have lost it wholly or in part. So many lives are furnished with but broken bodies. In China we are told that due to the fear of evil spirits, drains are built crooked so that the evil spirits cannot find their way through, and such drains are easily clogged and the inevitable result is filth, disease and sickness. Medical missionaries play a large part in the evangelization of any country. We have able, consecrated missionary doctors but need new recruits to reinforce those coming on furlough. In China there is one trained physician to every 300,000 people while in the United States there is one to every 650 people.

We believe Christ is concerned with the world's need for food, clothing and shelter. In fact, one of the tests of discipleship is in respect to our care for those in need: "I was ahungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." The world is hungry for a little bit of love. Not only on the mission field is there opportunity for such help, but right at home in our cities. A certain church has been feeding the hungry for the last 37 years. They believe in feeding the body as well as the soul. A man in the bread line last summer was heard to say, "It's the only place in the city where they treat you decent." That church spent over $50,000 in one winter feeding hungry people. It is worth while.

Surely Christ has a message for those who need education. He who said, "I am the Truth" desires that His own may be able to read and write and be delivered from superstition, ignorance and fear. In China alone there are forty million children without any means of education. That does not include those who are mature who ought to also have education in order that they may have their rightful share in carrying on a democratic government. It is estimated that one out of ten adults in China is literate. What a task and a challenge.

The greatest need the humanity of the world has today is, however, not health, food, clothing or education but it is a religion which will give them a new hopefulness, one which will save their lives and souls. Jesus has given to the world above all things an appreciation of personality, like none else Jesus is teaching us the appreciation and recognition of human worth, and good-will among all men. "I came that they might have life and that they might have it more abundantly," He said.

Questions

1. Are man's wants his essential needs? Do we really need all we want?
2. What are some of the causes which have given us more material satisfactions than the Orient enjoys?
3. Which has the greater contributions to make to the world: the West with her material goods, or the East with her more intense religious nature?
4. How great is the world's need for medical treatment?
5. How great is the world's need for education?
6. What kind of work are our mission stations doing?
7. What is our individual responsibility in answering these needs?
8. In what way is Christ able to satisfy all man's needs?
9. How can the world be best evangelized?

Study the Scriptures

Tues.—Read John 3:16. Salvation for the world.
Mon.—Read I John 5:19. A lost world.
Wed.—Read Matt. 5:1-12. Need for teaching.
Thurs.—Read Acts 8:26-21. Need for guidance.
Fri.—Read Acts 3:1-11. Need for healing.
Sat.—Read Rev. 5:1-6. Need for peace.
Sun.—Read Acts 4:1-12. Christ, the All-sufficient.

Thine arm, O Lord, in days of old
Was strong to heal and save;
It triumphed o'er disease and death,
O'er darkness and the grave.
To Thee they went, the blind, the dumb,
The palsied and the lame,
The leper with his tainted life,
The sick with fevered frame.

Be Thou our Great Deliv'rer still,
Thou Lord of ife and death;
Restore and quicken, soothe and bless
With Thine almighty breath:
To hands that work and eyes that see,
Give wisdom's heavenly lore,
That whole and sick, and weak and strong,
May praise Thee evermore.
—Plumptre.

SOME NEEDS IN OUR CHINA FIELD

The Chinese mission would like to have you get acquainted with our Chinese workers. We would like to have you "adopt" one of them, providing his salary and praying for him.

Below are a few typical workers. (Following Chinese custom, the first name is the surname and the rest given names.)

Evangelist

Li Kan T'ing (pronounced, Lee Gon Ting). We are in a mass meeting, Christians and non-Christians. Special evangelistic services are being held and the Tamingfu church which seats 1200 is filled to capacity. In the audience somebody starts talking, general confusion follows in that vicinity and the preacher is losing the attention of the congregation.

Suddenly a man in the front of the church arises. He is tall, rather venerable in appearance and stands with the support of a cane. In his right hand is a hand bell which he proceeds to shake vigorously for a moment. Then he warns the people to be quiet and pay attention to the important things being said by the preacher.

This is the picture that comes to my mind when I think of Mr. Li, for the man who stood up and rang the bell is no other than he. An evangelist, he is, who in spite of being elderly can walk his 15 miles and preach with vigor. Very devoted and taking a fatherly interest in Christians and non-Christians, he has the respect of all. He is a true friend of the missionaries and a servant of God.

Biblewoman

Sung Pei Yü (pronounced Soong Pay Yü). Mrs. Sung has spent twelve years helping with house work in missionary homes. During this time she learned to read, became converted, and now loves to talk about the gospel. Recently she was employed as a Biblewoman and Miss Fast has this to say about her:

"It is most interesting to see her fervor and interest and enthusiasm, which never goes down. Never a question, where shall they go or when. It's self-evident that you have to be on the job always. It certainly does one good. She presents the gospel in her simple way with such a radiant face, so overbubbling and so sure of what she presents. It is a joy to see her.

"I certainly had to laugh when I took her picture. No matter how hard we tried to make her smile, she told us in her decided way, 'I won't smile, see if I can't keep sober no matter what you say.' Last spring she was so active she couldn't sit still a minute. After she was back from a preaching place and while I read with the teacher, she called for my stockings and mend she would."

Hospital Assistant

Ku T'ung Ch'ing (pronounced Go Toong Ching). Mr. Ku is one of our own products, a young man who was educated in our own schools and supported by the mission when he went away to finish his high school work. Now, returned and rewarding us, he is an example of the best product of mission schools. He works in the hospital as a sort of business manager and relieves the doctor of an immense amount of clerical work besides overseeing the kitchen and laundry workers.

Withal he is deeply spiritual and a fine Christian. His conversion was a very real thing to him. I have heard him tell how the sufferings of Jesus for his sins became so real that he simply wept and was constrained to confess his sins and yield his life to God.

Now God is using him, not only in his business capacity but in daily contact with patients and hospital workers. He also preaches occasionally and with power.

PRAY FOR CHINA

The workers of the China Mission field send the following requests for prayer. It is suggested that this list be fastened to the wall at a prominent place in your home where it will serve as a constant reminder prompting you to pray. For convenience the list has been divided into four groups thus suggesting that definite prayer be made for each group in turn for a week at a time, thus covering the whole list every month. **Pray earnestly and perseveringly, in the name of Jesus!** "Whatsoever ye ask in my name, that will I do that the Father may be glorified in the Son."

FIRST WEEK: Concerning Christians and inquirers,—

1. Pray that in every Christian home there may be a Bible and a family altar.

2. Pray for the establishing of weekly Bible classes and cottage prayer meetings.

3. Pray that church members may realize the need of group worship and spiritual fellowship, especially on the part of such who live so far from the churches that they can not often attend church services.

4. Pray for Bible Conferences and "Retreats" which we hope to see conducted during the year for all Christians, Chinese and foreign, leader and layman.

SECOND WEEK: Evangelistic work,—

1. Pray for conviction of sin and a sense of need of salvation on the part of those about us, —especially those who profess to be Christians but really are not.

2. Pray for the systematic effort to place tracts and Bible portions in every home in our field.

3. Pray for the Tent Preaching work and Gospel Band work.

4. Pray for the House to House Visitation work, which we hope to carry on in a more concentrated way wherever possible, than we have been doing.

5. Pray for a holy urge to "preach the unsearchable riches of Christ" and to win souls on the part of all workers.

THIRD WEEK: Medical work,—

1. Pray that a doctor in America might volunteer for service here, and that we might also find an earnest Christian Chinese doctor.

2. Pray for gifts that will make possible a car for use in Medical work.

3. Pray for the new department of Outstation Clinic work.

4. Pray for the Nurses Training School and the work in the hospital.

FOURTH WEEK: Educational work,—

1. Pray for definite blessings on all efforts to erase illiteracy from among the Christians and inquirers in our field, as well as from among others where there is opportunity.

2. Pray that the Ministry of Education might be led to modify the strict regulations prohibiting Bible instruction and religious exercises in schools.

3. Pray for all students from our field who are away from home attending institutions of higher learning in preparation for Christian service.

MESSAGE FROM INDIA

"That ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." Eph. 1:13.

"Nahin chalate', Memsahiba".

"What did you say?"

"The piece that you gave me does not walk."

"Why doesn't it walk?"

"It is worn smooth so that the image does not show. No one will take it and I must have salt for the noon meal."

I examine the bit of copper and agree with her that there is not enough of the original stamp to prove beyond a doubt that it is worth half a cent. So I take it from the poor widow and give her a better one in exchange. But what shall I do with the worthless copper? If I put it in my money box it will only vex me again. Perhaps it would be best to throw the coin into some hole or crevice where it would be lost to sight.

I turn it over again. Once it was bright and shiny. The image of the King was stamped clearly on it and men received it gladly. It could be exchanged or a mess of vegetables or sweets for a child. Enough of these pieces together would purchase many things. But now——? Throw it away!

Are we not God's coinage? Has He not stamped us with His own image? Have we come so in contact with the sordidness of this world that the image is lost? Do men find it hard to determine to whose kingdom we belong? Is our fate to be that of the worthless coin? God forbid!

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." II Cor. 3:18.

Christine Harder Duerksen,
Korba, India.

CALIFORNIA Y. P. RETREAT
July 16-22.

Seven wonderful days in the high Sierras at beautiful Lake Sequoia, in fellowship with Christian young people and Christian leaders! What a vacation it will be for those who attend! A vacation with a purpose, for there will be work as well as play. The California conference has voted to make this a Standard Leadership Training school with courses, the credit for which will be recognized throughout our conference and in other denominations as well. C. F. Mueller will again serve as camp director. Instructors and courses to be given will be announced in a special bulletin later. We ask that you plan to set aside this time for building the worthwhile things into your life and have a glorious vacation all for the price of $6.50.

BETWEEN TWO SYSTEMS?

Honjo in the same note and other Japanese leaders emphasize the importance of attacking the Soviet- Union before the successful completion of the Five-Year Plan. Political Letters, careful organ of the League for the Organization of Progress, pictures China turning to Russia, and a possible future war between communist and capitalist worlds for final supremacy. Belief that such a struggle is inevitable is becoming a commonplace. The waves of anti-Soviet propaganda, including the present atrocity stories, are considered part of the preparation. The Soviet Union definitely anticipates an attack by capitalist nations and is building a powerful war machine to defend herself against it. The British economist, R. P. Dutt, predicts that the League of Nations will show itself very much alive in behalf of imperialism if the need arises.

MY PRAYER

Lord of my life, henceforth I bear
The name of Christian everywhere;
And all observing eyes shall see
Such Christ as is revealed in me.
In trade, or play, my every word
Will shame or glorify my Lord;
Each act, each generosity,
Will point to Thee unwittingly.
Therefore, O Christ, my spirit claim,
And make me worthy of Thy name.
—Robert Freeman.

THE S. S. LESSON

Sunday, July 3.

Childhood and Education of Moses. Ex. 2:1-10.

Golden Text—Train up a child in the way it should go; and even when he is old he will not depart from it. Prov. 22:6.

No one can say that even the commonplace in the plan of God is unimportant. There were other nations enslaved in Egypt and other nations had to feel the crack of the slave driver's whip. There were other marriages in Egypt among the lowly, other children were born; other male children were in danger of their lives because of the cruelty of the Egyptians. Yet, from these commonplace things of ordinary life came the world's great leader, the revelation of God's law, the establishment of a people of God, the promise and realization of an atoning Saviour and all the other good things associated with the Christian religion.

The name Jochebed is seldom mentioned in Scripture or in history yet through her came so much that has contributed to the world's material and spiritual good. Jochebed ranks among the greatest mothers of men because she was the mother of Moses and because she had a leading part in the early years of his life. God chose her, as He chooses others, for the special part she was to play and gave her the wit to do her part with effectiveness.

We shudder at the horror of the edict that condemned all the male children of the Hebrews to death, the basest of sins in God's eyes is to "offend one of these little ones". It was not only the king of Egypt but all the powers of hell working against God. Yet the wicked, his cruel law and the terrible state in which the children of Israel found themselves all operated toward giving us not only the history of a magnificent people but of a major part of God's great plan of redemption for the whole human race. Pharaoh did not know, the people of Egypt did not know, the young princess did not know, but all were puppets in the hands of God.

The birth of a child is an ordinary event in the story of the world, yet every birth has in it the possibility of a character that is to influence the world for all time. Such was the birth of Moses, though doomed to destruction, even before his birth, he was destined not only to humble the power that sought his destruction, but to give to the world a personality that, next to Christ, it had never seen and never will see. The hiding of the baby Moses in the reeds along the Nile was a well thought out plan carefully executed. The child was in just the right place where he would be noted by the right person. Yet it was taking a long chance. No one knows how the matter would have turned out had not the faith of the mother entered into the work. She planned but she left to God the execution of the plan in His own way. Without a knowledge of God and a faith in Him the story of the foundling babe in the reeds along the Nile would never have been written.

We see a contrast in characters in the stern and cruel Pharaoh and his daughter. To one the babe meant nothing but something to be gotten out of the way as quickly as possible, and, to the other, he was something to love and dote upon. The kindly and loving heart is something God has placed among peoples of many kinds and conditions and we may thank Him that there are so many kindly people everywhere, and even among those who belong to an entirely different social world than we do.

Much hangs on very little things. A baby's tears are just normal expressions of its young life, but when the Egyptian princess saw the tears of the infant Moses and her heart just melted in love for him one of the world's greatest crises was passing. Who can speculate what might have happened if the infant Moses had not wept at that particular moment? Had he just smiled the effect might have been the same. Who knows? But it was God's plan that the tears of the baby should have a major place in His plans. Others have shed tears. This is a world of tears. Tears have their uses and were blessed by the fact that God's great Son was a Man of Sorrow and acquainted with grief. Often great blessings are only possible because of tears, but in grief or joy we may all be happy in the thought that God uses both the bright and the dark things of life to suit his purposes.

We may imagine the joy of the mother of Moses in receiving into her care again the infant whose life had been in such danger. It was her privilege to have the child during his most impressionable years. The mother's part in the development of usefulness and character is the most potent of all the influences to which the child is subjected. Though learned in all the lore of Egypt the truths imparted to Moses by his mother never were lost sight of in the courts of the king. His place in the palace was to prepare him to be a leader under the training of the most cultured civilized peoples of his time. It was a long dreary wait for Moses and his hasty action in revenging the wrong done to a fellow Hebrew only made it longer, but he needed among his other lessons to learn the lessons of patience.

CORRECTION

In the issue of June 2 in the article by Rev. A. M. Fretz, "The Bible" the last word in the second line should read "three" instead of "their".

CONTRIBUTIONS

RECEIVED FOR PACIFIC DISTRICT CONFERENCE

This report includes from May 1st to June 1st, 1932.

First Mennonite Church, Monroe, Wash., $8.26; First Mennonite Church, Aberdeen, Idaho, $19.23; First Mennonite Church, Upland, Calif., $12.40; Emanuel Mennonite Church., Pratum, Ore., $24.32.

RECEIVED FOR PORTLAND, ORE., MISSION

First Mennonite Church, Upland, Calif., $64.64; First Mennonite Church, Dos Palos, Calif., $4.00; First Mennonite Church, Reedley, Calif., $20.70; San Marcos and First Mennonite Churches, Paso Robles, Calif., $22.25.

Gratefully acknowledged,
Pacific District Conference,
By Jno. C. Jantz, Treas.

DEATHS

Leatherman.—Died March 15, 1932, at her home near Plumsteadville, Pa., Katie, nee Overholt, wife of Henry H. Leatherman, aged 67 years, 7 months and 27 days. Interment on the 19th, at Deep Run. Her pastor A. M. Fretz assisted by Jacob Rush officiated. Funeral text, Rom. 14:7-9.

Rickert.—Died May 2, 1932, at his residence near Danboro, Pa. Raymond M. Rickert aged 38 years, 5 months and 14 days. Services and interment at Deep Run on the 5th. D. J. Unruh and A. M. Fretz officiated.

Gehman.—Accidentally killed in Philadelphia, on April 1st, 1932. Anthony L. Gehman of near Perkasie, aged 34 years, 4 months and 23 days. Services and interment on the 5th, at Old Mennonite Church at Deep Run. A. M. Fretz officiated at the house. The brethren Hiestand, Rush, Wismer and Overholt at the church.

Leatherman.—Died May 11th. 1932, at Plumsteadville, Pa. Henry H. Leatherman, aged 75 years, 6 months and 11 days. Services and interment on 16th, at Deep Run. A. M. Fretz and Jacob Rush officiated.

Stauffer.—Albert C. Stauffer, 157 Mehan Ave., Philadelphia, Pa., after a long period of illness passed into his eternal rest early Sunday morning, June 5th. Funeral services were held in the Germantown Mennonite church on Wednesday afternoon, June 8th. Private interment was made after the service at Hill Side cemetery, Rosindale, Pa. The pastor, Rev. Howard T. Landes, had charge of the service and used as his text Rev. 14:13.

Mr. Stauffer is survived by his wife, Ella, two daughters and six grandchildren. His occupation was printing and on several occasions did printing for the Eastern District Conference and churches in the Conference. He well supplied the Germantown church with any printing that was needed, and also printed each month, for a period of four years their church bulletin.

Bro. Stauffer was a faithful member of the Germantown church, Sunday school, and a member of the board of trustees. The year before his illness he only missed two church services in the year. We know that our departed brother will be missed by his family, and members of the church and Sunday school. But we do know that he was ready to meet his Saviour and Lord, and is now enjoying peace, and rest in the heavenly home.

JOTTINGS

The Schwenksville Mennonite church, Rev. Freeman Swartz, pastor, has made improvements to its building, especially in the Sunday school room which is now more attractive and useful.

A meeting of unusual interest has been arranged by the Eastern District Conference to be held on the afternoon of June 26 in the Schwenksville, Pa., church. The occasion is to be one of appreciation of the long ministry of several members of the conference. The guests who will be so honored are Rev. N. B. Grubb, who on that day will celebrate the 60th anniversary of his ordination; Rev. A. M. Fretz, who is completing the 49th year of his ministry and Rev. W. S. Gottshall, whose service extends to the 48th year. Rev. Grubb and Rev. Gottshall were called to the ministry by the Schwenksville church and served that congregation over periods of years. Rev. Fretz served under the pastor of the Schwenksville church in the Deep Run congregation over which the late Moses Gottshall served as Elder. Rev. Fretz has never severed his connection with the Deep Run church. The brethren in whose honor the meeting is to be held will give the addresses.

JOTTINGS

Miss Martha Burkhalter, one of our missionaries in India, has returned on furlough and at the time of this writing is expected to have arrived in her home town, Berne, Ind. This is her second furlough.

Word was received just before The Mennonite went to press that Bro. J. G. Regier of Newton, Kansas, for many years the treasurer of the Foreign Mission Board, had passed away. Funeral services will be held at Newton on Thursday, June 16.

The Deer Creek, Okla., church of which Rev. Andrew Bechtel is pastor is one of those registering its approval of the plan to postpone the meeting of General Conference to next year. Rev. Bechtel and family motored to Newton, Kansas, to attend the commencement of Bethel College. Before returning home they visited the family of Rev. S. M. Musselman of Pretty Prairie, Kansas, where they no doubt had opportunity to talk much about their old homes way back in Pennsylvania.

Bethel College, Newton, Kansas, at its commencement, honored the two senior missionaries of the General Conference with the degree of Doctor of Divinity. The recipients are Rodolphe Petter and P. A. Penner. Rodolphe Peter has spent forty years as missionary among the Cheyenne Indians, reducing their language to writing and publishing Scripture and other literature in that language. He is nationally known as an authority in Indian languages. P. A. Penner has spent 30 years in India and is the founder of a Leper Asylum that is second in size of such institutions in that country. The British government recognized this venture in humanitarian service and honored him with a special decoration several years ago.

Local preparations for the Eleventh World's Sunday School Convention in Rio de Janeiro, July 25-31, have been superb. Rev. Benjamin H. Hunnicutt, who has been loaned by the Southern Presbyterian Mission in Brazil and supported by that mission and others cooperating, has led the forces well as local convention secretary. A spirit of optimism prevails that assures all will be in readiness for the assembling of this first World's Convention in South America. The convention badges have been made in Rio de Janeiro and the convention programs will be printed there. The convention sessions will be held in the Municipal Theatre and the exhibit will be housed in the National Art Gallery. Both of these buildings have been placed at the disposal of the convention without cost. The Brazilian government has recently announced its willingness to accept all convention delegates without passport and both the Brazilian government and neighboring governments are making many concessions with regard to vises. This attitude of the goverments is indicative of the opportunity that confronts this World's Convention to make a genuine contribution to the ongoing of evangelical Christianity in this part of the world. Fine delegations are reported from the River Plate Republics and from Chile and it is hoped that every South American nation will be represented at Rio. Over two hundred delegates are registered from the United States and it is expected that there will be delegations present from more than thirty nations. A recent cable from Rio reads, "Brazil churches confidently expect a large enthusiastic delegation from the United States. This convention opens Latin America's new day of Christian service."

BLUFFTON COLLEGE HONORS

Bluffton College commencement this year carried more than a passing interest to members of the General Conference; and especially to one of our friends and co-workers. In addition to the regular degrees conferred on the members of the Class of 1932, Bluffton College conferred the degree of Doctor of Divinity on Rv. Silas M. Grubb, 2956 N. 12th Street, Philadelphia, Pa.

Dr. Grubb has been editor of The Mennonite since 1914. Through this channel he has always been a staunch advocate and friend of higher education in general, and of our Mennonite Colleges in particular. Dr. Grubb was one of the first, if not the first, to begin paving the way for a Mennonite Seminary. Our Mennonite institutions have always had his whole-hearted support.

For the past thirty-three years he has been pastor of the Second Mennonite Church of Philadelphia. During these many years Dr. Grubb has given a large portion of his time gathering and preserving valuable Mennonite documents and history. Anyone who has had the opportunity of browsing through his library will, to some extent, apreciate the time, effort, and money he has spent preserving this material for the future Mennonite church.

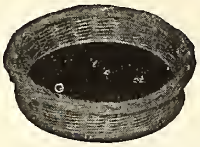
Bluffton College, desiring to give due recognition for these achievements and services, honored Rev. Grubb with the degree of Doctor of Divinity. His many friends, within and without the Mennonite Church, will be happy to learn of this deserved honor and distinction bestowed on him.

In behalf of his many friends and co-workers, we extend sincere congratulations to Dr. Grubb, our editor, our friend, our co-worker.

Carl J. Landes.

SUNDAY SCHOOL SUPPLIES

Collection Plates

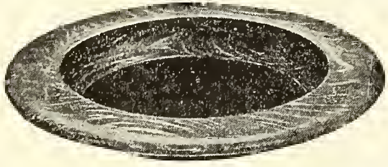


Class Collection Basket, velvet lined, made of woven reed, 6 inches wide at top, 5½ at bottom. **Price 75c; postage, 10c extra.**

DEEP COLLECTION PLATES

10-inch Diameter—(Heavy Felt Mats)

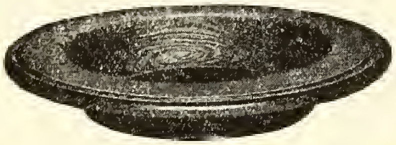
Aluminum	$1.90
Quadruple Silver	9.00



12-in. Quartered Oak Collection Plate

Furnished with Heavy Felt Mat

12-inch Oak, Walnut or Cherry Plate **$5.50**



10-in. Plain Oak Collection Plate

Furnished with Heavy Felt Mat

10-inch Oak Collection Plate	$3.25
10-inch Genuine Walnut Plate	4.00

Meigs Star Coin Collector

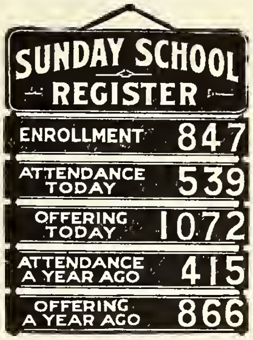
STAR COIN BANK
Name

No. 64 A novel and attractive coin collector in the form of a small, inexpensive bank, 2½x2 inches in size. As the picture shows, there is a place for the name and address of the collector and also a place for recording the amount dropped inside. The bank is made of heavy cardboard with tin top containing slot and tin bottom. It will please young and old alike and will be a splendid means of raising money for missions, building fund or any special offering. Sample, 5 cents. Send for it to-day. The results will please you.

Price: 50c per dozen; $3.00 per 100

Metal Sunday School Register

This register is made of sheet steel, size twenty inches wide, to which are attached steel hangers, grooved for receiving slides and figures. We furnish with each register one top piece and five hangers, with set of sixty three-inch figures and sixteen slides, as follows:



Enrollment
Attendance To-day
Attendance Last Sunday
Attendance a Year Ago
Offering To-Day
Offering Last Sunday
Offering a Year Ago
Record Offering
Record Attendance
Cradle Roll
Home Department
Hymns
Psalms
Boys
Girls
Bibles

Price, complete, **$4.00.** Extra steel hangers, 35c each. Extra slides, 5c each. Extra figures, 40c per set of sixty. We will make to order any other slides wanted for 25c each.

Call Bells

No. 18. White finish, iron base, loud ring, suitable for room 100 feet deep. **Price $1.00 each,** postpaid.

No. 24. White finish, nickel base, suitable for room 150 feet deep. **Price $1.50 each, postpaid.** No. 23. White finish, all nickel-plate, same appearance as No. 24, except larger in diameter, loud ring, suitable for a room 200 feet deep. **Price $2.50,** postpaid.

No. 22. All nickel-plated, same appearance as No. 24, except larger in diameter, very loud ring, suitable for largest room. **Price $3.50, postpaid.**

Sunday School Reward Tickets

Beautifully Lithographed in Colors

No. 2694 The Way of Life. 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

No. 2693 Help Divine. 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. 15c.

No. 2692 Blossoms of Blessings. 120 Pretty Reward Cards in colors. Size 1x1½ in. 15c.

No. 2691 The Grace of the Lord. 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. 15c.

No. 2690 Words of Goodness. 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. 15c.

No. 2689 Children's Portion. 96 Tickets for Sunday School, Flowers in fine colors. Size 1⅜ x1½ in. 15c.

No. 2688 Heavenly Words. 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅜x2 in. 15c.

No. 2687 Bible Mottoes. 72 Delicate S. S. Tickets, printed in beautiful colors. Size 1⅜x2 in. 15c.

Send your order with check attached to MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, JUNE 23, 1932 No. 25

EDITORIAL

We are sure no decent parent would be so inhuman as to permit a child to suffer from neglect. If there is need of assistance such a parent would make every effort to help. Need the members of our church be reminded that the Publication Board and its interests are children called into being by the will of the churches? Just now, for no fault of its own, the Board must call upon its constituency for support. It is not making an appeal to the charity of its patrons but asking that they pay their subscriptions regularly and promptly and that they use whatever influence they can control to increase the number of subscribers taking our papers. Attention has been called to the fact that there is a certain amount of church business that should go to the Mennonite Book Concern. We can hardly imagine anything so inconsistent as a church that needs supplies getting them from other sources. If hymn books are needed they certainly should be Mennonite Hymnals. If the Sunday School needs supplies they should be bought through the Book Concern—and this means all supplies needed. Such a request can by no means be unreasonable when we recall that the Book Concern sells as cheaply as any other house. It is not our business to dun people for bills, but, it often happens that the Book Concern is not always paid as soon as it should be. Were the Book Concern assured that back subscriptions and other outstanding accounts would be promptly paid and that the supplies needed for next year by our churches and Sunday Schools would be ordered and paid for before the end of this year there would be no need of financial worries on the part of our publishing house.

At this writing, in various parts of the country, many of the young people of the Mennonite church are meeting in Retreats. The Retreat idea is not a very old one in our church, but, it has already demonstrated its effectiveness and promises to continue and grow as a very valuable influence in the church. First, it brings young people together in a way they have never before had for getting well acquainted. Then, it calls for a consideration of the serious things of life. Bible study is always a major item on the program of the retreats. It is gratifying to note that there still remain a large number of young people to whom spiritual things appeal. We are so accustomed to being told that the youth of today is crass and that things that have to do with religion and its practice make little appeal. This may be so in some localities and among some people, but, it is to be remembered that in every period of decline there are the thousands who have never bowed the knee to Baal. We are not so ready to admit that our age is an altogether hopeless one, even though we are in a position to hear and see more of the thoughtlessness and selfishness that marks godlessness than even before. The trouble always is that the bad gets its publicity without effort while righteousness, because of its lack of the spectacular, goes with little or no notice. For every crime noted in the press there are millions of people who live decently and do not violate law. So with the youths of today. They are those who are not specially proclaiming their goodness from the house-tops, but, they are going on just living right and doing their part in the service of the kingdom of God. We anticipate larger and better retreats as the days go by and with them will come a larger body of young people whose knowledge of Scripture has increased and whose information concerning the church has grown.

The fact that Mennonite young people get together for some time and learn to know one another and one another's problems has a very healthy outlook. Members of the church are, and should be, more than just persons whose names are on the lists of the congregation. They should foster intimate friendships that continue for life and the efforts of such a friendship should be toward furthering the interests of our beloved church.

In another column we present a letter from one of the former students of the Wadsworth, Ohio, school, which was the first venture into the field of higher education by the Mennonites of America. Though the school was of short duration, its influence has been great in the churches of the General Conference and continues so to this day. Professor van der Smissen was a noted scholar and had the happy faculty not only of making students of the raw material coming under his care but also of creating a loyalty for the church and the things for which it stands that cannot be estimated. Though the school closed its doors in 1876 there still remain a few of the students who received their training there who continue to give us the benefit of their service and rich experience. Brother Amstutz, who writes the article to which we have referred, asks that other former students white some of their recollections concerning the Institute. The idea is a splendid one and we would welcome hearing from these old students. We are sure our readers would also be pleased.

We are happy to report that in answer to our request for a copy of the missing 1909 Year Book several replies have been received and that several other interesting items of Mennonite literature have been reported to us. Perhaps few of us realize how valuable an old print may be when it has been discarded and forgotten. It has been said that during the war, when old paper was in demand and high prices were paid for it by those who converted it again into new paper, half of the history of the United States disappeared and sources of information that might have been useful just dried up. Our suggestion has always been that records should have a chance to be preserved. There are several places where such material might be sent and where there are those who are in position to give their value proper appraisal and care for the safe preservation of what is important. We would suggest that, when old papers, letters, books and pamphlets turn up, they be given over to one or the other of the several Mennonite institutions that are collecting them. For example the new library at Bluffton College is equipped not only with fire proof rooms but also with trained persons well able to make available the use of material to those who wish to study it. The editor is always happy to give the benefit of his advice to those who have interesting material at hand. This he is ready to do, not for personal gain, but for the benefit of the church and those who undertake the study of its history and literature.

THE GENERAL CONFERENCE POSTPONED

The following message from the secretary of the General Conference should be noted by all the members of the Conference:

To all the churches, Greeting: A large majority of the churches favor postponing the meeting of General Conference for one year. The churches inviting the Conference for this year are invited to acquiesce and invite the Conference for next year. The Executive Committee concurs. Conference will not convene this year but let the Lord's work continue in the spirit of Ezra. "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem. And whosoever remaineth in any place where he sojourneth help him...and all they that were about them strengthened their hands." Ezra 1:3-6.

AN APPRECIATION AND URGENT APPEAL

To the Pastors and Leaders of our churches:—
Dear Brethren—

Our Foreign Mission Board is again compelled to turn to you for help. Will you, please, read to your congregation the following letter in behalf of our board:

In the first place, we wish to express our sincere appreciation of the splendid support received from our churches and mission friends in spite of the depression. We are fully aware of the fact that perhaps no other denomination has been so doubly taxed financially during the last 15 years as ours. Relief work has much more than doubled our expenses, and the money for it still flows, yes even faster than into our mission treasuries. Just recently some $36,000.00 were sent to the Harbin refugees, and thousands more are being asked for to get out the remaining three hundred. Our Canadian brethren and poor new immigrants are sending about $4,000.00 every month to Russia for food packages. No wonder that we have now unpaid obligations of about $30,000.00. We were compelled to write all our missionaries recently that it now looks as if the third quarter's salaries (July, August and September) we will not be able to pay. That means a cut of twenty-five percent. Besides, we are seriously considering the closing of our mission schools. In India alone this would mean a closing of some twenty schools, which would be a great loss. We feel, therefore, that before we do this, our churches should once more be fully informed of the seriousness of the situation. Some mission friends have already expressed their willingness to do something extra once more. And we all can use the treasury of prayer still more than we have done.

It is little comfort to know that other and larger missions fare no better. The Presbyterians of the U. S. have decided not even to guarantee to their missionaries any salaries and appropriations, but simply pay them pro rata as the money comes in. They make, of course, also repeated special appeals. On the other hand, it is refreshing to read of cases like the China Inland Mission, which has of late even expanded its work. When five years ago the need of more workers burdened their hearts, they prayed for two hundred new missionaries and their support. These two hundred are already on the field. This mission has repeatedly in its history had similar experiences of answered prayers. May this encourage us to "Pray without ceasing." I Thess. 5:17. The Lord is blessing the work.

P. H. Richert, Sec.

THE RETURN OF BRO. AND SISTER P. A. PENNER TO INDIA

this coming fall has now been agreed upon, provided the financial condition at the time permits this. This does not mean that the money for the trip is to be taken from the treasury, because this has already been promised by mission friends, one of whom has guaranteed the money. This is a non-Mennonite, and so this would not affect our treasury, because he would not give it, if Penners do not go. In spite of this the board hesitated in this decision. We did not know what impression it would make on the mission friends. Some might take it as an indication that the situation is not as serious as it is. But in view of the fact that several other missionaries from India are at home on furlough, and the ranks in India are thinned, we have made this decision. Besides, we did not wish to refuse the fine gift from the non-Mennonite.

Bro. and Sister P. A. Wenger and Miss Martha Burkhalter have recently come home from India. Friends also pay for these trips. Bro. and Sister Penner are about to go to Canada for the summer. While we cannot expect much financial support from there, we do expect a good deal of interest and prayer. Missionary Jones of India has said that "Doubling our prayers is equivalent to doubling the number of workers." Besides, experience shows, where interest is alive, at least small gifts are gladly given, and when thousands do this, it piles up considerably. Let us have the small gifts from the 30,000 school pupils in our churches in Canada and the United States.

P. H. Richert, Sec.

BETHEL COLLEGE LADIES GIVE MISSION PROGRAM

The Mission Workers of the West Zion, Kansas, church enjoyed an unusually interesting program Tuesday evening, May 24th, given by the ladies of the Bethel College Missionary Society of Newton, in the church. The program consisted of biographies of the authors of some of the Treasure Hymns. After each of the life stories of the writers was told, sixteen of the members sang the hymns. A musical reading also was given.

The program closed by all singing a favorite hymn, "Blest Be the Tie."

With this meeting the Mission Workers also felt the sad departure of Mrs. Esther K. Schmitt-Harmon, who was a charter member and also the president of the year until her ill health placed the responsibility upon the vice-president.

Mrs. A. P. Haury of Woodlake, California, a sister of Mrs. Harmon, also a charter member, was present.

After the meeting luncheon was served to 85 members and visitors.

At the request of the Bethel College ladies, Mrs. Brinton Dirks played a number of favorite hymns on the pipe organ.

All departed with the feeling of good cheer

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it gives to meet so many visiting friends and old acquaintances.

It is interesting to note that many of the Bethel College society members have been active or associate members of the West Zion church or the Mission Works society.

Mrs. Lena Isaac-Moyer, an active church and Sunday School member all her life and also a charter member of the Mission Workers.

Mrs. Clara Eyman-Suderman was an active church member for many years but absent while the Mission Workers society was organized, but a very helpful member while her husband, Rev. J. M. Suderman, was pastor of the church.

Mrs. Mary Krehbiel-Suderman, an early teacher of District 12 and boarding at Dan Ruth and family, was a regular attendant at the West Zion church in her teaching days.

Mrs. Linda Krehbiel-Haury was a Moundridge resident while her husband, Dr. Richard Haury, was practising here. Their daughter, Mrs. Florence Haury-Entz, was born here.

Mrs. Edna Martin-Boehr, also a District 12 teacher and boarding at Dan Ruth's place, took part with our church activities and later was a helpful member of this society as the minister's wife.

Mrs. Clara Ruth-Haury, wife of the late Prof. G. A. Haury, Sr., an all charter worker at Bethel College, and Mrs. A. O. Haury, wife of Dr. A. O. Haury, are the wives of two of Jacob Haury's sons. These two men were also all around charter members of the early West Zion days.

Mrs. Edith von Steen-Richert, wife of Prof. D. H. Richert, or "Uncle Dave" as all the students know Prof. Richert, was superintendent of Moundridge high school for five years before he took over his present place at Bethel College. He was an active member of West Zion church.

Mrs. Hazel Dester-Kaufman, whose mother was one of the all around charter members of the West Zion church, was born in Moundridge.

Mrs. Schmidt is the wife of Otto Schmidt. Mr. Schmidt was one of our Cradle Roll members and made his march to manhood in our church.

TOURING EXPERIENCES

By W. F. Unruh

(Concluded)

We were just in our bungalow praying for the boy and for the young men that were to go along, and consulting with each other as to what we could do to help. Dasharam was fortunately not in the compound, he was in the para with a Christian family. The father demanded, "Where is my boy, where do you keep him?" We tried to explain that we did not keep him nor had we persuaded him to come to Janjgir, but that he had come of his own free will and was living and eating with us because he wanted to serve the Lord Jesus. We also tried to explain that his boy was doing what he knew God wanted him to do and that he was not a bad boy. For this he had no ear, he wanted to speak to his son, so we sent some one to call him. When he came they had him sit down in their midst and then they began to question him why he had come and what he was doing here. He told them frankly that he served Jesus and wanted to be His follower and that he would not go back to Kirit. This made them very angry. They demanded that he must go with them, but he said he would not go. Then his father fell down before him and begged him but he would not go. Then his father and another man each took him by one hand and pulled him aside to speak to him. Later on, Dasharam told us they had told him that if he did not come voluntarily they would bind his hands and feet and take him along that way, but he remained firm. When they saw they could not persuade him to go with them they insisted that he take four handsful of dirt and ceremonially bury his father, but this he also refused. Finally they cursed him and walked away angrily, saying that they would report this to the police. Since the boy is of age we know they could do nothing. After this had happened the church members were satisfied that he was really in earnest and said it was not necessary anymore for him to go to his village since everybody now knew about it. So then plans were made to baptize him on Sunday. Friday night I told him to wash his clothes nicely on Saturday so that he would have clean clothes to wear for baptism. He said he had only one change of clothes and futhermore his coat was a Hindu coat, he did not want to wear it. When we saw that he really wanted to make a clean slate of everything we decided to buy him a new shirt and dhoti and so we did.

Sunday morning when we came to church we found quite a number of people from Kirit present to witness the baptism. Among them was also his father. It was very hard for the father to see his son become a Christian. He was so nervous that his whole body shook in anxiety. When the boy stepped forward to the altar to receive baptism the father could not control himself. He broke out in a wailing cry and cried bitterly. Surely he was to be pitied. It was very hard for him. Before the service was over several men walked out and sat down by the gate of our compound and waited for us to come out. When we left the church we told Dasharam to greet his friends and to tell them of his joy in Christ and that he loved them still. We did not know what a fight was before the lad. When he arrived at the place where these men including his father sat they grabbed him by the arms and dragged him away to a cart which they had ready some distance off. They were determined to take him home by force. If it had not been for a young man who is the secretary of the local Tahsildar (judge,) who took his bike and rode up to them saying that if they took him by force they would get into trouble with the police, they might have dragged him off. Hearing this they let him go again but they were not ready yet to give up their fight. They were very, very angry. We could do nothing but pray for the boy and encourage him to remain true to his Lord who was with him we assured him. To encourage the chap the Christians shouted "Victory to Christ Jesus, Victory to Christ Jesus," and sang Christian songs. Others quietly prayed for the boy, because this was a hard temptation that came to him right after baptism. When they saw they could do nothing be force they tried deception. They said the boy's mother was in the neighboring village, the boy should at least come that far and meet his mother. When Brother Penner offered to go with the boy to that village it came out that they had lied and that the mother was at home in Kirit. When the boy refused to go along several walked off to the police station to report. But the police had told them that if the boy was of age they could not touch him. The men stayed a long while and tried to persuade the boy to go along and to persuade us to send him, but we told them that we could do nothing but follow the wishes of the boy in this matter and he was not willing to go. They said for days they had not eaten nor drunk anything because of this and that they were starving. We told them that we would gladly bring them nice rice and dal and clean water and that they could eat and drink if they wished. Finally they walked off angrily again to a raut's house in the para to rest and eat. Then Brother Penner suggested that we take the boy to Kirit by motor in the afternoon to meet his mother. I went to the leader and told him that we were ready to do this if the boy was willing. He said that would be good. So I went to the boy and told him that we would be willing to take him and the father on the motor to go and see his mother if he liked and that he could come back home to Janjgir in the evening if he wished. But the boy said he would not go now, he would go some ten days later. So this plan fell through. I went back to the men and explained. When this did not work they said they would eat and go home. So they begged for food and for sugar to put into their drinking water because they were very thirsty they said. I told one of the men to come with me, we would give them food; so we gave them potatoes, tomatoes, onions, salt, sugar etc. They then cooked their meal, ate, and went home.

That evening we thanked the Lord for the victories of the day and that one new child had been born into the Kingdom of Heaven. We know however that the fight is not over for Dasharam. He will have to suffer much yet when he will go back to his village.

THE OBLIGATION OF THE CHURCH TO INTERNATIONAL PEACE

J. E. Hartzler, Ph. D.

It has always been the vision and hope of every true statesman that nations should and would beat their swords into plowshares, and their spears into pruning-hooks; that nations should not lift up sword against nation, neither should they learn war any more. (Isa. 2:4). It never was the will of God that men should war against and kill each other. God has too frequently in the past, and even today, been blamed for that for which He never was responsible. Men have always tried to support their own wrong doings by calling in the sanctions of God. That men should love each other has always been God's will.

But whatever may be said either for or against past thinking, thoughtful and intelligent folks today recognize war as an antiquated method of settling national and international difficulties by killing men and starving women and children, the cause of which is always wrong thinking and believing things which are not true. If men knew and believed the truth there would be no war. So long as men believe: (1) That war is a biological necessity; (2) That the end justifies the means; (3) That war is inevitable, and (4) that war is a part of the Kingdom program, so long we will have war.

The truth of the matter is, war is not a biological necessity; the end does not justify the means; means and end alike must be ethical; war is not inevitable any more than is any other form of immoral and unethical conduct; and finally, war is no part of the Kingdom program and never was, and men who thus interpret the Scriptures are guilty of serious abuse of the Word of God.

Our obligations as a Church toward war and international peace will be governed by at least three things:

I. The Ethics of War

From the point of view of Ethics, six things, among many others, should be noted: (1) War implies a mistaken notion of victory. War settles and rights nothing; it only breaks down the opposition. The late world war represents victory for no one; nobody won; everybody lost. There are a dozen causes for war in Europe today to one in 1914.

(2) War creates and promotes a wrong spirit among the nations. Hatred, distrust, untruthfulness and suspicion are all products of war.

(3) War is anti-Christian throughout; it is against everything Jesus ever taught concerning the relationships of men; it is against the Church and the well being of men everywhere.

(4) War never pays expenses. The world war cost us 337 billion dollars, $9,000,000.00 per hour for four years. It cost us 10,000,000 dead; 3,000,000 presumed dead; 13,000,000 dead civilans; 20,000,000 cripples, 9,000,000 orphans, 5,000,000 widows, and 10,000,000 refugees. War always destroys the solid middle class of a nation and leaves the helpless poor and idle rich, and these never can rebuild the nation.

(5) War is unfair to unborn generations. It places heavy burdens on the future with no adequate returns. The babies born in Europe today will be 60 years old before their war debt is paid, even though England pays at the rate of $170,000,000.00 annually. War puts a first mortgage on every cradle, and this is unfair.

(6) War will exterminate the white race if continued. Colored races multiply more rapidly and go to war less than do the white. If the white race wants to get off the earth and surrender it to the dark skins we need only continue a bit longer the folly of war. War is ethically wrong; it is an acknowledgment of failure on the part of intelligent human beings who have been given brains with which to solve problems.

II. The Meaning of Christianity

Christianity is a way of life motivated by love. War is never a product of love; war is the product of greed, fear, suspicion and hate. Christianity is the Jesus way of life; it is love in action, action along three lines: (1) The protection of life. Love motivates me to protect my neighbor's, even my enemy's life. (2) The protection of ones rights. Love motivates me to protect the rights of my neighbor, even the right of my enemy. (3) The protection of ones property. Love protects my enemy's property as my own. War is the destruction of life, rights and property. War is against everything that is Christian.

III. The Task of the Church

The task of the church can be put into one sentence or perhaps two, namely, to change the world of IS to that of OUGHT; to change the IS of men's minds and conduct to the minds and conduct of OUGHT. The task is something more than human, necessary and possible nevertheless. I believe in the League of Nations, the World Court of International Justice, the outlawry of war, as means to an end, but they are not the end. The end, international peace, the Kingdom of God, will be reached by way of new born minds and hearts of men, and this come only by way of inspiration through great, Divine ideals. To educate in things spiritual and religious, temporal and eternal, individual and social, is the task of the Church, and this means changing the world as it IS into a world as it OUGHT to be.

Our Obligation

It is fourfold: (1) To obtain accurate and reliable information concerning world conditions. The field is the world, said Jesus. As a Church we have been weak in the securing of facts. How can a surgeon operate successfully unless he knows the facts concerning his patient? The Church, above all institutions, should be a fact-finding and a fact-interpreting institution.

(2) To create public opinion. Just another way of saying that we must educate in things spiritual. The American saloon was closed only when the public was educated against it and in favor of sobriety. The Church can eliminate war by way of public opinion if she will.

(3) To remove the causes of war. This means removing the wrong states of mind which are responsible for war. The wrong states of mind mentioned previously must be corrected. War is always in the stage a wrong state of mind.

(4) To promote a constructive anti-war program. War must be made unnecessary as well as impossible. Four items should enter the program: (a) The limitation of armaments. (b) Reduction of armies and navies. (c) Membership of all nations in the World Court; and (d) the practice of the Kellog Peace Pact, which Pact condemns all recourse to war, urges settlements of all questions by pacific means, avoidance of policies provocative of war, and the reduction of armaments to police status. Since the Kellogg Peace Pact has been accepted by the leading Powers of the world, since it has become law, the Church is justified in promoting the practice of the same, and some of our petty judges should be told that patriotism and loyalty to ones country consists now in opposition to all war and the promotion of peace, rather than a declaration to participate in war. The patriotic and loyal citizen of the United States now is the pacifist. America must be first in this program if she is to be at all.

American University,
Beirut, Syria.

CORRESPONDENCE

Henderson, Nebr., June 3, 1932. Dear Editor and Readers of the Mennonite! The first part of this week the Northern District Conference was held in our church and with it came another rain. The delegates and visitors came from Montana, North Dakota, South Dakota, Minnesota and Nebraska. A large bus brought the visitors from South Dakota. This, most likely, accounted for the largest number of one state, some 40, who came from South Dakota. The conference was a great success and a blessing to those who attended.

Sunday was the great day. In the morning, the sermons were directed, especially, to mission work. In the afternoon and evening the Sunday school and C. E. were the main topics, which were edifying and inspiring, interspersed with song and music that greatly contributed to the praise and glory of God. The Sunday and all evening sessions, so to say, filled our church to capacity, from 1,000 to 1,200. A goodly share of the entire program of the conference was given to the young people, who rendered their parts as usual in an accredited manner. A period was given to those who wished to give testimony of their willingness to place their lives on the altar of God, was impressive and enticing.

All the reports were encouraging and indicated growth, spiritually as well as in number. Especially the report of the Evangelistic Committee. A goodly number of souls had been won for Christ and His church. Christ as the Son of God was exalted and given the right of way throughout the conference. A remark was made that in all probabilities the Canadian and the North District Conference are the least infested with modernism and secret societies of all the conferences of the General Conference: Rev. Unruh, a member of the committee of doctrine and conduct of the General Conference, seemed to be willing to substantiate this assertion. He gave a report of what this committee is doing in order to rid the General Conference of these evils. I, for one, have often wondered if the General Conference will have fully complied with the resolution if this committee does not spend $500 a year for this purpose.

The spirit of unity and harmony prevailed in all the sessions.

Missionary Penner spoke very encouragingly in regard to their work and made a very impressive plea for prayer and contributions for this work in this critical time, with a debt of over $30,000.00 in the mission treasury.

Some years ago there was a movement on foot to evangelize the world in the coming generation. That seems to have died out for we have not heard much of this in the latter years. Why not press and emphasize this movement again, or as the peace movement now is emphasized, and especially by our young people. It is plain if the world will have the former there will be very little trouble in obtaining the latter. Let us not put the cart before the horse.

J. J. Friesen.

Perkasie, Pa. On Sunday afternoon, May 22nd, the Bethel Mennonite church in Perkasie held re-opening services after having been closed for about four weeks during which time extensive improvements were made to the interior. The walls were painted a pleasing color and trimmed with a blue border. The floor was refinished and varnished. The church was beautifully decorated with lilacs, dogwood and iris for the occasion. The building was filled to its seating capacity with members and friends of other Mennonite congregations in this vicinity, and a few friends from other churches in the town.

The invocation was pronounced by our pastor, Rev. A. M. Fretz. Hymn, "Standing on the Promises", was sung. Rev. Unruh, pastor of Grace Mennonite church in Lansdale, Pa., ably conducted the singing for us.

The Rev. D. J. Unruh, Lansdale, brought the message for the afternoon, using as his theme the word "Building." The church building should be kept clean, tidy, the woodwork painted and the entire plant as attractive as may be. We sometimes find very much neglected churches in congregations where the people have their own homes up-to-date and in good repair, was the substance of his remarks. The Lansdale choir rendered an anthem, "Hosanna."

Rev. Revell of Colmar brought greetings in a brief address.

Deacon C. F. Myers, who has labored faithfully in this capacity since the organization of the church in 1905, gave a summary of the work here describing the organization, and read the names of the charter members, some of whom were present.

The present membership is thirty. A number of members have been lost by letter and by death.

The re-dedication address was made by the pastor, Rev. Fretz, who spoke from the text, Genesis 28:19. Let us re-dedicate our lives and say with Jacob, "This is the house of God." Our motto will be: "Forward and Upward with Consecrated Young Lives."

Miss Mildred Myers read a beautiful selection, "Jacob's Ladder." Musical selections which added further to the enjoyment of the service were, Ready for Service, an inspiring selection sung by the men's chorus in Lansdale; solo, Jesus, Savior, Pilot Me, Miss Margaret Myers; Ladies' trio, Peace with Him, Souderton church; solo, What Would Jesus Say This beautiful selection was rendered by Miss Elsie Schimmel, Coopersburg. Rev. W. H. Grubb, a former pastor, who was unable to be present, sent a letter of greeting from his present pastorate in Dwight, Illinois, which was now read by Rev. Fretz. Miss Ada M. Landis read his message from Colossians, chapter 1, verses 10-13. I neglected to say that our Ladies' Aid Society with effort and perseverance have been working for several years to accomplish these much needed repairs and a group of our faithful male members being unemployed, donated their labor in repairing our House of God so that the actual money cost was considerably lessened.

Our Sunday school is at this time preparing a Children's Day program and our C. E. Society is planning to celebrate their twenty-fifth anniversary this summer.

The group of Mennonites in this portion of His vineyard is small and for this reason we feel especially glad for visits from God's people from other congregations. We would also urge Mennonites scattered through this section to make this your church home. Your presence here will be a help.

Fannie E. Landis.

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR

July 3.

What Is Freedom—Political and Personal?

I Pet. 2:13-16; John 8:36.

The Fourth of July is one of our great national holidays. On these days men's minds naturally turn to patriotism, freedom and loyalty. There is still in evidence too much shallow patriotism which amounts to little more than selfishness and narrow nationalism. What is meant by 100% Americanism? As one enters one of our beautiful small cities one can read the sign 99% American" and by that they mean that 99% of the population are nice respectable white people. And yet they mean those who are American born. Many of our ancestors came from Europe. When is a person justified in calling himself 100% American? How long must one's line of ancestors reach back into American history? Really, the only 100% Americans are the American Indians, and we have not always treated them like 100 percenters.

James Russell Lowell has given us a helpful poem for our consideration, he has been one of our great prophet poets.

"Men whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain
Are ye not base slaves indeed,
Slaves unworthy to be freed?

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget,
That we owe mankind a debt?
No, true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free.

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

The whole world is calling for freedom. But freedom from what? Practically all non-white races are calling for freedom from the white man's domination. But perhaps no man is more enslaved than is the white man. It is not some political power, oftentimes it is more of a psychological limitation than any other lack of freedom. Henry is very emphatic in his claims that he has absolute freedom, and yet between halves in the high school basket ball games he must rush out and have his cigarette smokes. He says he is free but he is enslaved to the habit of smoking. Likewise Janice asserts that no one dare dictate to her what she shall do, but she is by no means independent, she wants to do everything just like the girls of her social group do it. She is enslaved to the social habit of conforming to the crowd.

Human liberty is a priceless possession when we do not have it. But when it is a heritage belonging to us we often cast it aside. In the realm of state, men have the privilege, yea the duty to vote but many are too careless to avail themselves of it. Our privilege is to obey the laws, to help improve the beauty and worth of our country and community but instead we selfishly deprive ourselves and our country of these high values by neglecting these values. In the field of religion, we may worship as we please, a gift which is not present in many lands, but how often we fail to avail ourselves of the privilege. It is like Bishop Trench says of Prayer:

> "We kneel, how weak, we rise how full of power,
> Why therefore, should we do ourselves this wrong,
> Or others, that we are not always strong;
> That we are ever overborn with care;
> That we should ever weak or heartless be,
> Anxious or troubled, when with us in prayer
> And joy and strength and courage are with Thee?"

Men talk about liberty and freedom as though it were something absolute, but it is always limited. The more complex civilization becomes the more men's liberties will be curbed. The only place in all the world where a man can be absolutely free is when he can be a Robinson Crusoe on an island all by himself. Just as soon as Friday came, Robinson was limited. This "Personal Liberty" craze will not get us anywhere. Men are ever crying for more ease, more liberty, less work, and now that we have introduced machinery about twenty million men have all leisure. A high civilization is one where men are unafraid to work, where they make work play and where above all things personalities are being reverenced. Men must be counted as of greater worth than things. That was one of the most important outstanding contributions of the teachings of Jesus, but we are only vaguely beginning to learn this lesson. "The truth shall make you free." We will never be fully free until we recognize some of these divine truths.

Questions.

1. What is freedom?
2. What are some things from which we need to be freed?
3. What factors are politically enslaving us?
4. What is the relation between liberty and license?
5. What does Jesus mean when He said, "The truth shall make you free"?
6. Why may the Christian be said to be the most free individual in all the word?

Study the Scriptures.

Mon.—Read Leviticus 25:8-17. Freedom for slaves.

Tues.—Read Luke 4:16-19. Spiritual freedom.

Wed.—Read Galatians 5:13-14. Liberty not license.

Thurs.—Read Romans 6:15-18. Freedom from sin.

Fri.—Read Philippians 4:11. A free soul.

Sat.—Read Matthew 6:19-21. Freedom from "things."

Sun.—Read I Peter 2:13-16; John 8:36. What is freedom?

WHAT IS THE NEW BIRTH?

By Rolandas Liechty.

John 1:12, 13. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name," "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The new birth is not taking Jesus as a wonderful example and to pattern our life after his, the Jesus way of living. It's not a divine spark which was in us when we were born. And when we have done all we could to be good.

You might say, I am not such a bad person, I've always behaved myself in a good way and that ought to be enough. All that I have mentioned is not the new birth, yea, far from that. Good morals and refined living does not give new life. Paul says in Gal. 2:20, "I am crucified with Christ." Are you in your sinful self crucified and live a new life in Christ, born of God? John 3:5, Jesus answered, Verily, verily, I say unto thee, except a man be born of the water and the Spirit he cannot enter the kingdom of God. John 11:26, Whosoever liveth and believeth in me shall never die. Believest thou this? I John 5:1, Whosoever believeth that Jesus is the Christ is born of God. But now what good can come of telling what the new birth is, and even when people admit that God's plan of salvation is right, but refuse to obey Him, who can take better care of our lives than we ourselves? Oh, what a shame of our always disobeying God.

Salvation and the way of life and the new birth have been explained to us time and again. Yes, we all know what this way of Jesus is. If we would only obey God.

IN WHAT WAY IS OUR FAITH IN GOD TESTED?

Mrs. Hiram Nussbaum.

It is very reasonable that the Lord should try the faith that has come into our lives. We are not all tested in the same ways or things. We may be tested in our prayer life as George Muller was. He prayed continually sixty-two years for the conversion of two souls. He knew the Lord was faithful and he prayed without ceasing and these two men were definitely saved. I Peter 1:7, That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. The tests which we are confronted with may seem very unpleasant to us yet it is at such times that we draw closer to Him. God delights to increase the faith of His children. Our faith, which is feeble at first, is developed and strengthened more and more. We ought instead of wanting no trials before victory, no exercise for patience, to be willing to take them from God's hands as a means. Trials, obstacles and difficulties are the very food of faith. When we ask God to strengthen our faith we must have a willingness to take from God's hand the means of strengthening our faith. In I Cor. 10:13 we read, But God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it.

(The writer of the above article passed away to be with Jesus just before The Mennonite went to press.)

LAND, SEA, AIR, PERSONNEL

Current developments in our war preparation were summarized in the Bulletin of December 1, "Can the Powers Disarm?" Items scattered through the press, often in obscure corners, illustrate the process.

On Land. A Linden, N. J., item in The New York Times tells of a war tank powered with a 338 horse-power Liberty airplane motor and weighing nearly ten tons. It traveled about the field there at a speed of 45 miles an hour, crumpling walls, smashing barbed-wire entanglements. When its caterpillar tracks were removed it "roared over a paved highway on solid rubber wheels at 75 miles an hour." $400,000 had been spent in developing it.

On Sea. Many columns lately have been devoted to the "game of war" in the Pacific. "It is a tremendous picture....Steel toys manned by puppets move across the face of the water.... Each man. each ship is but a part of a great machine." There has been but little public protest against the great expense involved. The discussion in military circles has been as to the relative importance of strength and speed. Also these claim that the maneuvers show the need of strengthening our sea power.

In the Air. The maneuvers have included the testing of air equipment. Current news items relate air development. One says that the house committee on naval affairs is considering a proposal to increase the size of the new naval airship ZRS-5, now building at Akron, from 6,500,000 cubic feet to 7,500,000, "which would insure the United States first place in lighter-than-air construction."

A Military Caste. On February 24th the War Department listed by name, title and fort or station army officers selected to attend the Command and General Staff School at Fort Leavenworth, Kan., for the 1932-1934 course beginning next September—over 100 in all. The classification included air corps, cavalry, chemical warfare service, coast artillery, corps of engineers, field artillery, infantry and several other categories.

CHEMICALS, GAS, BACTERIOLOGY

Documentation. The story of chemical warfare has been amply told by E. K. Fradkin in the pamphlet "Chemical Warfare," International Conciliation Series, and more briefly in her pamphlet "Poison Gas or Peace?"; by D. A. Cameron in "Chemical Warfare," International Pamphlets; by Stewart Chase in a chapter in "Men and Machines"; by the Inter-Parliamentary Union Study mentioned above and elsewhere.

Can It Be Prohibited? All delegates at Geneva agree that this form of warfare must be somehow outlawed. A series of international attempts to end it has failed to win general acceptance—or confidence that acceptance would be fulfilled. The International Red Cross thinks that "in time of war, the few little documents we have in our hands would be likely to have small effect." Professor James E. Mills, an expert in chemistry, says in "Foreign Affairs" that "No one who understands the facts would dare to send into the field an army which is unprotected against gas, relying for its protection upon a treaty signed years before the war began."

For Protection. On the assumption that war, including chemical warfare, is inevitable many proposals for protection have been surveyed by the Red Cross and other agencies. These include: Millions of gas masks to be distributed in large cities; civilians trained to rush to places of safety upon signal; bomb-proof shelters; decentralization of industrial centers; (satirically)) "that we should all take to living under the earth with the worms and the moles."

A Basic Industry. The United States Census of Manufactures of 1925 lists chemicals and allied products as our fourth largest industry, only food, textiles, iron and steel coming ahead of it. The many products involved are not only basic in times of peace; some of them are key industries of war.

Be Ready! The Federated Press reports a meeting of engineers and technologists of the coal industries of a dozen countries in the third international bituminous conference: "The U. S. War Department through Captain F. A. McMahon is watching conference discussions on coal distillation which through its by-products produces most of the war gases and explosives." The press recently reported exhaustive tests conducted by the Army Chemical Warfare Service at Edgewood Arsenal in Maryland. The test was in the use of planes to spray mustard gas from the air over enemy troops.

INDUSTRIAL MOBILIZATION

Procurement Plans. War Department plans were revealed at the War Policies Commission hearings. The Department has already commissioned 14,000 industrialists as reserve officers. Asst. Secretary of War Payne announces that it has collected data on 12,000 industrial plants that could be used to make munitions in an emergency; that of 17,000 standard specifications, about 9,000 are now available. He denies the widely quoted statement that the Department has blank contracts with industrialists.

Gorin Calls Them Contracts. "According to the plans which are now fairly well completed, at the very hour, or possibly a few hours before America next declares war, tersely worded official telegrams will automatically go forward from Washington to several hundred chemical plants scattered throughout the East and Middle West. In substance the message will say: 'Go ahead,' and the innumerable war contracts which are being signed in these quiet times of peace will immediately become effective."—From an article by Frank P. Gorin, former Chief of Procurement Planning Division of U. S. Army Chemical Warfare Service, in Oil, Paint and Drug Reporter, March 15, 1926.

Fisher Calls Them Contracts. "American Wool and Cotton Reporter", January 30, 1930, quotes R. F. Fisher as saying before the Harvard Club in Boston, "We have also worked with the War and Navy Departments in helping to prepare the peace time allocation of war time contracts. ... Contracts for the requirements of approximately 3,000,000 men have been placed with the manufacturers with all the details specified except price. Copies of these contracts are in the hands of the mills and require only telegraphed instructions to start production."

Other Items. The "Daily Worker" quotes Major William A. Borden, head of the Army Ordnance Department, as saying at Cleveland that two plants in that district, the Paper and Textile Machinery Co. at Sandusky and the Titusville Forge Co. have been found acceptable for producing Howitzer and anti-aircraft guns, that Cleveland District can produce 200,000 pounds of 75-mm shells, 96,000 rounds of shrapnel and 56,000 rounds of No. 2 shells per month as soon as called upon to do so. According to a Federated Press reporter, Major Crom of the Army Air Corps has informed Detroit industrialists that $300,000,000 will be spent in Detroit by the government for aircraft equipment just as soon as the next war breaks; that this will be divided among 54 factories; that additional millions will be spent in 430 other Detroit plants.

Bids for War Production. The Philadelphia bureau of "The Daily News Record", organ of the textile industry, reported in November, 1931, that the army was soon to issue a proposal asking bids on 721,000 yards of cotton khaki cloth. It gave specifications as to the width, grain, color, texture, etc. On December 7 the bureau reported that that day the army opened bids on contracts to furnish boots and shoes worth approximately $750,000. It listed the sizes wanted and the companies bidding.

THE S. S. LESSON

Sunday, July 10.

The Call of Moses. Exod. 3:10-15; 4:10-12.

Golden Text—Certainly I will be with thee. Exod. 3:12.

Man sometimes is impatient with God. He does not wait until He is pleased to use him. So it had been with Moses. Forty years in Egypt and as long in the wilderness was a very long wait. But time is not counted by God as man counts it and His plans, which are for eternity, will be surely carried out. While waiting, Moses seemed to have forgotten his earlier ambition to deliver his people. Yet his very banishment was to contribute to his future usefulness. In that very country he was to command Israel for a generation and his life as a wandering shepherd made him familiar with the lay of the land so that when he did lead Israel here it was not as one unfamiliar with the difficulties and advantages that the land had to offer. The very mountain before which he stood was to be an assurance that he would have God's care and receive from Him the directions that were forever to form the basic law of every civilized people.

No age is without its difficulties. None of us live in a golden age. There are situations to be faced and mastered at all times that call for the best in any one. Every age needs men who are ready for whatever emergencies may arise and often these will be times that try men's souls. But God does not ignore the need of any age for leaders. He prepared them of old and He is preparing them for the present and the future. Two-thirds of the life of Moses was one of preparation. A willingness to be used as God would use us is an essential part of every life that would be a blessing to the world.

The call of Moses came to him at a time when Israel most needed a leader with talent who would be a mighty instrument for the salvation of that people. All of us have a call to some kind of service. It may not be along spectacular lines but it is along the line that God wishes to use us. A readiness to obey His will is the outstanding qualification.

Moses was to be a man sent of God. When there is special need of leaders in a crisis there always appears a man sent of God. He is not self-selected, neither is he chosen by popular acclaim, but he is just the person God has been preparing for the need of the hour. It would seem that the call of Moses was to an impossible task. He had once tried and failed. He was but a shepherd of the desert. His interests were in the desert and with his Gentile wife and his two sons. From these interests he had to separate himself. The servant of God is always called to separations, some of which lie close to his heart, but God's things are higher than all the other interests of earth.

Moses was first hesitant. He had excuses. This was not specially to his glory, but, it showed him to be a man like the rest of us. His first excuse was, "Who am I?" It sounded humble but it was taking refuge in an excuse. The next was the expression of Moses of his inability to answer if asked the name of God. The answer to this was that God is the eternal and present One. It was an assurance of God's might in every crisis. The third excuse was that the people would not believe. Moses already had experience with this people who had repudiated him. God's answer was the showing to him of miracles he might perform. These were to be his credentials. His last excuse was that he lacked eloquence. He had to realize that God did not depend upon the readiness of speech of any man and, besides, when there is one thing that one can not do well there are others who can supply that want.

Excuses are never reasons when God has anything for someone to do. His answer is the same He gave to Moses, "Certainly I am with thee." When God is with any one, who can be against him?

"Now therefore go," is what God said to Moses. There are many occasions when God says "Go" to his people. They are to go into the world with His message of salvation. They are to go where there is misery and the need of service and in the name of Christ who was the great minister to all human needs, they are to imitate Him. They are to go into His house and serve Him in worship. They are also to go where trials and troubles are sure to meet them and in the name of their Christ they are to overcome, knowing well that faith is the victory that overcometh the world.

MIDDLE DISTRICT CONFERENCE

To Be Held
IN BERNE, INDIANA, AUGUST 17-21

The first session will be held Wednesday evening at 7:30 o'clock, Rev. E. S. Mullett will be chairman.

Address of welcome and response.
Scripture reading—Rev. Delbert Welty
Prayer—Rev. P. A. Kliewer
Special music—Berne Church
Address—Rev. A. H. Leaman
Closing

The Thursday forenoon service will be in charge of the Educational Committee and the afternoon and evening services in charge of the Young People's Committee of the Middle District Conference.

FRIDAY FORENOON

Rev. Wilmer S. Shelly, Chairman

9:00 Worship Service
  a. Scripture Reading—Rev. N. O. Blosser
  b. Prayer—Rev. Edgar Toews
  Special Music—Berne Church
  Conference Sermon by the Conference President, Rev. W. W. Miller
10:00 Business
  1. Receiving Delegates' Certificates
  2. Minutes of Preceding Session by Conference Secretary—E. W. Baumgartner
  3. Order of Day
  4. Appointment of Committees by the President
11:00 Bible Message—Rev. A. H. Leaman
11:30 Closing

FRIDAY AFTERNOON

1:30 Worship Service—Rev. Elmer Basinger
1:45 Bible Message—Rev. A. H. Leaman
2:25 Special Music—Berne Church
2:30 Business
  1. Granting of Complimentary Votes
  2. Report of Educational Committee
  3. Report of Evangelization Committee
  4. Report of Trustees
3:30 Address on Foreign Missions—Martha Burkhalter
4:00 Closing

The Friday evening service will be in charge of the Women's Missionary Society.

SATURDAY FORENOON

9:00 Worship Service—Rev. P. E. Whitmer
9:15 Bible Message—Rev. A. H. Leaman
9:55 Special Music—Berne Church
10:00 Business
  1. Report of Bluffton College
  2. Report of Witmarsum Seminary
  3. Election of Officers and Committee Members
11:00 Our Educational Task—Rev. A. E. Kreider
11:30 Closing

SATURDAY AFTERNOON

1:30 Worship Service—Rev. W. Clyde Rhea
1:45 Bible Message—Rev. A. H. Leaman
2:25 Special Music—Berne Church
2:30 Business
  1. Recommendations
  2. Choosing Place for Next Conference
  3. Unfinished Business
3:15 Address on Home Missions—Rev. J. E. Amstutz
3:45 Closing

On Sunday forenoon there will be a worship service at which time Rev. A. H. Leaman will preach. In the afternoon there will be a missionary service at which time Rev. Alfred Habegger, Mrs. Paul Wenger, Rev. Floyd Pannabecker and possibly others will speak.

On Sunday evening, the closing service, there will be an Inspirational Service in charge of Rev. Allen Miller, which will be followed by a Musical Program rendered by the Men's Choir of Berne.

Program Committee,
A. R. Keiser, Chairman
E. S. Mullett
C. H. Suckau.

CONTRIBUTIONS

EMERGENCY RELIEF BOARD, MAY 1932

FOR RUSSIA: John P. Schroeder, Canton, Kan., $5; Mrs. C. Latschar, et al, Deer Creek, Okla., $15; J. J. Siemens, Newton, Kan., $10.30; Mrs. Sarah Hiebert, Newton, Kan., $12.05; H. D. Penner, Geary, Okla., $3.25; H. D. Voth, Escondido, Cal., $15; Workers Conference, Mt. Lake, Minn., $15; Peter Epp, Henderson, Nebr., $5; D. W. Schmidt, Newton, Kan., $8; John Epp, Jr., Whitewater, Kan., $10; C. B. Duerksen, Hillsboro, Kan., $12.50; Miss Katie A. Friesen, Newton, Kan., $10.20; David P. Dick, Burrton, Kan., $10; Mrs. J. J. Schmidt, Goessel, Kan., $5; John Epp, Jr., Whitewater, Kan., $6.82; Edward Esau, Whitewater, Kan., $6.50; H. A. Martens, Buhler, Kan., $15.50; Heinrich H. Epp, Henderson, Nebr., $10.25; Mrs. Anna Andres, Newton, Kan., $18; P. H. Penner, Newton, Kan., $20; F. F. Jantzen, Paso Robles, Cal., $20; J. W. Lorenz, Pretty Prairie, Kan., $5; C. C. Sperling, Inman, Kan., $10.

FOR CANADA: Christian Ch., Moundridge, Kan., $66.

GENERAL FUND: Christian Ch., Moundridge, Kan., $64; C. W. Claassen, Newton, Kan., $15; Emmaus Ch., Whitewater, Kan., $83; First Menn. Ch., Phila., Pa., $4.16; West Zion Ch., Moundridge, Kan., $26; Alexanderwohl Ch., Goessel, Kan., $31.89; Buhler Menn. Ch., Buhler, Kan., $31.27; Bethel Ch., Mt. Lake, Minn., $27.12; Bergthal Ch., Pawnee Rock, Kan., $13.60; Bethel Menn Ch., Fortuna, Mo., $6.69; Bethanien Ch., Freeman, S. Dak., $40.

FOR HARBIN: Bruderthal Ch., Hillsboro, Kan., $36.16; C. B. Duerksen, Hillsboro, Kan., $12.50; San Marcos Menn. Ch., Paso Robles, Cal., $12.50; Jacob Goertz, Canton, Kan., $20; Miss Marie Goertz, Canton, Kan., $5; Peter Miller, Marion, S. D., $10; Anonymous, Dallas, Ore., $100; W. P. Rempel, Pasadena, Cal., $15.

May 1st, balance and reserve, $4,556.06; received for Russia, $248.37; received for Canada, $66; received for general fund, $342.73; received for Harbin, $211.16; total, $5,424.32; paid out during month, $2,900.60; June 1st, balance and reserve, $2,523.72.

Gratefully acknowledged,
C. F. Claassen, Treas.

JOTTINGS

The Mission Workers of the Zion church, Moundridge, Kan., enjoyed an unusually interesting program held in the church in which the ladies of the Bethel College Missionary Society participated.

A class of sixteen young people, who have been receiving instruction in the Lehigh, Kan., church were admitted into membership through the rite of baptism last Sunday. Members of the class made their confession at a special service following the regular Sunday school on the Sunday previous.

The two Chinese students at Bethel College, James Liu and Stephen Wang, who were students during the past year will spend some time at Estes Park, Colo., attending a student's conference. Later they expect to go to Chicago to enroll for a short seminary course after which they will return to China to engage in work under the Mennonite mission.

The senior and intermediate C. E. societies of the Hereford church, Bally, Pa., visited the senior and intermediate societies of the West Swamp, Pa., church on the evening of June 5. The program presented by the visiting societies was greatly enjoyed. At another meeting of the West Swamp society Prof. Joseph Neidig, principal of the Quakertown schools gave a very fine address on ''Prayer.''

A little note in The Messenger, the paper issued by our missionaries in Oklahoma for the benefit of their Indian wards, brings the following interesting note: ''The Chamber of Commerce at Hammon is offering prizes this year for the best three Indian gardens in the Hammon district. First prize, $7.50; second prize, $5.00; third, $2.50. Not bad at all to get the benefit of one of the best gardens in the district and then a money prize on top of that.''

The Young People's C. E. Conference held at Deep Run, Pa., decided to raise during the year the sum of three hundred and fifty dollars to aid in the purchase of an automobile for Dr. Lloyd Pannabecker in China. Another project presented and approved was that some of the Mennonite people living in the country might be hosts for a day to a group of children from one of the city churches, thus giving the children a chance to get into the country at least for a day.

The Bulletin of the First Church, Philadelphia, came out in a special dedication number for June 5. The dedication was ''To Rev. N. B. Grubb, who for fifty years has served this congregation as pastor and pastor emeritus. To his co-workers, through most of these many years, who still are active workers in our church: Mr. J. B. Bechtel, Mr. I. W. Gross, Mr. Chas. Moyer and Mr. A. B. Bechtel. To those who are still with us of the congregation of fifty years ago when Rev. Grubb began his ministry: Mr. Samuel E. Landis, Mrs. Samuel Landis, Mr. Charles Moyer, Mrs. Lizzie Dengler, Mr. John Egly, Mrs. Emma Moyer, Mrs. Laura Knight and Mrs. Amanda Frey, and to all of our members who, through these many years of attendance and service bear witness to the reality of the Christian faith.''

The Senior C. E. Society of the East Swamp, Pa., church, Rev. W. S. Gottshall, pastor, is making preparation for the celebration of its Tenth Anniversary, July 10.

The large delegation from South Dakota to the Northern District Conference held at Henderson, Nebr., saved considerable transportation cost by chartering two large busses to carry them to the Conference.

The Home Mission Committee of the Eastern District Conference has called Jacob Unruh of Lancaster to take charge of the mission churches at Man's Choice and Napier. He has already left Lancaster to take charge of the work.

The Brotherhood of the Lansdale, Pa., church was the guest of the Allentown brotherhood recently, at a banquet held in the social room of the church. Rev. Unruh of the Lansdale church made an address describing his experiences in Canada and Rev. Wittermore, a returned missionary from Africa, spoke on the subject: ''Confidence in Your Heavenly Father.'' Brother Solt, the president of the Allentown Society presided.

The upper Milford church at Zionsville, Pa., is making extensive alterations to its building. The organ builders have started and the painters are on the job. A new roof has also been put on the building. Members of the Emaus high school rendered special music at one of the Young People's meetings. Several of the members of the Upper Milford church visited Rev. Wilmer Shelly at Wadsworth, Ohio. Rev. Shelly grew up in the Upper Milford church.

CONTRIBUTIONS

RECEIVED FOR PUBLICATION

Bethel College Menn. Ch., Newton, Kans.,$11.83; Bethel Ch., Mountain Lake, Minn., $25.64; Menn. Ch.., Nappanee, Ind., $7.50; New Hopedale Ch., Meno, Okla., $5.45; First Menn. Ch., Upland, Cal., $5.58; Bethel Ch., Fortuna, Mo., $6.60; Salem S. school, Dalton, O., $7.50; St. John's Ch., Pandora, O., $6.51; Bethesda Ch., Henderson, Nebr., $25.73; First Menn. Ch., Mt. Lake, Minn., $5; Menn. Ch., Pulaski, Ia., $16.16; New Hopedale Ch., Ringwood, Okla., $1.69; First Menn. Ch., Berne, Ind., $82.13; Menn. Ch., Beatrice, Nebr., $24.65; Bergfelder Ch., Mt. Lake, Minn., $5; Bethesda Ch., Marion, S. Dak., $10; Immanuel Menn. Ch., Los Angeles, Cal., $9.95; Zion Menn. Ch., Souderton, Pa., $20; First Menn. Ch., Philadelphia, Pa., $8; San Marcos Ch., Paso Robles, Cal., $7; Menn. Ch., Pretty Prairie, Kan., $7.15; Tabor Ch., Goessel, Kan., $1; Menn. Ch., Summerfield, Ill., $8.22; Emanuel Menn. Ch., Iowa, $7.48; Gnadenberg Ch., Whitewater, Kan., $12.83; Brudertal Ch., Hillsboro, Kan., $12.31; Emmaus Ch., Whitewater, Kan., $10.55; First Menn. Ch., Monroe, Wash., $3.60; First Menn. Ch., Geary, Okla., $6.25.

Gratefully acknowledged,

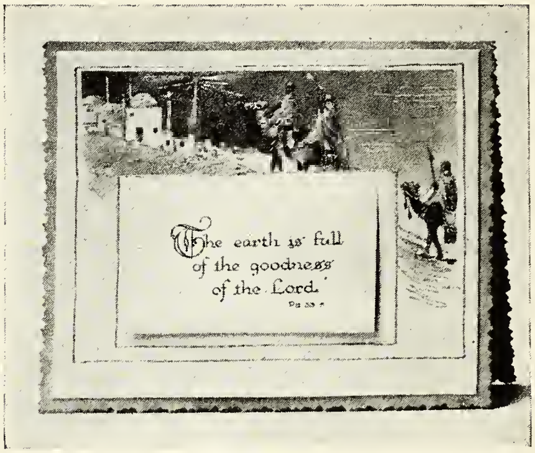
J. F. Lehman, Treas.

ATTENTION!

Christian Bankers, Doctors and Merchants

On Earth
Peace
Good Will
To Men!

No. 2891


The earth is full
of the goodness
of the Lord.

No. 2894

PEACE
BE UNTO
YOU

No. 2892

I will lift up
mine eyes unto
the hills from
whence cometh
my help.
Ps. 121:1

No. 2893

Something Different

NEW STYLE CALENDAR CHRISTMAS GREETINGS

Here is an exquisite Calendar Card strikingly different from the usual run of Christmas Cards and Calendars. The beautiful scenes glow with soft, delicate colors and silver high lights. A small 1933 Calendar pad is found under the flap on which appears a distinctly Christian sentiment. See the illustrations.

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MENNONITE BOOK CONCERN,
Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, JUNE 30, 1932 No. 26

EDITORIAL

Plans are on foot for having the English "Year Book" published by The Mennonite Book Concern appear earlier than usual this fall. The volume issued each year is so chuck full of information relative to our church and its interests that it is hard to see how any minister or family in our church can afford to be without having a copy within easy reach at all times. Church membership means less when one is not fully informed concerning the history, organization, doctrine and other interests than it does when one does not concern ones self about such things. The secret of our continued existence as a church must always lie in the intelligent understanding the membership has of the church. It should never be necessary for any member of the church to come to the pastor and ask as is sometimes done, What does our church stand for? One is not really a worthy member of the church who does not know such things. The best way to keep up-to-date is for one to have continued contact with the up-to-date material available. We would suggest that congregations have their ministers and leaders take a special interest in having the Year Book get into every family. To do this every church should have a number of copies on hand next fall and the pastors should urge from the pulpit that every family secure a copy and use it regularly. Some one should be appointed to make a canvass of the congregation so that all would have opportunity to own a Year Book. In some churches the excellent plan in use, which might be followed by others, is to sell the Year Books and apply the profits to Missions or other benevolences in which the church is interested. In this way it has happened that a considerable sum has been raised with very little effort. Were this plan to be followed generally it would help the business of the Book Concern and would also contribute to the good of the congregation.

In an interesting Bundesbote-Kalender of 1891, one of the first of a series of Year Books issued by the General Conference which Brother Howard Gottshall of Toledo, Ohio, sent us, note many interesting things. The list of ministers in the conference numbers eighty-eight. (The Year Book of 1932 gives 437). The ministers of the old list came from ten states and the business of the General Conference was transacted in the German language. Two of the leading articles were biographies, one of Rev. Moses Gottshall of Schwenksville, Penna., and the other of Rev. Daniel Krehbiel of Cleveland, Ohio, both prominent in the transactions of the Conference. That there was a lively interest in the development of Mennonite literature is to be noted in the advertising of Mennonite papers. Four are specially noted, namely, The Mennonite, published in Philadelphia under the editorship of Rev. N. B. Grubb; "Das Gemeindeblatt", edited by U. Hege, Sinsheim, Bavaria, Germany; "Mennonitische Blaetter, edited by H. van der Smissen, Hamburg, Germany, and "Der Zionspilger" edited by Sam. Bahler, Langnau, Bern, Switzerland. The advertisements carried bring back memories of other days. There was the ornate parlor organ, the windmill, the steam thresher, the clover huller and the farm wagon. All of which are now practically relics of the farm of our fathers. Steam Ship Lines also availed themselves of the opportunity presenting their special advantages to Mennonite readers who were planning to travel. The last page was given over to the notice of special publications of the church. It included notices of "Der Bundesbote," "Der Kinderbote" and "Sonntagschul-Lektionen", publications which survive to this day. On the whole the "Kalender" gives us a good idea both of the changes that have been taking place both in our individual and church life. We note specially the great progress that in our conferences and congregations have made in numbers and interest.

The Lord's Acre Plan is a movement which began in the South and is rapidly gaining popularity. The movement began in 1930 with six churches in western North Carolina co-operating. In December of last year a meeting called in Ashville which gave the movement its approval and did much toward increasing the publicity it deserved. The plan as outlined is as follows: "The churches cooperating in the Lord's Acre Plan ask each member of the church and of the Sunday School to set apart some of the farm land, or certain farm animals, and at harvest sell the product, or the animals and give the proceeds to the church. Those who have been in the plan state that it has three outstanding results: first, that contributions have increased; second, that it provides training in stewardship; third, that there are valuable spiritual results—that people acquire new attitudes toward the earth and are striving more zealously to make it holy."

Several nights ago there was an assembly of seventy thousand so called sports in New York paying from three to thirty dollars a piece to see two athletes unsuccessfully try to knock one another into insensibility for a share of the half million dollars that represented the gate money. At such a time as this one is amazed that money could be found to be wasted on prize fights. With the city, state and national governments broke and under the necessity of finding some way to prevent starvation one wonders why such foolish spectacles are not barred by the authorities. However, we note that the papers report governors, mayors and other men of prominence among the fans. If these men unto whose hands have been entrusted the serious responsibility of keeping things going while there is misery and despair all around have time and money for slugging matches, all we can say that they are publicly displaying their utter unfitness of the trust given them. The imagination is staggered at the thought of what a half a million of dollars spent for sports might do toward bringing relief to the thousands who for no fault of their own are face to face with some of the worst miseries possible in life. Healthy athletics may be all right for the promotion of the well being of body and mind but commercialized sports that are promoted only, in the words of the sporting world, "to catch suckers" should be abolished as speedily as possible, especially in times like those through which our country is now passing.

HOME MISSION NEEDS

Reedley, Calif., June 15, 1932.

Word has just been sent out that the General Conference has been postponed and there is no chance to present the needs of our mission fields directly to their supporters. We must thus resort to our church papers.

The Home Mission Board's budget for 1932 is $30,000. Our total membership is 25,000. It consequently requires **at least** one dollar a year per member to support this work. How many of our churches are contributing their share?

According to our last Conference report (See pp. 288 to 293) the percentage by conferences of those who contributed one dollar or more per member per year is as follows:

Eastern Dist. Conf.	12.0%
Western Dist. Conf.	20.7%
Canadian	21.4%
Middle Dist. Conf.	33.3%
Northern Dist. Conf.	50.0%
Pacific Dist. Conf.	86.6%

In the Western District Conference there are about ten strong churches who contribute $10 for foreign missions for every dollar they give to home missions. In Pennsylvania one church gives $27 to foreign missions where they send one dollar to the home mission treasury.

Should not the words of Jesus find application here: "These ye ought to have done, and not to have left the other undone"?

Our Board is deep in debts. The Board has not started the various missions. This the Conference has done. Does the Board have a right to drop mission stations? Is that not the task of the Conference? We have eagerly waited for an opportunity to lay our situation before the Conference. This chance has now been cut off through the postponement of the Conference. What are we to do? Do we have a right to drop fields? Surely, we cannot ask the workers to accept still further cuts in salaries. Nor can we continue to make loans. The budget for 1932 (See Mennonite Jan. 7, '32) is $92,000 for foreign and $30,000 for home missions. The ratio is 3 to 1. Not a dollar should be withdrawn from foreign missions, but if the home mission treasury would receive one dollar for every three dollars sent to the foreign mission treasury, we would now not be in such perplexity.

Sincerely,

J. M. Regier.

KAI CHOW HOSPITAL NOTES

Probably no disease better illustrates the relation between ignorance and disease in China than Tetanus (commonly called lockjaw). We know that tetanus is due to infection by a bacteria, the spores of which may be found in dirt and that any wound contaminated with dirt may develop tetanus. The Chinese people, on the whole, do not know this and do not protect themselves accordingly. Their name for the disease is P'o Shang Feng which means a disease due to wind in an open wound.

Some time ago they called me into the clinic to see a little boy. He did not appear to be in much distress and I asked the nurse what he came for.

"He was hit on the head with a whip", he said, and showed me the wound—a small wound nearly healed up.

"But this is nearly healed," I said, "why does he come now?"

"He can't open his mouth", the nurse answered, and sure enough he did have quite a bit of difficulty in getting his mouth open. They see this disease often enough to recognize it and know that cure of it is rare. The nurse was especially interested in this case and had brought the boy to the hospital. The brother of the nurse was driving a cart and when he cracked his whip it hit this little boy on the head. The wound was not serious but bled quite freely and they are very much frightened by hemorrhage—the effects of it are easily seen. They have a rather common practice of putting dirt on a wound to stop bleeding. I remember seeing a man fall off a cart once when the horse was frightened by Mr. Boehr's car. He fell on his head and cut it and as soon as he picked himself up he stopped in the middle of the road and scooped up handfuls of dust from the road and poured it on his head. He made a ghastly looking sight.

They used similar treatment on this little boy to stop the bleeding and after about two weeks time he was brought to the hospital with the original wound nearly healed but with a tetanus infection and very poor prospects for recovery.

We gave him all the tetanus antitoxin we had on hand and for a time he seemed improving but he eventually succumbed. This is a disease which is easy to prevent, $1.00 worth of medicine will prevent it but it is not at all sure that $100.00 worth of medicine will cure it. Very few patients that we see could afford to pay for the antitoxin that is required to treat a case of tetanus. In this case we gave the boy his antitoxin injections free and charged the cost to a fund which we have for helping poor patients. You who have contributed money for poor relief should know that the poor patients are always thankful for the help which you make possible to them.

We try to teach the people that this disease is preventable and all who come in with wounds contaminated with dirt are advised to have an injection of antitoxin. In most cases they are ready to accept our advise and willing to pay for the medicine. We wish sometimes that they would as readily accept our teachings of the gospel. But their superstitions and beliefs are deeply ingrained and it requires much teaching and the work of the Holy Spirit to open their hearts. You at home may help much by praying that the work we do and the words we say may be used by the Spirit to draw men to the true God.

C. L. Pannabecker, M. D.,
Kai Chow, Hopei, China.

SEMI-ANNUAL REPORT OF THE FIRST MENNONITE MISSIONARY SOCIETY OF BLUFFTON, OHIO

The Women's Missionary Society of the First Mennonite church of Bluffton, Ohio, has been a very active organization thus far this year. In all they met in six regular meetings on the first Thursday of the month.

The programs in general consist of book reviews, talks by missionaries and friends of the society, reading letters from missionaries and special music. Great interest has been aroused by passing out the Missionary News and Notes pamphlet to the respective members. Approximately 40 leaflets are passed out.

The January meeting was an all day meeting at which time the study of the book, Twenty-five Years with God in India was taken up.

The February meeting a very interesting talk was given by Mrs. Pannabecker on China Missions.

The March meeting was another all day meeting. This was held for the purpose of sewing for our friends in Canada. In addition to the garments sent to Canada, another box was prepared for the friends in the Arizona Mission.

On the 7th day of April, our Sister Societies, the Grace Mennonite church from Pandora, the

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St. John's Mennonite from Pandora, Ebenezer church from Bluffton, and First Mennonite from Bluffton, all met at the Ebenezer church.

Topics discussed were, "Giving", "Hannah and the Answered Prayers", and "Mary or Devotion to Jesus." Mrs. Pannabecker, a returned missionary from China gave a very interesting talk on Stewardship and Hints on China. Special music was furnished by each society.

At the May meeting it was decided to hold the meetings during the summer months in the evenings. The men are also invited to attend these meetings. A part of the program was based on Mother's Day and Memorial Day thoughts.

One of our special meetings was the annual social gathering at which time the Young Ladies' Missionary Society was entertained. At another time the Junior Society very pleasantly entertained our society. Both evenings were spent in a very enjoyable manner and seemed to bring about a closer relationship between the two societies. The executive committee had a special meeting. It was decided at that time that a Young Girls' Missionary Society consisting of girls between the ages of 11 to 16 years, or grades 6 to 11 be organized. Miss Sylvia Biederman was chosen to act as sponsor of this organization, and Miss Evelyn Gratz assistant. Our church then will have three Missionary Societies, namely Young Girls,' Young Ladies' and Women's Societies.

Offerings are taken up at each meeting. This money is used for various missionary enterprises.

The officers for the year of 1932 are: Pres. Mrs. D. W. Bixler, Treas. Mrs. Ed Steiner, Rec. Sec. Mrs. Albert Winkler, Corr. Sec. Mrs. Amos Geiger, Pianist Mrs. Cal Steiner, Chorister, Mrs. Carl Stuckey.

Program Committee Chairman—Mrs. Edwin Amstutz.

Missionary Education Chairman—Mrs. B. D. Smucker.

Relief and Visiting Chairman—Mrs. Sam Bixel.

Lookout Chairman—Mrs. Albert Niswander.

Cutting Committee Chairman—Mrs. Cal Geiger.

Mrs. Amos Geiger, Corr. Sec.

THE MEANING OF CHRISTIAN FAITH

J. E. Hartzler, Ph. D.

The greatest items in the Christian faith do not lend themselves to definition; we know them by description and experience. Most of the great realities in both physical and spiritual world defy definition. To this day, life, the greatest and most evident reality, has not been defined. Electricity, though operating on every hand, has not been defined; we know it by the way it acts. Likewise faith, love, God, salvation and the spiritual life are known through experience. By their fruit ye shall know them. This is the victory that overcomes the world, even our faith. We know faith by what it does in the world.

I. Reasonable Assumptions.

In the scientific field, the mathematician, the astronomer, the chemist, et al, believe more than their eyes have seen or their hands handled; they all move forward on the basis of great assumptions, and on the basis of whether or no their assumptions work out in the solution of their problems they hold them as true or untrue. The atomic theory, at least until very recently, has been an assumption, and so long as the assumption solves our problems we have a right to accept them as statements of fact. The scientist has no monopoly on this procedure; the method belongs to the theologian as well as to the scientist. Relative to the matter of the Christian faith we may rightly accept four assumptions:

1. That skepticism, when carried to its normal conclusion, is self-destructive. Skepticism, whether in science or religion, leads to a blind alley. It is positive belief, though sometimes in error, which leads to the discovery of truth.

2. That Christian faith, along with science, implies believing more than eyes can see or hands handle. Every scientist knows full well that he believes more than his eyes have seen or his

hands handled. No man has ever seen or handled an atom or an electron as such, or as he would see or handle an apple. The atom, the electron, is a pure assumption in our attempt to explain and interpret the physical universe. As long as the assumption works in the interests of truth I shall accept it.

3. That the Christian faith is scientific. There are theologians who are untheological; there are scientists who are unscientific; plenty of them. If assumptions and axioms in science are permissible, and certainly they are, then they must be permissible in the field of the spiritual and the student of religion must not be "dubbed" unscientific. Faith is a means in the discovery and apprehension of truth, whether used by theologian or scientist, and faith has a right to assume certain things to be true though they have not lent themselves to mathematical or syllogistic proofs.

4. That faith and belief are not synonymous. Belief is the positive assent of the mind to what it regards as true. Faith is a composition of vision plus adventure. To illustrate: Faith is Columbus sailing the stormy seas westward to a new and unexplored land. Faith is Lindbergh on the air eastward to the old world. Faith is vision coupled with the spirit of adventure, whether in science or religion. Faith does things; it is the substance of things hoped for; the evidence of the unseen.

II. The Essence of Faith.

We may rightly use the scientific laboratory method, and for purposes of study, separate faith into its several parts:

1. It is an attitude of mind resting on evidence. (Heb. 11:1.) Faith is the evidence of things unseen, whether in the atomic theory or the Christian view of God. So is an axiom. Faith is not a leap in the dark; it is seeing and believing on evidence, and the evidence is experience. Faith is a positive, constructive and creative attitude of mind.

2. Relative to Jesus faith is a self-surrendering acceptance of Him as our Savior, implying all the potentialities of the human spirit. To use a more mechanical figure, faith is throwing the machinery of human life into gear, while skepticism and unbelief is throwing it out. Christian faith throws all the powers of life into action.

3. Faith, as Dr. Jacks puts it, is reason grown courageous; it is the end of the coward in a man and the beginning of the hero. Most men admit the reasonableness of Jesus and the Christian faith, but their reason has not become courageous; the coward in them is still holding the hero down. Faith puts the hero on his feet and into action.

III. Christian Faith in Action.

As noted above, faith does things, and is known by what it does. (Jas. 2:20.) Among the many things which faith does I note only a few:

1. Using again the thought of L. P. Jacks, faith gives courage to face danger rather than to seek safeguards against it. Scores of men annually in the scientific field lose their lives in the quest for new truth. Faith in a great undertaking gives men courage to face any danger. It is all too common among preachers to find them more interested in safeguarding themselves against dangers and embarrassments than they are in fearless preaching of the Gospel and their honest convictions and taking the consequences.

2. Faith gives service first and safety last. He that saveth his life shall lose it. Too many pulpits are placarded "Safety First." In the Kingdom of God it is not a matter of safety; it is a matter of sacrificial and vicarious service at any cost. The man with a "Safety First" has no business in the Christian pulpit.

3. Faith gives inspiration before explanation. Faith has brought to the scientist a world of truth for which it has never given an explanation. Inspiration always comes before explanation. Inspiration and explanation do not always go together. Our greatest inspirations come from things which have not lent themselves to explanation. No one has ever expained the essential person of Christ, yet nothing has so inspired men.

4. Faith gives courage to doubt dogmatism in the interests of truth. It is easy to acquiesce to tradition, but it takes courage to doubt in the conquest for greater truth. It requires faith to doubt efficiently. All great reformers started on their reforms because they doubted the status quo. It takes courage to differ with the dogmas of the past. It is faith in greater truth which leads men to doubt the absoluteness of present attainments.

Concluding, then, let it be always kept in mind that faith and reason run in the same direction; that faith is a normal state of mind, for it means God in action in the soul of man. I may analyze a pint of water in the scientific laboratory, and know all the elements, but this does not quench my thirst; I must drink it. It is by faith that I drink the water of eternal life.

CORRESPONDENCE

Salem Mennonite Church, Ruff, Wash., June 17, 1932. Dear Readers.—When a church has services only once a month and no visits have taken place there isn't much to report. Since April 1931 we have been fortunate in having Rev. Galle with us once a month. It is not that we don't welcome more services, but the financial conditions are such that it is impossible to have more. In the past our small group was able and did it gladly to raise half of the minister's salary to have half of his service, but by the crop failures since 1929 it is impossible to ask people to give when they should be helped.

In past years ever since our church was organized up to 1930 our people had fair crops and could always help in contributing to the different conference funds, but since our crops have failed we cannot give to the conferences, but must do what we can to keep up our own church, which we consider also a mission.

Our members are scattered over a radius of forty miles. In these times many find it hard to get the gasoline to travel such distances. Some are also moving away to better farming sections which leaves but a handful. S. S. is held every Sunday by the few who live near Ruff and a few outside children attend quite regular, whose parents do not attend any church. If the conference is going to start any more mission stations it would be wise for the board to consider such places where there is a church and where there are Mennonites, but cannot support themselves, for in future years as financial and crop conditions improve they will be self-supporting and a chance for some coming back into the conference treasury. There are other denominations in this part of the state where there conferences support them at this time and the ministers can serve their own people on a salary for a living. Our minister who has so faithfully with his wife served the two sister Mennonite churches is forced to serve a church in Odessa of a different denomination in order to make a living.

Rev. M. J. Galle has a very large field. The baccalaureate services for our high schools were given this year May 15, in Lind, and May 22, in Odessa, by Rev. Galle. He also had a part on the program on commencement exercises at the Wilson Creek High School.

A few of our members live in Odessa and they take part in S. S. and C. E. in the English Congregational church served by Rev. Galle.

Crop conditions in the Ruff district this year are poor. Due to the big storms of last year the farmers feared to work the seed bed too much so it would not blow. By not harrowing it after seeding the fields dried out too quickly. We have not had a good rain since the snow left March 1st. In May we had heavy frosts for three nights which caused much damage, especially in the early seeding and where the ground was so dry. In the wet districts the frost drew into the ground without hurting the wheat.

Last Sunday we expected Rev. P. R. Aeschliman, but due to illness he could not come. May the dear Lord bless our dear workers so that they may be able to serve us in this so needed a field.

P. C. Jantz, Corr.

Donnellson, Iowa, June 23, 1932. Greetings to the Editor and Readers of "The Mennonite" from the Zion Mennonite church at Donnellson, Iowa.—It has been a long time since any report was sent in from our church so I shall try to tell you about the work here.

The Sunday school is held every Sunday before the church services and Mr. B. J. Neff is our superintendent. He has served us for a number of years and we appreciate his untiring efforts.

We have three organized Christian Endeavor societies, namely the Junior, Intermediate and Senior that meet every Sunday just preceding the Sunday evening service. On February 7, the three societies joined in giving a program for the evening service.

The Women's Missionary society and the Busy Bees are two active organizations that help in the work of the missions. They meet once a month.

March 30, a deputation of Bluffton College presented, "In the Vanguard" to an appreciative audience. Miss Vivienne Musselman of Philadelphia, Pa., accompanied the group and presented the purpose of the Peace Association.

Holy week was a very inspiring one. We

had Union services on Tuesday, Wednesday, and Thursday evening and Good Friday morning. All the grade and high school pupils attended this service in a group. On Easter morning the Community Sunrise service was held in our church and a large number attended this impressive service.

June 10, the four Mennonite churches of southeastern Iowa held the Annual Get-together Picnic meeting in the Wayland, Iowa, church. An inspirational program was given, each church having some part on the program. The Junior Department of each S. S. gave a musical number. About fifty from here attended.

June 12 the Junior Chorus and the children of our S. S. presented a very pretty Children's Day program.

Our pastor is conducting a class in Bible instruction. He was also Superintendent of our Community Daily Vacation Bible School. This school was in session for four weeks following the closing of the public school and five teachers were employed. The enrollment was 59. It offered an opportunity of great spiritual value to the children of our community and they responded very well.

With sincere wishes to the editor and readers.

Pauline Krehbiel.

A MENNONITE TESTIMONIAL

A Review of the New Analytical Bible.

At first glance, the appearance of this Bible makes a pleasant and lasting impression. It is a well bound, handsome Bible. The best materials are used, and the most skillful workmanship has been employed. Its make-up, in every respect, is impressive. In content and form this Bible cannot be duplicated by any other Bible now in use.

The simplicity of its division into periods and sections, systematically arranged, makes it easy of comprehension. This is seen in the design and arrangement of the first chart, a general chart on the Bible, setting forth four things: The Law and the Gospel, History of Israel and of the Early Church, Vital Principles as set forth by Poetical Books and Epistles, Visions of Old Testament Prophecy and Revelation.

The introductory matter is a splendid statement of how we got our Bible, how it has been preserved and brought down to us by Versions and Manuscripts; its definite statement of the Divine Inspiration of the Bible, and Progress of Doctrine.

There is an introduction to each book of the Bible, followed by a chart outline of the contents of the book. Following each book is a division and analysis of the entire book, elaborated almost to the point of being an exposition of the text. This outline is followed by the Outstanding Facts of the book setting forth the things of central importance so often overlooked by the Bible reader. Following this is the Contemporaneous History of the period which sheds light on the Biblical facts. These features, together with the New Testament references to the book, are directly related to the Bible text, so that the Helps and the text are kept together, the compactness of which is most unusual and gives this Bible a distinctive place among Bibles.

One of the greatest features of the Analytical Bible is the correction or mistaken or inadequate translations of the Authorized Version. These are placed in brackets in the text without confusing the reading and yet give the reader two Bibles in one.

The New Testament Helps are of the same high order, distinctive and unusual, as seen in the charts, the Outlines of the books, Outstanding Facts, etc. The Harmonizing of the Gospels follows the Gospel of John. The Chronology of the Bible is arranged under periods and gives three Chronologies. Tabulated matter giving Parables, Miracles, Discourses, Prayers, etc., is marked by the same unusual method of treatment.

In addition to these features, too numerous to mention, are the Topical Study of the Bible, Concordance and twelve beautifully colored maps.

This is a complete Bible library with the Bible itself, which save the reader the necessity of searching through books to find what is wanted. It is unique in every respect, and in our estimation incomparable. It is a library of information and Biblical instruction. It is Dictionary, Encyclopaedia and Commentary, a great time-saver and labor-saver. For the Sunday school teacher and minister it is indispensable and should be in every home.

J. J. Friesen.

Henderson, Nebr.

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
July 10

Have I a Right to "Live My Own Life"?
Lk. 15:11-15; Gal. 6:8.

"Lord, help me live from day to day
In such an unforgetful way
That even when I kneel to pray,
My prayer shall be for OTHERS.
"Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you,
Must needs be done for OTHERS."

No doubt the most trying hours of the father's life in Lk. 15 came when his younger son came to that age in adolescence when he called his father "the old man", he no longer desired to be "tied to the apronstrings" of his parents, he felt it was high time that "he lived his own life." That is the age when youth thinks parents, teachers and pastors are nothing but a bunch of old mossbacks, they do not understand those who belong to the new modern age. It seems extremely strange why the human is made so that he must pass through this stage. But this is a period of transition, it is the stage in life when a person becomes independent, thus far he has been almost entirely dependent, but now he is becoming a man or a woman as the case may be, and it is a new experience they have never been grown up before. We all make some mistakes when we begin on new ventures. "Why must a person do such crazy things?" said a girl who was passing through this stage, when she thought with disgust of the things she had just done, things which were diametrically opposed to her high standard of conduct.

This hot-headed prodigal was chafing under the restrictions and rules of father, mother, and the home and desired to go out into a far country to there live his own life. We have many modern illustrations to match it. Helen had always felt that her life was too much hemmed in, so when she was permitted to go to the city to take a job she felt that now for the first time in her life she would really live. She found a room in a boarding house with five other girls. The first week was like a glorious holiday. But by that time rivalries developed among the girls, and the landlady objected to the excess noise which was disturbing the remaining part of the family. The superintendent for whom she was working limited the girls to two nights a week for dates. When the girl threatened to find another boarding house, the landlady reported the same to the superintendent and Helen was advised to remain at her present lodgings. Helen decided that there is no such thing as freedom.

Very true is the story of the Prodigal Son, it is altogether true to much of life, and yet the father should also be censured for his part of the blame. That father should have remembered the days when he himself as a youth was hotheaded and irresponsible. He should have been the right kind of a chum to that son and counselled with him instead of humbly obeying him. Just as foolish today are modern fathers and mothers who give their children everything they ask for, be it candy, clothes, automobiles or a college education. Invariably parents reason that their children shall not need to find life as difficult as they themselves found it, and as a result they deprive their children of those hard experiences which help to mold character. It is said it takes three generations to reach from overalls to overalls. The first generation must work diligently for everything that is accumulated, but by a life of hard work and thrift, a neat saving is laid aside for the children. Those children, the second generation, are not taught the meaning of work, "easy come, easy go", and the third generation is back in overalls.

How about sowing wild oats? Jerry McCauley and Mel Trotter sowed evil and see what they did in later life. And yet for every one who has come out on top in later years, there are literally a multitude who "never come back." The incident is told how a young man before beginning his career called on two distinguished members of Parliament, men who had in their time sown a fine crop of wild oats. These men were gouty and yet advocated the advantage of having a "gay time" in youth. The young man soon learned that the one notable was the father of an imbecile son and the other of consumptive daughters. As he returned home from his visit he wrote in his notebook this notation: "So much for the wild oats theory."

We still hear once in a while how man thinks he is "self-made"; but this theory has been exploded by those who have been called self-made. Honest individuals who do some straight thinking recognize that practically everything we have we received from some agency outisde of ourselves. We owe much to our fathers, our mothers, the total influence of the home, to our teachers, all our friends, the school, in fact everything we receive up to the time we become independent at the time of maturity has been given to us free of charge. That does not specify the love and sacrifices made by our parents. No, none of us are self-made.

It will always be necessary for youth to learn its own lessons, there will no doubt always be that difference between parents and children, and in turn those same young people will become the parents. The youth of today is no worse than in other generations, in some respects they are better, many of them are more serious-minded than was the youth in preceding generations.

Questions

1. Why does youth seek to be independent of its elders?
2. Why can no one of us live wholly unto ourselves?
3. Do we have any obligations to future generations?
4. Tell the story of the Prodigal Son in terms of modern youth.
5. What would happen if everybody in the community would choose to do as they pleased?
6. Expound on the "wild oats theory."

Scripture Readings

Mon.—Read Romans 14:7. None lives to himself.
Tues.—Read Luke 12:16-21. A man who tried.
Wed.—Read II Sam. 15:1-14. A boy who tried.
Thurs.—Read Lk. 16:19-31. A rich man's experience.
Fri.—Read Rom. 14:12-15. You influence others.
Sat.—Read Rom. 15:1-3. The Christian attitude.
Sun.—Read Lk. 15:11-15; Gal. 6:8. May we "live our own lives"?

CENTRAL ILLINOIS RETREAT

A very enthusiastic group of young people met in the East White Oak Mennonite Church near Carlock, Illinois, June 10-12, for their fifth Retreat. Rev. Raymond Hartzler was the able chairman and Miss Ruth Mohr was the very efficient secretary. The leaders and respective courses taught were as follows:

Bible Instruction	Rev. G. T. Soldner
Mennonite Church History	Rev. W. B. Weaver
Christian Stewardship	Rev. A. M. Eash
Prayer	Rev. A. R. Keiser

The local church presented a religious play based on "The Prodigal Son." A mission address was brought by Missionary E. A. Sommer and the Sunset Services by Rev. E. Troyer.

AN UNEXPLORED KLONDIKE, AND UNWORKED ACRES OF DIAMONDS

I. The Bible's Own Testimony Concerning the Word of God

1. "The words that I speak unto you—they are spirit and they are truth." Jesus. See also John 17:17.

2. 'Ye err,—why? Ye know not the scriptures nor the power of God." Mark 12:2. Matt. 22:29.

3. "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105.

4. "The word of God is not bound." II Tim. 2:9.

5. "The sword of the Spirit, which is the word of God." Eph. 6:17.

6. "The word of God which also worketh in you that believe." I Thess. 2:13.

7. "The sacred writings which are able to make thee wise unto salvation through faith which is in Jesus Christ." II Tim. 2:9.

8. They needed a little Bible Study! "If ye had known what this meaneth, ye would not have condemned the guiltless." Matt. 12:7.

9. "Is not my word like fire, saith Jehovah, and like a hammer that breaketh the rock in pieces?" Jer. 23:29. e. g. Pharaoh in Ex. 5-12, slavery, autocracy.

10. "Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jesus in Matt. 4:4.

11. "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of the soul and spirit, of both joints and marrow and quick to discern the thoughts and intents of the heart." Hebrews 4:12.

II. World Leaders Concerning the Bible.

12. John Ruskin, a powerful literary light of the Early Victorian Age. His mother forced him to learn long chapters by heart. As to the results, Ruskin writes—"She established my soul in life. And truly, though I have picked up the elements of a little further knowledge—in mathematics, and in meteorology in after life, and owe not a little to the teachings of many people, this material installation in my mind in the property of chapters I count very confidentially the most precious and on the whole the one essential part of my education."

13. Carlyle, a powerful factor in social and industrial reforms of the 19th century: "Look on our divinest symbol, Jesus of Nazareth, and His life and His biography and what followed therefrom. Higher has the human thought not yet reached; this is Christianity and Christendom, a symbol of quite perennial infinite character, whose significance will ever demand to be anew inquired into and anew made manifest."

14. Wm. Lyon Phelps, Ph. D., Litt. D., LL. D., Prof. of English literature at Yale: "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college education is more valuable than a college course without the Bible. For in the Bible we have the profoundest thought beautifully expressed, we have the nature of boys and girls, of men and women, more accurately charted than in the words of any modern novelist or playwright. You can learn more about human nature by reading the Bible than in living in New York City."

15. Goethe, as great in Germany as Shakespeare in England: "I loved and valued the Bible, for almost to it alone I owed my moral culture."

16. Abraham Lincoln. "In regard to the great book, I have only to say that it is the best gift which God has ever given to man."

17. Hamilton Wright Mabie, Art Editor of the "The Outlook" and leading literary critic of the past decade. He placed the Bible "first and foremost" amongst the supreme books of the world. "There is power enough to revive a decaying age or give a new date and a fresh impulse to a race which has parted with its creative energy."

18. The Right Honorable Stanley Baldwin, Prime Minister of England. "The Bible is a high explosive; but it works in strange ways, and no living man can tell or know how that book, in the journeying throughout the world, has started the individual soul in ten thousand different places into new life, into a new belief, a new conception, a new faith. These things are hidden until some man, some people, is touched beyond all others by the divine fire, and the result is one of those great revivals of religion which repeatedly through the centuries has startled the world and stimulated mankind, and which will come again."

19. John Wanamaker, owner of a 20 million dollar building in Philadelphia, (to say nothing of similar or greater plants in New York and Paris) who as Postmaster General contracted and let contracts involving millions of dollars for carrying mail in four ships built in Cramp's Ship Yard, who for his stores purchased millions and millions of dollars worth of goods—yet publicly stated in 1919 that his most important of all purchases was a small red letter Bible costing $2.75 purchased in a small Lutheran Mission S. S. when he was an 11-year-old boy—for in it was the foundation on which his life was built and it had made possible all that he had counted most in his life.

20. Daniel Webster. "There is more available truth yet to be gleaned from the sacred writings that has thus far escaped the notice of many commentators than from all other sources of human knowledge," Therefore DIG!

III. The Creative Power of the Bible.

21. Knowledge is power—knowledge of the Bible is spiritual power.

22. "This Book will keep you from sin, or sin will keep you from this Book."—D. L. Moody.

23. A man's thinking is no better than his information—neither is a Christian leader's spiritual perception better than his knowledge of God's Word linked with experience. See 2 above.

24. It was a most important source of creative power in back of:—

Great Literary Men—Addison, Byron, Milton,
Bunyan, Ruskin, Carlyle.

Great Orators—Joseph Parker, Savanarola, John Bright, Ed. Irving.

Great Statesmen—A. Lincoln, David Lloyd George, Ramsey MacDonald, Woodrow Wilson.

Great Preachers—John Calvin, Martin Luther, Charles Spurgeon.

25. In Central Europe the Bible printed by Erasmus before the Reformation created a "great spiritual earthquake," began the Reformation and changed the course of history.

26. In England the Wycliffe poor priests broadcast Bible portions and prepared the soil. Later, "No greater moral change ever passed over a nation than passed over England during the year which parted the middle of the reign of Queen Elizabeth. England became the "people of a book, and that Book was the Bible." "The effects were amazing. The whole temper of the nation was changed. Fifty years later the Bible was spreading to every home, and crowds gathered in St. Paul to hear it read." The first copy of the English Bible appeared in 1535. In the years following, these mighty men did their big work,—Shakespeare, Cromwell 1599, Milton 1608, and Bunyan 1628.

27. In America the colonists were refugees who came here to read their Bible and practice its precepts. They produced the generation which organized the U. S. government and wrote her constitution between 1776 and 1793.

(Editor's Note:—The following letter was written by Missionary S. T. Moyer, in which he refers to the article, "An Unexplored Klondike." It is quite worthy and should be read by every member of our Conference.)

One of the things most interesting to me has been that of these Bible Study Leaflets. With reference to the distribution of the few remaining sheets I have on hand, in no offensive or officious way I found opportunity on board ship as friendships deepened during the five weeks journey, to produce and explain the wonderful treasury of that leaflet. Not all responded, but to find out here and there, repeatedly, to exclaim, "That is wonderful!" "I never saw things in that light before," ..... to find such response has been my meat and drink, honey on the bread. Then last year I was asked by the President of the Chattisgarhi Missionary Association to present a paper on Bible Study for converts. Again I had occasion to distribute about thirty-five to fifty, (all I had with me,) of these leaflets, among the missionaries present. Again there was a hearty response. Then just a few weeks ago I had opportunity again before the yearly Bible Women's Institute of these parts. It has been great "stuff."

I believe my cup of joy has been overflowing however in the work with my Indian coworkers. I wrote last year (I believe) about the start in putting these things across with my coworkers, then going out into the field and putting the program across with the converts in about thirty different villages. My Indian coworkers have been welded into a team who are sold heart and soul to the whole idea and method. I have so many things I want to write about that I cannot give more than one incident. But I said to myself, if the method of systematic Bible Study is good for believers, the same spiritual dynamite ought to work wonders in the lives of Hindus, if rightly applied. So this year we specially went "to it." I had a group of workers who have been in training for a year in these new ways of approach. But there was one young chap just out of school who had a pretty big idea of himself. Our program was to put across a series of about twelve selected lessons from the Bible to Hindus who constituted almost virgin soil. I expected something to happen. All my coworkers did, except the one young chap. I maintain that if "you can get the Bible under the skin of any one" something is bound to happen. The word of God is the sword of the Spirit. The Holy Spirit has no better tool than this word. Get that word across, the Holy Spirit has the fuel or framework to enkindle a holy flame born from above.

Well, we went to it. Villages were parceled out where we were to stay for four weeks straight, putting across these lessons. They included the Creation and Fall of Man, the Prodigal Son, the Lost Sheep, the Birth of Jesus, His Ministry of Love, in Healing and Teaching, His Crucifixion, Resurrection, the Sower, Zacchaeus, Conversion of Saul, and a few others. We were working about eight continuous villages simultaneously, with all our workers divided up into teams, each team taking only two villages, and staying on the job and putting across the Bible Study Program. My injunction was, and continually repeated,—"avoid crowds, work with individuals." Every week-end we gathered for conference in the central village.

(To be concluded.)

THE S. S. LESSON

Sunday, July 17.

The Passover. Exodus 12:21-28.

Golden Text—Our passover also hath been sacrificed, even Christ. I. Cor. 5:7.

The ten plagues which God sent against the Egyptians were struck against the gods of Egypt in which they trusted. The final blow was struck against them all. Moses and Aaron had appeared before the king to demand the release of their people, but, after every plague, but the last, he refused to keep his promise and let them go. He was like a great many others who are ready to make any kind of a promise to God so long as they are in trouble, but, when the trouble passes, they are as bad if not worse than before.

God had always recognized and received sacrifice, but, here in the Passover, it more clearly shows and teaches blood atonement. The innocent lamb without blemish took the place of the one who was protected and, because of its death, the angel passed over. All through the Bible we are taught that the remedy for sin is the shedding of blood. When our first parents were covered with the skins of animals its significance was that the death of the innocent creatures covered their shame. Without the shedding of blood there is no remission for sin. No one can read the account of the passing over of the angel without seeing in it the symbol of the Lamb of God who came to take away the sins of the world and thus save men from eternal death.

We note that a lamb had to be provided. There was a call for sacrifice. The best of the flock had to be taken. Sacrifice indicated a willingness to give up something precious. Then, upon the effectiveness of the sacrifice, depended obedience. Obedience and sacrifice must go together. It is not only sacrifice but sacrifice in the way which God requires.

There is an ancient Jewish story which says that on the passover night a sick child asked of the father if the blood had been placed over the door. The father replied that he had ordered it to be done. The child was not satisfied. The father must go and see and then to discover that the blood had not been applied and haste had to be made to fulfill God's requirements and save the life of the child. There is but one way for the salvation of all and that is through the shed blood of the Lamb.

God's avenging angel went over the whole land. Both the Egyptians and the Israelites were sinners and the punishment of sin hung over them. The killing of the lamb and its sprinkled blood marked a difference. Israel were the people of God. In this particular they were obeying Him. Obedience, faith and sacrifice were blended in the act. No method of salvation is effective unless there is faith, obedience and sacrifice on the part of those who are to benefit.

The saving of Israel's first born came through the suffering of the lamb. Our salvation comes through the one who was the suffering Saviour, the one who gave His life's lood for us. Of ourselves we can do nothing toward our salvation, it must come through the plan God has provided. It was under the sign of the blood that Israel was sheltered. Where there was blood there was life, where there was none there was death. Our shelter from the just retribution for sin is the blood. The blood of Jesus Christ cleanses from all unrighteousness. Without the blood we are subjected to judgment unto death. The soul that sinneth it shall die, is a law from which there is no exception save for those who come under the blood. The trend of some teachers who would see nothing in the atoning blood is a step away from God and His merciful provision for our eternal salvation from the judgment of sin.

In many respects Israel and the Egyptians were very much alike but there was a bar of separation—the blood. It made Israel a vastly different kind of a people from the Egyptians. Separation that comes because of the shed blood of the Lamb of God is a vital separation. Not to be under it means eternal death, to be under it means eternal life. Israel was separated unto God for His Holy use. The one saved by the blood of Jesus is separated from the world to the holy purposes of God and His service.

In the Passover we note many things which made it a perpetual memorial. First, it became a memorial which has been the bond that has preserved Israel a nation. Even though it has been a people without a country for centuries Israel is as much a nation today as it ever was. Then, the Passover continually calls to mind the great events of the nation under God from its beginning. It marked the passing over of the death angel, the passing over the Red Sea, and the passing from slavery to freedom.

DEATH

Regier—John G. Regier was born near Marienburg, West Prussia on October 6, 1874, the oldest son of Jacob H. and Marie Regier, nee Claassen. When he was six years of age, his parents immigrated to the United States, where they purchased a home two miles east of Newton, Kansas. Here he grew to manhood under the helpful influence of Christian parents and teachers. On the twenty-first of May 1893 he was baptized upon confession of faith in the Lord Jesus Christ, by Rev. Jacob Toews, and united with the First Mennonite Church of Newton of which he remained a faithful member until the time of his death. By the grace of God, he experienced forgiveness of sin through the atoning blood of Christ. As the years passed by his faith deepened. His desire to grow in grace and in all Christian virtues became ever more the desire of his heart and the controlling factor of his life.

He attended the Newton schools and graduated with the High School Class of 1896 after which he was a student in Bethel College for one year. Mr. Regier began his business career as a helper in the Loan and Abstract office conducted by his uncle C. F. Claassen, with whom he was associated for seventeen years. He purchased the business from Mr. Claassen in 1904 and conducted an Insurance, Loan and Abstract office in his own name until 1929 when he was forced by failing health to give up active work. His sterling qualities of industry, thoroughness, and faithfulness were crowned with the blessing of God, and he was successful in his undertakings.

He found a faithful life companion in Frida E. Voth to whom he was married on May 10, 1908. The young couple took a wedding trip to Europe, and the months of travel remained a pleasant memory throughout life. Varied experiences of joy and sorrow were their portion and both he and his wife passed through severe illnesses. Their lives were enriched through close fellowship with Christian friends, and through their associations with the religious activities of their denomination.

Mr. Regier's interest in all things pertaining to the upbuilding of God's kingdom deepened with his Christian experience. He was privileged to serve God in many ways with the talents entrusted to him, not only in the home congregation but also for the entire denomination. He was appointed assistant treasurer of the foreign mission board of the General Conference in 1911, and was elected at treasurer in 1923, after Rev. Gustav Harder's death. His whole heart was in this work, and when his health failed he continued this service with the faithful help of his brother up to the time of his death. He greatly treasured the friendship of the missionaries, and his association with the Mission Board. He also served as treasurer and custodian of Bethel College for fifteen years, giving not only his time and interest to the school, but delighting also in giving his personal help during the summer vacation months toward keeping the college property in good repair.

In 1922 Mr. Regier became a member of the Board of Directors of the Bethel Deaconess Home and Hospital Society and he took a great interest in every phase of the work as carried on by the Institution. He travelled as a member of a committee of three to make a study of Homes for Aged before the Newton institution was erected, and gave liberally of his time, efforts and means to make the Bethel Home for Aged a reality in this community.

As Mr. Regier's work and responsibilities were thus multiplied the burden began to grow too heavy for him. His interest in the work of God grew, and he planned to give up his secular business and to give his entire time and strength to the Mission cause and to the institution work. But before he could make these arrangements he broke down under the load. Severe illness laid him low, and though he recovered some for a short time, his health did not return. And now there came for this tireless worker five long years of partial inactivity. It was a hard time of adjustment for a man who had been so intensely active. Through God's grace he learned obedience in suffering, and though he sighed at times under the burden, he did not murmur, but humbly submitted himself to the will of God.

On Monday, June the sixth, he became unconscious due to a cerebral hemorrhage. His condition seemed to improve for several days so that he recognized his friends. On Friday there was a change for the worse and he lapsed into the unconsciousness from which he passed into death early Monday June the thirteenth. He was 57 years, 8 months and 7 days old at the time of his departure.

His death is mourned by his bereaved wife, and aged father, five brothers, B. G. Regier, Dr. H. L. Regier, G. P. Regier, W. W. Regier, and J. E. Regier; and two sisters: Mrs. Anna Suderman and Miss Johanna Regier. A host of relatives and friends feel with them the great loss which the passing of a good and faithful servant of God brings to a community.

Funeral service was held June 16th. Words of comfort were spoken at the home by Rev. B. Regier in German, who used as a text Rev. 2:10, and by Rev. P. A. Penner in English basing his remarks on Hosea 6:1. Twelve Sisters of the Bethel Deaconess Home and Hospital sang two hymns. At the church Rev. P. R. Voth read as Scripture passage Hebr. 12:22-24 making a few introductory remarks. Rev. J. E. Entz spoke in German on Psalm 116:15 and 16 and Psalm 126:1, 2, 5, and 6 and Rev. P. H. Richert in English on I Thess. 4:13-18. A quartet sang several favorite hymns of the deceased.

"And the Lord said, Who then is the faithful and the wise steward, whom the Lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing." Luke 12:42-43. "And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit that they may rest from their labors; for their works follow with them." Rev. 14:13.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR MAY, 1932

Friend, Pandora, O., $7; Herald Ch., Bessie, Okla., $5.42; A. Menn. Ch., Milford, Nebr., $41.10; Swiss Ch., Whitewater, Kans., $49.65; Eva Funk Pt. Legacy, Buhler, Kans., $80; Hebron Ch., Buhler, Kans., $46.51; Brudertal S. S., Hillsboro, Kans., $63.34; First Ch., Bluffton, O., $100; Bethel S. S., Inman, Kans., $19.75; Bergthal Ch., Corn, Okla., $13; Menn. Ch., Butterfield, Minn., $7.55; John J. Pauls, Perryton, Tex., $10; East Swamp Ch., Quakertown, Pa., $20; Menn. Ch., Hanston, Kans., $9.80; Wayland, Menn. Ch., Noble, Iowa, $50; S. S. Class No. 33, Berne, Ind., $14.21; Hannah Heimer Legacy, Frederick, Pa., $180; Menn. Ch., Halstead, Kans., $47.50; Int., Permanent Trust Fund, $27.50; Hillsboro Menn. Ch., Hillsboro, Kans., $24.50; West Zion Ch., Moundridge, Kans., $43; Garden Tp. Ch., Moundridge, Kans., $14.50; Friend, Oraibi, Ariz., $1; First Ch., Geary, Okla., $13.14; Bethany Ch., Kingman, Kans., $9.11; Jacob H. Regier, Newton, Kans., $10; Menn. Ch., Butterfield, Minn., $5.55; C. E. Soc., Butterfield, Minn., $25; Bethel Ch., Mt. Lake, Minn., $50; Menn.. Ch, Pratum, Ore., $23.96; Friend, Berne, Ind., $1; A. S. Heidebrecht, Hydro, Okla., $2; Friend, Texline, Tex., $3.25; Eichenfelder S. S., Reinland, Man., $5; Grace Hill Ch., Whitewater, Kans., $26.52; First Menn S. S., Philadelphia, Pa., $28.38; Grace Ch., Pandora, O., $26.14; Menn. Ch., Deer Creek, Okla., $24.65; Bethesda Ch., Marion, S. Dak., $15; Alberta Comm. Ch., Portland, Ore., $4; Alberta Comm. S. S., Portland, Ore., $2.10; First Ch., Beatrice, Nebr., $321.33; Sichar Ch., Cordell, Okla., $3.45; Sisters of Menn. Hosp., Beatrice, Nebr., $30, Friend, Beatrice, Nebr., $10; St. John Ch., Pandora, O., $42; B. W. Harder, Whitewater, Kans., $30; Brudertal Ch., Hillsbore, Kans., $118; Menn. Ch., Burrton, Kans., $37; Hoffnungsau Ch., Inman, Kans., $19.12; H. D. Voth and family, Escondido, Cal., $15; First Ch., Philadelphia, Pa., $13.86; First Ch., Wadsworth, O., $10.07; Menn. Ch., Pulaski, Iowa, $8.47; First Ch., Berne, Ind., $324.59; Plainview Ch., Dalhart, Tex., $6.57; Friend, Newton, Kans., $25; Bethel Ch., Hydro, Okla., $7.50; Christian S. S., Moundridge, Kans., $25.64; Abe P. Unruh, Lostwood, N. Dak., $10; Friend, Summerfield, Ill., $5; New Hopedale Ch., Ringwood, Okla., $6.45; Swiss Menn. Miss., Bluffton, O., $100; Bethel College Ch., Newton, Kans., $37.60; Goessel Sew. Soc., through Mrs. P A Penner, Goessel, Kans., $6.95; Tabor Ch., Goessel, Kans., $49.40; West Swamp Ch., Quakertown, Pa., $82.99; East. Dist. C. E., Quakertown, Pa., $125; Inter. Miss. Band, Berne, Ind, $30; Menn. Ch., Orienta, Okla., $6.65; Bethel Ch., Inman, Kans., $16; Bethanien Ch., Freeman, S. Dak., $40; Alexanderwohl Ch., Goessel, Kans., $64; Zion Ch., Donnellson, Iowa, $80; Hoffnungsfeld C. E. Soc., Moundridge, Kans., $36; Jacob S. Voth Pt. Legacy, $100;Bergthal Ch., Pawnee Rock, Kans., $16.53; Bergfelder Ch., Mt. Lake and Delft, Minn., $25; First Menn. S. S., Bluffton, O., $100; First Menn. S. S., Aberdeen, Ida., $133.14;Tabor Ch., Goessel, Kans., $21.10; Emmanuel Ch., Canton, Kans., 7.85; Bethesda Ch., Marion, S. Dak., $19; First Ch., Upland, Cal., $44.35; First Ch., Mt. Lake, Minn., $41.35; St. John Ch., Pandora, O., $12.35; St. John S. S., Pandora, O., $15; Zoar Ch., Goltry, Okla., $11.50; Goessel Menn. Ch., $27.75; Goessel Menn. S. S. Goessel, Kans., $30.

Total		$3,498.42
Balance in Bank May 1, 1932		5,093.52
Gifts for General Fund	$3,164.02	
Gifts for Orphans, etc.	245.00	
Gifts for Sundries	61.90	
Interest and Rent	27.50	3,498.42
Balance and Total Receipts		$8,591.94
Money borrowed during month		$1,000.00
Total		$9,591.94
Paid on Orders During Month	$8,398.61	
Paid on Debt During Month	1.000.00	$9,398.61
Balance in Bank June 1, 1932		$ 193.33

(On June 1, 1932, the Board has a debt of $11,000.00 with unpaid budgets, salaries, etc., amounting to approximately $19,000.00.)

Respectfully submitted,

J. G. Regier, Treas.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR MAY, 1932

Foreign Mission General Treas.: Worth While Cir., Menn. Ch., Reedley, Cal., $10; Menn. Ladies Aid Soc., Butterfield, Minn., $30; Alexanderwohl Ch. Sew. Soc., Goessel, Kans., $5; Dorcas Miss. Soc., Grace Ch., Pandora, O., $75; Hoffnungsfeld Miss. Soc., Moundridge, Kans., $25. Total, $145.

Clothing Fund: Menn. Ladies Aid, Medford, Okla., Champa St., India, $18; Tabor Sew. Soc., Goessel, Kans., do, $5; Johannestal Sew. Soc., Hillsboro, Kans., do, $5; Garden Tp., Sew. Soc., Moundridge, Kans., do, $5; Menn. Sew. Soc., Hillsboro, Kans., do, $15; Menn. Aid Soc., Hanston, Kans., Korba St., India, $5; Menn. Sew. Soc., Inman, Kans., do, $5; Menn. Sew. Soc., Hillsboro, Kans., do, $10; Do, Lame Deer Sta., Montana, $15; Zion Sew. Soc., Elbing, Kans., do, $10; Sew. Soc., First Menn. Ch., Newton, Kans., do, $10; West Zion Sew. Soc., Moundridge, Kans., Ashland Sta., Mont., $5; Menn Sew. Soc., Hillsboro, Kans., do, $10. Total, $118.

Expenses of Executive Committee: Miss. Sew. Soc., First Menn. Ch., Nappanee, Ind., $2.50; Brudertal Sew. Soc., Hillsboro, Kans., $1.50; Ladies' Aid Menn Ch., Roaring Spring, Pa., $1.40; Mrs. E. A. Aeschliman, Colfax, Wash., .25; Mrs. Helen Stobbe, Langham, Sask., .25 Sew. Soc., New Hamburg, Ont., Can., .60; Willing Workers, First Menn. Ch., Mt. Lake, Minn., .25; West Zion Sew. Soc., Moundridge, Kans., $2; Menn. Ladies' Aid, Geary, Okla., $1; Willing Workers Sew. Circle, Hillsboro, Kans., $1; Sew. Soc., Menn. Ch., Burrton, Kans., .60; North Alexanderwohl Sew. Soc., Canton, Kans., $1.20; Bethesda Sew. Soc., Henderson, Nebr., $2; Mission Soc., Summerfield, Ill., $2.80; Tabitha Sew. Soc.,

(Continued on page 15)

JOTTINGS

Prof P. S. Goertz of Bethel College is spending the summer in Chicago attending the University. In fall he proposes to go to Yale University for further study.

The Mennonite appears only fifty weeks during the year, its publication is omitted during Christmas and Fourth of July week. Readers will please note that there will be no issue for July 7.

The new church erected by the Bethany congregation near Kingman, Kansas, was dedicated with appropriate exercises. The special speakers for the occasion were Rev. P. P. Wedel, president of the General Conference and Dr. E. G. Kaufman of Bethel College.

Children who attended the Bible Summer School of the Ebenezer church, Bluffton, Ohio, which closed last week, gave a program in the church consisting of songs, Bible verses, stories, Bible history and doctrine. The attendance during the term was 168.

According to a late report seven of the Mennonite missionaries of the General Conference, including Dr. Lloyd Pannebecker and Miss Elizabeth Goertz, stationed at Kaichow, Hopei Province, China, are being held by bandits. The Americal Legation at Peiping is endeavoring to secure their release. It is not now certain whether the occupation of the city is by bandits or by communists.

Brother John Friesen was called to the ministry by the church Jansen, Saskatchewan. Hitherto the church had no regular minister. The Emmaus Congregation, Sask., also called three of its number to the ministry, namely, A. H. Bergen, of Blumenort, Aaron Friesen of Wymark and W. E. Rempel of Swift Current. Rev. Benj. Ewert of the Canadian Conference has recently visited these churches.

The sympathy of all our readers is assured to Mrs. John G. Regier whose husband for many years was the treasurer of the Foreign Mission Board of the General Conference. Brother Regier who lived in Newton, Kansas was a patient sufferer for five years. The family, the church and the community loses in him a zealous christian a devoted husband and a business man of character.

Elaborate preperations have been made for the appreciation service given in honor of the three oldest ministers, in point of service, in the Eastern District Conference which by this time will have been held in the Schwenksville, Pa church, June 26. The ministers in whose honor this event has been called are Revs. N. B. Grubb, W. S. Gottshall and A. M. Fretz. Revs. Grubb and Gottshall were called to the ministry by the Schwenksville church. Rev. Fretz has always been connected with the Deep Run church. A special program has been printed for the occasion.

Just what the drought of last summer could do to a prosperous Mennonite community may be noted from an item appearing in the local Freeman, S. D., paper. The farmers specialize in live stock and in order to keep their stock alive until next crop there were shipped into the community 260 cars of hay costing $30,450.00; 119 cars of corn at $80,000.00; 65 cars of oats at $42,250.00; wheat 10 cars at $70,000.00, a total of 379 cars whose value was $160,025.00.

The Rev. Alfred W. Beaven, D. D., president of Colgate-Rochester Divinity School, has written the brochure issued annually by the American Bible Society for the use of pastors in the annual observance of Universal Bible Sunday which falls this year on Sunday, December 4. The topic selected is "Rejoicing in Hope." The American Bible Society for a number of years has sent to approximately 80,000 pastors in the United States material for their use on Universal Bible Sunday. In addition to the brochure, last year's set of material included an attractive poster and a sample copy of a Scriptural responsive reading folder in purple designed to resemble a small Bible. In 1931 more requests were received for more copies from more pastors in more denominations than in any preceding year indicating that Universal Bible Sunday is finding an increasingly large place in the calendar of the churches of America.

CONTRIBUTIONS

(Continued from page 14)

2nd Ch., Beatrice, Nebr., $1.25; Tabor Sew. Soc., Goessel, Kans., $2. Total, $20.60.

Miscellaneous: "Out to Out for Christ" Circle, Mt. View, Okla., Orphan, India, $15; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., Orphan, India, $30; Ebenezer Ladies' Aid Soc., Gotebo, Okla., Evangelist, India, $25; Mission Soc., Upland, Cal., Two Biblewomen, India, $38; Do, Two Orphans, India, $45; Do, Leper Work, India, $15; Menn. Ladies' Aid Soc., Butterfield, Minn., Biblewoman, China, $40; Do, Rev. Brown, China, $30; Miss F. Luella Krehbiel, Clarence Center, N. Y., Dr. Pannabecker Auto Fund, $1; Dorcas Miss. Soc., Grace Ch., Pandora, O., do, $25; Alexanderwohl Ch. Sew. Soc., Goessel, Kans., Home Miss. Gen. Treas., $5; Intermediate C. E. Soc., Donnellson, Iowa, do, $5; Mission Soc., Summerfield, Ill., Emergency Relief Fund, $25; Zion Sew. Soc., Elbing, Kans., Girls Homes, Canada, $12.75. Total, $311.75. Grand Total, $595.35.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

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Search, The
Tomorrow About This Time
Tryst, The
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Ariel Custer
New Name, A
Coming Through the Rye
Job's Niece
White Flower
Honor Girl, The
Crimson Roses
Out of the Storm
Duskin
Blue Ruin
Prodigal Girl, The
Found Treasure

Lew Wallace

Ben Hur

Henry Sienkiewicz

Quo Vadis

Francis Parkman

Oregon Trail, The

Honore Willsie Morrow

Forever Free
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Eleanor H. Porter

Hustler Joe
Just David
Mary Marie
Oh, Money, Money
Sister Sue
Six Star Ranch
Miss Billy
Miss Billy's Decision
Miss Billy Married
Little Pardner
Just Mother and Other Stories
Fortunate Mary, The

Gene Stratton Porter

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Daughter of the Land, A
Freckles
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIAL

There was a time when the evening service of the city or the town church was the best attended and the one about which the whole congregational life seemed to center. Today the reverse is true. Evening services in town churches are but feeble manifestations of the religious life of the community. Several reasons contribute to the situation as it is. One of these certainly is that young people are not as regular in their attendance. The social element that once was apart of the evening service is lacking. The automobile has something to do with this. Instead of going to church it is going for a ride. Instead of meeting friends and acquaintances at church other places offer opportunities that seem to be more to the liking of young people. Of course social advantages are but a slight part of what the church undertakes to offer. The one really hungry for spiritual edification and refreshing will seek it in the house of God. Yet, it is our old fashioned idea that it is better for the youth to meet his or her future life's companion in the prayer meeting or at the other services of the church than at the dance or party or on the links. Parents who are anxious that their children should do the best for their futures, even now, will be better satisfied when they know that their boys and girls make their friendships with those who are identified with the church and take a part in its activities. A judge not so long ago wrote that the vast majority of young people who came before him in the course of his judicial duties were those who had no connection with church or Sunday School.

The Mennonite Home for the Aged at Frederdick, Pa., is one of the institutions in the Mennonite church that endeavors to do its part toward making this a happier world. During the many years of its existence numerous aged people have been permitted to spend their declining days in quiet and contentment. The annual occasion that specially calls attention to the institution and its work is the Anniversary Day which this year falls on September 10. Since the establishment of this institution a number of other similar ones have come into being and are filling a place in the communities in which they are located. It has always been the contention of our people that no Mennonite shall be allowed to become a public charge. Our people have cared for their needy ones long before institutions were the established thing. But times have changed. Care for those who need it in private families is not as practical as in institutions specially planned for such work. What our institutions can do is done more effectively and with a lesser outlay of money than it could be done by arrangements with private families. In the past all our benevolences have been splendidly supported by our people but just now, in the midst of hard times, they should be reminded that it would be unwise to lessen or omit the usual support. Indeed the times call for special sacrifices along this line. By no means should the evening of the lives of our charges be made uncomfortable or distressing because of the pressure of other things upon our finances.

Two political parties have had their conventions and nominated candidates for the presidency. Four years ago, when the actions of such assemblies were still a novelty over the radio, most of us hung over the receivers with breathless interest. Never before had the world an opportunity to hear every word uttered by speakers in favor of platforms and candidates. There was a thrill in it all. During the last two conventions at Chicago most of us were rather bored with the outpouring of cheap oratory and the noise of the galleries. The noises put in the shade the rackets of several days before that came over the air from the ringsides where two hard individuals were trying to pound one another into insensibility. Horse play and billingate might be said to have been the outstanding characteristics of both conventions. Did they meet the issues of the day? They did not. While people are crying for bread they thought they were settling the whole matter of present distress by offering to give them beer in exchange for support at the polls. We are reminded of a period in French history when it was said to the Queen, "The people cry for bread." Her flippant answer was, "If they have no bread let them eat cakes." It cost the King and the Queen their heads and the Reign of Terror came on. We hope that the folly of our so-called statesmen and the despiration of the poor will not result in history repeating itself as in the case of France. At any rate the politicians of today have shown about as much concern about the real needs of a depressed and distressed people as did Nero when he fiddled as Rome was burning. The flames of discontent have been smouldering too long for our political powers to go on either fooling or ignoring the people in their desperate straits.

A group of Bluffton College young people are at present touring the East in the interest of the Mennonite Peace Society giving the pageant, The Vanguard, wherever opportunities are open to them. The undertaking is unique in the Mennonite church. Never before has such a group of Mennonite young people so definitely given themselves to aggressive peace work, though the Mennonite church has been committed to the idea of peace since its beginning. We were privileged to view a presentation of The Vanguard recently and we were impressed both with the pageant and the earnest spirit of these young people. One who has seen and heard it certainly must be convinced that the message it brings is one of vital importance. We are happy that this group has not only been able to present this thought provoking pageant in Mennonite churches but also that churches of other denominations were open to them. We feel that Bluffton College has created an atmosphere that makes young people enthusiastic for peace and thus is making its contribution in emphasizing the historic position of our church. Other churches are coming into line with the peace churches on the matter of protesting against the barbaric system of war and it is surely a matter in which Mennonite people should in every way endeavor to lead.

HOME MISSION

Girls Home and Congregation, Saskatoon.

The Superintendent Bro. J. J. Thiessen has just recovered from what the physicians called a case of "Pernicious anaemia," which required several blood transfusions, this accounts for the absence of a report during the first quarter of the year.

He characterizes the work as progressing harmoniously and with fine cooperation. On January 23, the organization of a congregation was by a unanimous vote decided upon and 35 members were enlisted. Bro. Thiessen was ordained to the ministry on May 29 by Bro. David Toews member of the Board. The attendance at the services is very good but the best attendance is on the Sunday evening when they have Young People's Society when the average attendance is about two hundred. These meetings are so popular because many can only come in the evening and the programme is helpful because of the talented participants.

The number in the Sunday School remains about the same as at the Christmas season. He also conducts a small Sunday School and preaching services at Pleasant Hill, on Sunday afternoon.

Very helpful and inspiring Bible addresses were delivered by Bro. J. H. Janzen of Waterloo, Ont., from the 15-20 of March. The German school on Saturday was attended by 26 children.

On May 15, nine persons were baptized and received into the church and on June 26, the Lord's Supper was celebrated. The choir has been a great help in our services during the six months past.

One of the duties of the worker here is visiting the sick in the hospitals and Sanatoriums, and there were many of our people during the past winter that were sick in these institutions.

Bro. Thiessen writes: "In the girls home we had 120 on the list, which earned on an average from $15-$20 a month. Since the farm work started many went back home.

The girls contribute to the expense of the home and are regular attendants in the Sunday evening and Thursday evening meetings.

The rent for the meeting place in the Victory School building costs $30 a month and other expenses increase the monthly outlay to $85, but at present we have a deficit to the amount of

$100. We hope for better times."

W. S. Gottshall, Sec. H. M. Bd.

EASTERN CONFERENCE HONORS THREE OF ITS PREACHERS

The Eastern Conference honored three of its ministers on completion of a record of ministry that aggregated 157 years. The service was held in the Eden Mennonite Meeting House on Sunday afternoon, June 26.

The men thus honored were Rev. Nathaniel B. Grubb, Philadelphia; Rev. Allen M. Fretz, Perkasie; and Rev. William S. Gottshall, Quakertown. They have served in the Gospel Ministry 60, 49, and 48 years respectively. Rev. Fretz and Rev. Gottshall still have active pastorates.

The service record compiled by these three men over the period of their ministry is formidable. They preached over 18,000 sermons; more than 2000 persons were baptized; more than a thousand weddings solemnized; over 2500 funeral rites conducted; and several score of ordinations performed.

Rev. Nathaniel B. Grubb was born in Frederick township, July 6, 1850. Educated at the school of that community; attended Frederick Institute and Wadsworth Seminary. He was ordained at Schwenksville, June 30, 1872. He was for ten years the assistant of the late Rev. Moses Gottshall, serving during this time, as supply pastor, the pulpits of Herstine's, Bertolet's, Skippackville, Rock Hill, Ridge Valley, and Germantown. In 1883 he was called to First Church Philadelphia, which pastorate he held until 1921 when he was elected Pastor Emeritus, with a stated pension.

Rev. Allen M. Fretz was born in Tinicum township, Bucks county, Pa., December 12, 1853. Early his parents moved to Bedminister township. He attended the public schools of his community; the Wadsworth Seminary; and the Excelsior Normal Institute, Carversville, Pa. He taught school and farmed in the early days of his life. He was called to the ministry of the Deep Run congregation and ordained October 13, 1883. He has always served in the pulpit of his home congregation. In addition he has supplied or occupied additional pastorates: Saucon and Allentown early in his ministry; Souderton 1893-1909; Pottstown 1910-1913; Bowmansville several years previous to 1929; Springfield 1913 to date; Perkasie 1918 to date; Lansdale Mission 1928-1930, was elected Pastor Emeritus at the time of organization.

Rev. William S. Gottshall was born at Schwenksville, June 23, 1865. Attended public Schools of his community; Perkiomen Seminary; Ursinus College and Ursinus Theological Seminary. At the age of 19, October 15, 1884 he was ordained to the ministry and served as assistant to his father until the latter's death when he was placed in complete charge of the congregation at Schwenksville. He remained there until 1905. He had charge of the Allentown-Upper Milford congregation 1905-1909. At Bluffton, Ohio, 1909-1924; Salem, Freeman, S. D., 1924-1930. He is at present active in the East Swamp charge.

The extra work carried on by these men is tremendous. They served their conferences and their denomination in offices, both as President and Secretary, besides many committee appointments. Two of them assisted in the founding of the Mennonite and were associate editors. Family histories were enriched by their painstaking research. The civic life of their communities was ennobled by their aggressive interest and leadership. In the early days of his ministry Rev. Grubb, founded the Schwenksville Item, which continues to this day as one of the outstanding Weekly Newspapers of three counties, having a circulation over a goodly part of the United States.

A large host of friends, relatives and members gathered at Schwenksville to pay them homage. The service was conducted under the joint leadership of Rev. A. S. Rosenberger, President of Conference, and Rev. Freeman H. Swartz, pastor of the entertaining congregation. The auditorium seating more than four hundred persons was packed. An amplifying system carried the service to a large overflow audience gathered in the basement and on grounds surrounding the edifice.

Greetings were brought by Rev. Swartz, who as pastor of the congregation and successor in the ministry to Rev. Moses Gottshall, the minister who ordained two of the men and was father of the third, heartily welcomed the ministers to be honored. Rev. Rosenberger responded to this tribute. Each of the three gave a personal testimony, sprinkled with many reminisences of their long service. Musical numbers were given by the Deep Run Choir; Rev. and Mrs. William Gottshall; and by Prof. Lutzweiler, former Sun-

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

day School member of First Church, Philadelphia.

The chancel of the church was beautifully decorated with a score of floral contributions from members, friends and relatives. A souvenir program containing splendid cuts of the three brethren, a brief summary of their life and activities, with words of appreciation for their services, was prepared by the Secretary and distributed to the assembly.

Other ministers participating in the program were Rev. Howard G. Nyce, Allentown, Vice President of Conference and Rev. Daniel J. Unruh, Lansdale. The former conducted the devotional services, the latter led the singing.

What can better express the tribute of gratitude felt for these men than those words in Hebrews 6:10: "God is not unrighteous to forget your work and labor of love."

Freeman H. Swartz,
Conf. Secretary.

SHIPSHEWANA RETREAT

Announcement was made several weeks ago that the 1932 Shipshewana Retreat will be held August 8 to 16, inclusive. This Retreat is for young people from various Mennonite Conferences. The Committee in charge is composed of two members from the Central Conference (Illinois) and one from the Defenseless Conference. It is hoped that young people from all of these Conferences will avail themselves of the opportunity for fellowship, study, worship ,and recreation afforded by the 8-day Retreat.

The following courses have been arranged for, and should be attractive to our young people: A course in "New Testament" will be given by Rev. A. E. Krider of Bluffton, O.; "Church History" by Rev. P. E. Whitmer of Pandora, O.; "The Prophet and His message", by Rev. W. B. Weaver of Danvers, Ill.; "The Church and Home Relations", by Rev. R. L. Hartzler of Carlock, Ill.; and a period of "Hymn Interpretation and Music in the Church", by Rev. Lester Hostetler of Sugar Creek, O. The sun-set services will be given by the various leaders.

Tuition has been reduced to $2.00 for the 8 days; board and room has been reduced to $10.-00, including ground privileges, so that the total expense at the Retreat grounds for 8 days will be only $12.00. Shipshewana Lake affords ample opportunity for boating, and bathing. Swimming lessons will be given any who desire them. Play grounds afford opportunity for ball games, tennis, quoits, etc. Where could you spend your vacation to a greater advantage for less money? Further information may be had by writing to Rev. G. T. Soldner, 1107 So. Main St., Goshen, Indiana.

THE VISIT OF REV. CHIA YU MING

Kai Chow, Hopei, China
March 21, 1932.

Dear Friends in the Homeland:—

In a spiritual refreshing that came to us recently, the Lord greatly used Rev. Chia Yü Ming of Nanking, while on a visit to our field. He is a Chinese pastor of good scholarship, keen intellect and deep spirituality. He has written a number of books, many of which are being used and read by our Chinese workers. He is at present connected with a Bible School in Nanking and has been connected with other institutions of higher learning. He has also served as pastor in several places. He is a man of a little over fifty years in age.

As a Prayer Committee we have invited our co-workers, if so led, to contribute short articles concerning some phase of this refreshing to be sent to our church papers. They follow below. As you read them may you be prompted to praise the Lord for His working and to pray earnestly (1) for those who have recently been saved or quickened; (2) for those of the workers and Christians in whom we long to see a deeper spiritual life; (3) for the many, many unsaved in our field, and (4) that the Lord may continue to use mightily such spiritual leaders as Rev. Chia Yü Ming, Wang Ming Tao, Leland Wang and the Bethel Group and raise up many more such native leaders in this needy, sin-sick war-ridden country of China.

The Prayer Committee.

Just before Rev. Chia Yü Ming came to hold meetings here, the need was felt for a preparation of hearts. Every morning at 7 A. M. the people would gather in the church for prayer. Even though some could not attend these meetings nevertheless they did their part in praying. The date of Rev. Chia's coming was not certain at first but the workers and evangelists from the tent and outstations were notified to come for a certain date and if Rev. Chia would not have arrived by then, the time would have been spent in prayer. Now we are thankful that the Lord did answer prayer.

Martha Ewert.

Rev. Chia in Our Home. We were greatly inspired by Rev. Chia's life of prayer, and his spirit of humility and childlikeness. His life seemed to harmonize so beautifully with his message. One felt that his constant prayer was, that his life might radiate forth Christ, and that in all things he might glorify Him. One could not be around him without feeling that he was a man of spiritual power. Often we would hear him pray in his room, sometimes after midnight. He loves children. When he discovered that our little boy was an adopted child he chose one morning as Scripture lesson for devotions Matth. 18:1-7, and in a special way remembered Robert in his prayer, asking, "that nothing might tear him out of God's hand," and that He should keep and richly bless him. It was a blessing to have Rev. Chia in our home. We feel our lives are richer because of his stay with us.

Pauline Goering.

Even though we could not attend Rev. Chia's meetings because of severe illness in the family, we were much blessed by his stay here in our home. It was an inspiration to hear him sing and pray in his room before and after the meetings. It was a still greater bleessing to have him pray for Dr. Pannabecker and our little Anita, both of whom were very sick. Anita's temperature had been 105.5 degrees. I had been rather "panicky" and sent for Miss Sprunger as well as Dr. Ch'ai. At 10:00 P. M. it still had not gone down. Rev. Chia came in about that time and asked how the little girl was. He immediately knelt down and prayed for her as I sat holding her,—just a short prayer, but so sincere. I went to bed but couldn't sleep and then got up again and took Anita up to see her daddy who was sick in bed, to see if there might be any signs of diphtheria. Just before we went upstairs, Rev. Chia came down from his room where we had heard him praying and asked again how she was. After her daddy examined her he said that surely her temperature could not be so high, and taking it again we found it had gone down three degrees. Surely God had heard our prayers! I went to bed fairly singing. This verse was on my heart, "In everything by prayer and supplication with thanksgiving let your request be made known unto God."

One of the things about Mr. Chia which impressed me much was his thoughtfulness and gentleness about the home. A man of power, yet humble, and one knew his heart yearned to see people turn to God. Let us pray for more men like Rev. Chia.

Mrs. C. L. Pannabecker.

A beautiful spirit of "We are workers together for Christ and His Kingdom" was shown between the different groups of Christian workers in the Tamingfu district at the time of Rev. Chia's meetings. An invitation was sent to the Nazarene Mission whose main station is in the north suburb of Tamingfu, and also to the Bethel Mission, a branch of whose work is located a mile southeast from here. It is what we call an independent mission. They have a good-sized school for orphans and poor boys here. They would come to the meeting in large groups and it was a delight to hear them sing until the building would ring. On one occasion one of their Chinese leaders was called to the platform to give a short talk. From the Nazarene Mission, the foreigners as well the Chinese attended. At the close of the meetings one of the Nazarene missionaries even offered to help pay for expenses. Thus while our beliefs are somewhat different they were put into the background and we all rallied around one Person, namely Jesus Christ our Lord and Saviour and sought to know Him through the life and preaching of Rev. Chia.

August Ewert.

How the Spirit of God can break through was evident in one of our students in the hospital training school. He was drawn to the meetings morning and evening. On the evening of the sixth day he broke down in the inquirers' meeting following the preaching service. He confessed that he had not lived as he should have, that he never fully realized his condition and that now he surrendered himself to Christ fully to live for Him and serve Him.

That evening I spoke to him while he was on night-duty and his face fairly beamed when he said: "I never knew anyone could get to the place where one is fully sure of being saved, but **now I am sure!** I feel as free as if I had wings!" Regarding the revival meetings he said he had told himself before the opening, "I do not believe anything will come of the whole thing. We can't expect a revival here at Kai Chow." Thus we see that God was gracious and worked above what we could have asked or thought.

I praise the Lord for Rev. Chia's coming. I formerly always dreaded a revival to some extent, but this time it was a time of **real** rejoicing for so many souls allowed Jesus to "break every fetter" and set them free,—it was a joy to behold! We were all led on to higher ground, (and that in the Chinese language!)

Elisabeth D. Goertz.

There is no greater joy than to see lost sinners saved. Mrs. Chin came and asked me to pray with her, because her sins became so heavy and her heart longed for peace. The other evening our kitchen boy also came into our room and confessed his sins with tears. Both are now happy in the Lord.

I myself received many blessings at that time, praise the Lord.

Maria J. Brown.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." Many of the verses of the Psalms come to mean more to us as we pass through such experiences as the Psalmist did. We find ourselves having feelings similar to his and the words that he says take on new meaning because they express our own thoughts, prayers and aspirations.

During Rev. Chia's visit here, I was able to attend only the first meeting. As I sat there I knew I was coming down with the "flu" and during the rest of the meetings I was in bed. But he stayed at our house and came to see me frequently. At the beginning he told me, "Now, Doctor, you have an opportunity to study a course under the Spirit," and I truly did learn much spiritually. Later my heart was affected, it seemed that it would not hold out and my only hope for recovery lay in prayer and faith in God. I prayed, my fellow missionaries prayed, the Chinese prayed. I well remember how Rev. Chia kneeled beside my bed and put both his hands on me and prayed that God would strengthen and heal me. He prayed so earnestly, he seemed so close to God, and his faith was so strong I couldn't resist clasping his hand to absorb some of his faith. Later as I recovered, he came daily to see me and pray with me.

The experience has meant much to me in strengthening my faith and deepening my spiritual life. It has helped me to see the true values in life more distinctly, and has brought me into closer communion with the Lord. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for THOU art with me."

C. L. Pannabecker.

Rev. Chia was with us here at Taming three and a half days. He was kept very busy the whole time. Beside the many interviews he had with individual and groups, he spoke at least three times each day. In the day he spoke to audiences in the church and in the evening to the workers. The simple and forceful way in which he explained the word of God and presented his message was both inspiring and convincing. It was evident that the Holy Spirit was working in our midst. Men and women confessed their sins, and prayed earnestly for a deeper spiritual life, and some undoubtedly attained it. As a result the attendance at church services is better. There is deeper interest in Bible study and prayer, and our church and mission workers are going about their work with new zeal. Our prayer is that this might only be the beginning of a deeper spiritual life of our Chinese church, and I thank God for Chinese Christian leaders like Rev. Chia Yü Ming.

Sam J. Goering.

It was Sunday morning in the Kai Chow City compound home. We were finishing our breakfast when there came a knock at the door. Before we could get to the door to open it, in came a young man with his two children, a beautiful girl of thirteen and a boy of six. Pastor

Chia excused himself immediately and went to them, while Miss Fast and I lingered over our coffee cups a bit longer. Mr. Liu, the young man, with many of the other Chinese workers, had been in the evening before to talk with Mr. Chia. Before he left, Mr. Liu had said,

"If I can manage, I will bring my two children to you tomorrow, that you might bless them and pray over them."

His father, who controls the affairs of the home is not a Christian,—is somewhat adverse to Christianity, and the granddaughter was already showing similar traits. Mr. Liu himself, a Christian for years, had been a bit wayward for some time but of late had come back repentant, with renewed faith, and the condition of his home caused him no little concern. But here he was now, with his children,—just as he had longed to bring them. Already the little group was on their knees. Mr. Chia was praying,—one hand on the bowed head of each child, while the arms of the young father were thrown lovingly about their shoulders. We looked for a moment upon the kneeling circle and then, almost unconsciously, slid to our knees. Our hearts joined in the prayer of this dear man of God as he prayed for the children, the father, the grandfather. Earnestly he pleaded, tenderly he committed them to the care of his Father and boldly he claimed the promises in their behalf. We arose from our knees, the father,—all of us,—strengthened in faith.

Frieda N. Sprunger.

After my return from Kai Chow, coming with Rev. Boehr, Miss Sprunger and Rev. Chia, who let me off the car at Tsing Feng on their way to Taming, I felt very much alone, as they went on. I was sorry also to have to return to a church that seemed so dead, and because of the few opportunities these outstations had to hear such stirring messages as we had heard at Kai Chow. But, wonder of wonders, God is not limited to time or place or people! The following day, I saw God working in such a way that I stood there almost holding my breath, wondering what next. Christ was so evidently glorifying Himself among these people, that it was a marvel to behold. Again and again we had heard that people that had been prayed for had been made whole. Christians, inquirers, unbelievers alike would call on evangelists, Bible women and Christians to pray for their sick and they got well, and there had been some that to me seemed on the brink of the grave. And what further seemed wonderful was the fact that the people gave glory to God and not to man as so often is the case. Now on this day, people were brought under conviction of sin. All of a sudden the most ignorant knew that they had sin and needed a Saviour, and they confessed their sins, sought and accepted Christ. It was so wonderful to see that understanding was given them as to the way of salvation.

Indeed, the Lord's arm is not short that it can not save to the uttermost! **All glory and honor be to His Name!** Will you continue to pray in all earnestness, unceasingly, for a deep realization on the part of the leaders of the importance of a deeply consecrated life filled with the Holy Spirit?

Aganetha Fast.

(To be concluded.)

CORRESPONDENCE

Beatrice, Neb., June 16th, 1932, the Second Church Beatrice, Nebr., was the scene of a happy wedding service. Brother Henry Hirschler was united in marriage to Sister Helen Wiebe, by their pastor. Text of wedding address, Jude the second verse. About 125 guests were invited to the home of the bride, where a very pleasant evening was spent.

Sunday, June 26th, the Sunday school of the Second Church Beatrice, Nebr., enjoyed an outing in the A. J. Claassen grove, southwest of town. The primary department rendered a good program. Prof. J. E. Linscheid of Bethel College spoke to the children and Sister Hilegonda v. d. Smissen of Bethel Hospital to the grown folks. The pastor conducted an out-door service after the program.

The noon lunch was enjoyed beneath the shade of stately trees, but hardly finished, when a big downpour quickly caused the people to hasten homeward. We thank God for spiritual and material shower of blessing.

Hereford Church, Bally, Pa.—The members of The Live Wire Class of The Hereford Mennonite Church, Bally, Pa., gave their teacher, Dr. Elmer E. S. Johnson, a very pleasant surprise on Saturday evening, June 25th. This was a party in honor of his 60th birthday anniversary which he celebrated on Sunday the 26th.

Laurel Bauman had charge of the meeting

which consisted of group and chorus singing and playing of games. Stanley Oberholtzer played some piano selections.

As a gift of appreciation the boys gave their teacher a purse of gold. After the serving of a bountiful lunch the boys left for home at a late hour.

The parishioners of The Hereford Mennonite Church, Bally, Pa., were very fortunate in hearing Alcibiades Igleseus, a native of Panama, Central America, speak to them on Sunday morning, June 26th, and again in the evening at a Young People's Missionary Rally sponsored by the Perkiomen Valley Christian Endeavor Union. This young man is a graduate of the Missionary Foundation School at Nyack and is going back to his native country, in a short time, to witness for Christ since no white missionary is allowed to enter his country.

The second annual Mother-Daughter Banquet was held in the Hereford Mennonite Church, Bally, Pa., on Tuesday evening, June 21st, at 8:00 o'clock. The Sunday School room was transformed into a beautiful banquet room by means of crepe paper streamers and seasonal flowers. It was a lovely picture to see the Mothers and Daughters seated around the table amidst the flowers, burning candles and festooning.

The group was full of enthusiasm which they were allowed to give expression to by the singing of songs and the participation in various stunts and games.

Mrs. Rolland Johnson sang "My Mother's Rosary" as a toast to the mothers present. Mrs. Dr. Elmer E. S. Johnson responded to this by singing "I love You Truly" as a toast to the daughters present.

Words of greeting and appreciation were expressed by the teacher of the Young Ladies' Class, Miss Anna Moyer and the president, Mrs. Elva G. Reed.

The speaker of the evening was Miss Minnie S. Schultz, Boyertown, Pa., who is superintendent of the Young People's Division of the Palm Schwenkfelder Church. Miss Schultz said in part: Let's talk about the art of living with one's family. Maybe you don't think it a fine art but it is. We cannot have any family unless we have rules and regulations for its discipline. We also need rules of guidance so that we don't trespass on each others rights and these rules need to be obeyed faithfully.

What position does the daughter have in the home? Is she a pet, an ornament or a useful member of the household Another factor in the art of living with one's family is obedience to your parents. How long should a girl be obedient to her parents? Just as long as a girl is fed, housed and dressed by her parents should she be obedient to them.

Another thing that enters into this art of living with one's family is family friendships. We all try very hard to keep the friendships of our chums. Do we try half as hard to keep the frinedship of our sisters, brothers, father and Mother or do we take their friendship for granted because we have been placed among them.

Don't forget that your mother is interested in all your little interests. Report to her when you go out that you had a good time. She is interested in your friendships, tell her about your new friends.

Another thing that enters into the art of living is the family pocketbook. It is very important these days. Everybody holds the strings just a little bit tighter. Do you have an allowance and how do you spend it? If you have no money left when the necessities of life must be gotten who does without the new dress or shoes.

Let us not forget the faith of our mothers. Mother has faith in her church and in her God. Did you learn that lesson from her? There are so many things that we need to learn from our mothers and let us not forget to cherish her.

The art of living with one's family means living at our very best, clean and pure living. Cleanliness in physical and moral health. It means living at our very best daily.

Mechanic's Grove, Pa.—Rev. Geo. G. Buhler and Miss Anna Swarr of Calvary Mennonite church at Quarryville, Pa., were teachers at the Daily Vacation Bible School held at the church of the Brethren beginning June 6 and ending June 17. There were 10 teachers from the various churches in the community and an average attendance of 185.

The evening of June 17, a very interesting program was given by the scholars, showing some of the things they had learned.

The Sunday school at Quarryville, Pa., has shown a marked increase in interest as well as in number and on the evening of June 19 they gave their Children's Day program.

The church was well filled in spite of rainy weather.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
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A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

July 17.

How Far Do the Teachings of Jesus Affect Our Conduct? Matt. 7:24-27.

Christians quite generally know what they should do but in most cases do not do nearly as much as they know. Jesus said "Not every one that saith unto me Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Why do we not do as well as we know? Simply because living the Christ-life is not a feat for a mere human to accomplish. Aside from the cross and the power of the cross the Sermon on the Mount has little meaning and is of little help in transforming life.

Quite often we become impatient in the success we make in our Christian walk of life. Quite true we have achieved in some aspects, we have overcome some of our earlier failings—but why are we not succeeding in these our pet sins? Is our Christian religion too weak or is it that we are too weak in our faith? How can we overcome where we have not yet been victorious? No doubt it is a matter of two kingdoms raging for power. As long as conscience is still on the job and we are dissatisfied with the kind of a life we are living there is hope. We must be more eager for the victorious conquering life than we love our sins. A strong will power plus the strength which we can have through Jesus Christ is the cure. Some can best do this through faithful Bible-study others by centering their thoughts upon Jesus Christ. The story is told how evil and temptation became so real to Martin Luther that he imagined he saw the devil and threw his ink bottle at him. That ink blotch on the wall can still be seen to this very day. Luther must have used good ink.

It is true the Christian life is ever a growing life. We never reach perfection while in this earthly life. Let us not grow weary in this greatest of all ventures. Yet it is helpful to see ourselves as others see us. Read the lines quoted from "Whither Bound in Missions" by Fleming:—

Listen to these comments by foreign students in America. One who had been here seven months remarked: "Christianity no doubt is good, but it is not easy to find a Christian. Of what use is it to boast of one's religion if religious ideals are not embodied in the lives of the majority of its followers?" Another who had been in a state college for fifteen months said: "I know only two or three men here whom I would call Christians." A Hindu, three years resident in America, said that "here and there is an occasional flicker of the true Christian spirit, but America's young people are mostly un-Christian."

* * *

A keen Liberian graduate from one of our universities had inquired why so few of American students are Christians. "Not Christian? What do you mean?" he was asked. "Over 85 per cent of the students of this college are members of Christian churches." "But I mean real Christians. After four years among them—and they are the finest fellows ever—I find so many who do not wholly earn their credits; so many who have the wrong attitude toward girls, so many who have no spirit of love or of service in their hearts, that I am forced to believe that there are not many actual Christians!"

Questions

1. Which is more difficult: to know what to do or to do what we know we ought?

2. How can we receive the power to do as we ought?

3. Are the teachings of Jesus practical?
4. What are some of the teachings of Jesus most difficult to live?
5. How Christlike can we be?

Study the Scriptures

Mon.—Read Acts 8:5-8. A changed city.
Tues.—Read II Tim. 3:1-7. Steeled against Christ.
Wed.—Read Matt. 5:1-12. Teaching that tests.
Thurs.—Read Matt. 21:28-31. Which one are we?
Fri.—Read Matt. 5:43-48. Do we truly love?
Sat.—Read Titus 2:11-15. Things to emphasize.
Sun.—Read Matt. 7:24-27. Teachings that affect conduct.

In the preparation for this meeting it would be well to read through the Sermon on the Mount and find the teachings there given. You might ask different individuals to tell which they find most difficult to obey or which are generally most often disobeyed. You might also ask a number of your members to interpret some of these teachings for our modern day and tell what differences it would make were they generally heeded — Yes even by professing Christians.

Following are some of Jesus' Mount teachings:—

Virtue of meekness.
Virtue of heart purity.
Active as a peacemaker.
Love thy neighbor as thyself.
Judge not others unkindly.
Swear not at all.
Resist not evil — go the second mile.
Love your enemies.
Do not worry except to be right with God.
Let your light shine—live up to your highest ideals.

CHRISTIAN ENDEAVOR TOPIC
July 24.

What Is Gambling? Why Is It Wrong? Prov. 13:5-11.

"Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase." This last verse of our Scripture portion is an eternal truth. Anyone who will make a real success in life must be willing to do much work, and diligently too. Neither a nation nor an individual can come to prosperity by a shorter working week and longer leisure hours. This is especially true until men have been educated to properly use their leisure hours. That accounts largely for the reason why the boy from the farm has more often been successful than the city boy, because the country boy has not had so much leisure time in which he had an opportunity to ruin his character.

We would not expect it to be necessary to have such a topic for a group of Christian Endeavorers for we are to be "Crusaders for Christ", Peter said of Christians "Ye are a peculiar people." And yet to be forewarned is to be forearmed. Even Christians enter into transactions which can hardly be called Christian. To gamble is to hazard something on a chance, or to game for money on a chance. It is always trying to get something for nothing, something for which we are not giving value in return. It may take various forms. It may differ but little from the crude robber, the only difference may be that robber is clothed in a social garb and performs his robbery by delusive means, but it is still robbery. Furthermore gambling may spring from keen competition, extravagant promises, compromising and rationalising finding a sanction, in the customs of the community.

Gambling may be fascinating, but somebody always loses. and many a criminal has started on his way to degradation and shame by what seemed a perfectly harmless game of cards or betting for pennies. It matters not whether gambling be under the auspices of the school, athletics, a social or even the church—it matters not all lotteries, punch-boards are a form of gambling and are an evil and are liable to lead characters to ruin.

KEEP THYSELF PURE

Keep thyself pure! Christ's soldier, hear,
Through life's loud strife the call rings clear.
Thy Captain speaks: His word obey:
So shall thy strength be as thy day.

Keep thyself pure; thrice blessed he
Whose heart from taint of sin is free.
His feet shall stand where saints have trod,
He with rapt eyes shall see his God.

Keep thyself pure; for He who died,
Himself for thy sake was sanctified.
Then hear Him speaking from the skies,
The victor o'er temptation rise.

O Holy Spirit, keep us pure,
Grant us Thy strength when sins allure;

Our bodies are Thy temple Lord,
Be thou in thought and act adored.
—Wm. Boyd.

Questions

1. What is gambling?
2. What are the evils of gambling?
3. What is wrong with card-playing?
4. What forms of gambling are most prevalent in our community?
5. Should the church and C. E. Society concern themselves to clean up gambling dens or is that a matter of personal liberty?
6. Why do people like to gamble, what can we put in its place?
7. Has Christ given any principles which pertain to gambling?

Study the Scriptures.

Mon.—Read Jer. 17:9-11. Something for nothing.
Tues.—Read Exodus 20:15. Gambling is like theft.
Wed.—Read Psalm 35:10. A spoiler of the poor.
Thurs.—Read Matt. 25:24. Gambler is a hard man.
Fri.—Read Prov. 10:16-23. Getting without labor.
Sat.—Read Prov. 15:27-33.Gambling is greed.
Sun.—Read Prov. 13:5-11. Why is gambling wrong?

AN UNEXPLORED KLONDIKE, AND UNWORKED ACRES OF DIAMONDS

(Continued)

Every week-end we gathered for conference in the central village where I made my headquarters. Acts 17 and Thess. 2 served as guides.

The point here is about my co-workers. It was not any further along than about the ninth day, the second week-end of conference that things came to issues. **Things were happening. Every one came in with glowing reports.** Even the evil spirits seemed obedient. Things **were happening** in every village except where this our young chap who had not been with me for the previous year, but only for a few weeks. He exclaimed in surprise and self defence, "How in the world can you folks say that you are making converts among these who have been in the depth of Hinduism for generations, after you have been working for only nine days? It is absolutely impossible to expect such things." I asked him, "What are you teaching? Are you teaching these Bible stories?" He was honest, "No, what's in any one of these stories? They are nothing." It was not entirely derision, although a little. It was more disregard, underestimation, mixed in with a rather "highfaluted" idea of his own blab. That was enough. I did not need to say any more. The rest of my Indian co-workers took charge of the situation, and for the next fifteen to twenty minutes took up the defense. They stuck as one man, loyal, enthusiastic to the whole method, the lessons, the idea of teaching Bible (not preaching, nor using other things than the Bible) to non-Christians with the belief and faith and confidence that this was THE way to evangelize India. I needed to say not another word. They carried the day. The chap ended up that four weeks' campaign a little more humble, I hope, than when he entered it.

I am not yet through with that leaflet. I have made some new discoveries in God's Word itself, and outside of God's Word, which have been worth gold, which have been great revelations. One is what I have been calling "Soul Soap" or "Spiritual Soap." Jno. 15:3, "Now are ye clean through the word that I have spoken unto you." Another is that wonderful experience on the road to Emmaus. Twice in that 24th chapter of Luke is it stated that men became new men, were recreated; by Christ opening up unto them the Scripture. Now than that, to me this is most significant, that the central things of Christ's presentation, the central thing to be found (according to Christ's own method) was **Jesus the Suffering Saviour.** Luke 24:26, 27, again vs. 45, 46. It was **Bible Understanding** which transformed these weary, slow of heart, discouraged, disheartened believers, and in this understanding of the Bible, **Christ had the preeminence.** I feel like adding, Glory, Hallelujah! Just one more discovery of another golden nugget, from that wonderful Psalm 119, this might be called a Biblical Life Insurance Policy, "My word have I hid in my heart, that I might not sin against thee." Psalm 1 bears this out in a constructive, positive (not negative) way. The question is,—are these observations, and verses reliable presentations of truth as we find it operating today? Of this I will write later. My next sheet permits only an affirmative answer.

My only reason for writing all the above is to share with you a few of my finds. Perhaps you grow weary of these long paragraphs. My only excuse for thrusting them on you is that your letter indicated a like enthusiasm.

Since I got on to the matter of that four weeks' campaign among Hindus, I had better finish it up. We started the middle of January. Again my co-workers went along for ten days in March. Again we all went out in this month, April. The results have been all we could expect. It was our first effort with Hindus. We have learned much, and can do better another year.

But carrying back from America this idea of Bible understanding, as well as modern salesmen methods, our network of workers was spread over eight towns. There they stayed and worked. The old method is to go about from village to village, trying to preach (not teach) in as many villages as possible per year. This new method was to get across some Bible lessons which would portray and bring home the need of a Saviour, and then portray Jesus as that Saviour sent from God. These are some of the results. It is impossible to tell all.

One young man went to bed one night, thinking and pondering, "What shall I do?" "What shall I do?" According to his report, about midnight, Christ came to him and said, "Follow me and be my disciple." He was so startled, he jumped to his feet. His wife who was sleeping on a cot near by awakened startled, and said, "What's the matter? What's the matter?" This happened not only the first night, but was repeated the second night also. Thereafter his mind was made up, "I am going to follow Jesus no matter what the cost." He lives patriarchal fashion with his father. They are rich. They have a share in the ownership of that village, for his uncle is full owner, his grandfather was entirely so, headman. A day or two he went out on the bank of the village tank. There he found the idols of stones worshipped by his fellow-village neighbors. "These are nothing," he said, and he picked them up and threw them into the adjoining field. Again one day he went out and found some cocoanuts offered to idols. He did the very sacrilegious thing of picking up the cocoanuts, cracking them open, and eating the meat.

Another man who became very much interested, though not so quickly, nor with such extraordinary revelations, was the chief pujari (priest) of the village. He came slower, hence I believe is all the more firm and sure. He has in his charge from 20 to 25 shrines and idol places in that village. The villagers support him as their priest. The headman gave him seven acres of land to help in his support. We worked with him, (after he came to us) and met his arguments and fished around something like Jesus with the woman of Samaria. But now he is firm in his belief on Christ, and will take baptism very shortly, we believe. He not only is the head pujari of that village, but he is one of the religious advisors of our Phuljhar Raja.

(To be concluded.)

THE TWO ROADS

The right road in a long road,
And at times it may be rough;
But don't leave it for the wrong road,
That is paved with sham and bluff.

And don't mistake the smiling
Of the men who travel there,
Or the gold that they are piling,
As a sign that all is fair.

For beneath the jewels shining,
And the pleasures they possess,
And behind their hours of wining,
There's a fearful loneliness.

Though the road that they are taking
Seems a splendid thoroughfare,
Hearts for honest joys are aching,
And the lives they live are bare.

There are rough spots in the right road,
There are dangers grim to face,
And it's often not a bright road,
But it's free from all disgrace.

And it's lined with friends to love you,
And its joys are of the best,
And when the stars come out above you,
With a conscience clear you rest.

IN VIRGINIA

"A survey of Grayson County, in the Appalachian mountain section of Virginia, in 1930 showed a labor income of minus $300." "In Rockingham County, one of the best farming counties in the state, with notably thrifty people, it took two solid pages of the standard size page in the county newspaper to list land up for tax sale early in 1932."—Gordon H. Ward, Virginia Polytechnic Institute.

THE S. S. LESSON

Sunday, July 24.

The Deliverance at the Red Sea. Exodus 14:10-16; 21, 22.

Golden Text—Jehovah is my strength and song, and He is become my salvation. Exod. 15:2.

Israel was in a most dangerous position, humanly speaking. On the one hand were the mountains, on the other the hosts of the Egyptians and on the other the Red sea. What, with them caught in this dreadful triangle was their hope for escape? The danger was not one of the imagination, they saw with their own eyes the difficulty they were in. To the Egyptians it would appear that an easy victory was theirs with the Israelites unarmed and untrained for battle and in a trap. Against the hopelessness of Israel and the confidence of their enemies, however, was the power and wisdom of the Almighty. Where man is sure God often shows how insecure he is and where men seem helpless God often comes to their aid in unthought ways. The terror of Israel drove them "to cry unto the Lord." It is often the case that when driven to helplessness men who never before thought of God call upon Him for help. Often, we must discover our nothingness before we realize that where human power fails God comes to the rescue.

However, the terror of Israel was a weakening influence to their faith. In their desperation they called upon the Lord and at the same time complained against His leadings. In sarcasm they said of Egypt, the country of graves. Are you taking us into this wilderness to die without graves? They saw nothing but death before them when God was opening a way of life before them. People should always remember that death is not their end and that God has prepared a way of life before them whether they comprehend it or not.

Another complaint Israel made in the face of Egypt was that it would have been better to have remained in Egypt as they were than to be found in their present dangerous state. This was not the only time when they rashly said that the slavery of Egypt was to be preferred to freedom. When once one thinks of the things of the world as having been better than the help of God there is a dangerous lack of faith that, if yielded to, would mean only destruction. It was a long road that Israel had to travel before they learned to place their full confidence in God's leading.

The reply of Moses to Israel was "Fear not." Fear is fatal. Faith is life. The Bible continually commands us not to fear. The reason for courage is that the One who is for us is always greater than those who are gaainst us. The promise that Moses brought was that of salvation. They were to be saved from the Egyptians and were to see them no more. The assurance of salvation that God brings through His Word is that the powers that had dominion over us will disappear. Mighty as are the powers of sin they sink into nothingness when God takes a hand in our deliverance and as salvation was for all Israel so salvation is to "whosoover will."

God was to fight for them, Israel was to hold its peace. Indeed had Israel undertaken to fight all would have been lost. When it comes to contending with worldly powers it is best to let God do the fighting in His own way and in peace wait for the victories He assures. Too often men and nations have undertaken to do the fighting when they should have waited in peace and permitted God, the Judge of all the earth, manifest His strength.

Even Moses seemed to have weakened. God says to him, "Wherefore criest thou?" Stretch for thy hand over the sea and divide it, Israel shall go on dry ground through the midst of the sea." It was a time for him when action as well as prayer was needed. God expects us to do as well as ask when we are in need. What man cannot accomplish God does. He does His part and we are to be doing our part.

We note that natural power was used to perform a miracle. The wind had no doubt often blown back the waves of the sea but here the opening a passage for Israel by the blowing back the Red Sea was timed to the needs of Israel. The miracle was performed in using this natural function just when it was needed to help God's people at a time when nothing else would have helped. Miracles are in harmony with physical laws, even though we cannot always understand the connection. As we have more light we have greater understanding of the connection between these two great powers.

The whole lesson is one of a people being saved from destruction and symbolized the salvation of all the people of God. They were saved because of the grace of God. It was not so much that they deserved it, but, because God in His love for them decreed their salvation. We too may say that by grace are we saved. No power on earth could have come to the aid of Israel; it was only the exercise of the sovereign power of God. Suppose Israel had not obeyed, what then? There would have been no more Israel. Obedience is always essential in benefitting by the goodness and power of God. God is always ready to help His people. He helps in answer to prayer and through the exercise of our faith. Enemies are nothing when God takes part in the conflict.

OHIO-INDIANA C. E. CONVENTION

to be Held

In Nappanee, Ind., July 16-17. 1932

The first session will be held Saturday afternoon at 2:00 o'clock, Herbert Hilty, will be chairman.

Saturday Afternoon

Song Service	
Devotions	St. Johns
Requisites of Partnership with Christ	Ebenezer
Music	Trenton
Partnership with Christ in Vocation, Eph. 2:6	Dalton
Music	Grace

Business Session

Saturday Evening, 8:00 o'clock

Song Service	
Worship Service	
Devotional Program	Nappanee
Scripture Reading	
Prayer	
"Prayer Perfect" (To be Sung)	Nappanee
"Partners with Christ in Suffering" (II Tim. 2:12: Philip 1:28)	St. Johns
Music	New Stark
Song Service	
Partners with Christ in Service (I Cor. 3:9 II Cor 6:1)	Wadsworth
Reading	Dalton
Partners with Christ in Glory (Col 3:3-4; Romans 8:17)	Berne
Round Table Discussion	Rev. P. A. Kliewer
Closing Music	

Sunday Afternoon

Devotionals	Grace
Music	Berne
Address	
Music	Sugar Creek

Sunday Evening

Song Service	
Devotions	Sugar Creek
Music	Trenton
Music	New Stark
Music	Ebenezer
Music	Bluffton First Mennonite
Music	Berne, Indiana
Music	Nappanee, Indiana
Reading	Bluffton First Mennonite
Music	Grace, Pandora
Music	Dalton
Music	St. Johns
Music	Sugar Creek
Music	Wadsworth

Program Committee,
F. Amstutz, Chair.
R. Bixel,
V. Gerber,
L. Lehman.

CONTRIBUTIONS

Emergency Relief Board, Month June, 1932.

For Russia: Anonymous, Butterfield, Minn. $3.00; Wil. J. Reimer, Beatrice, Nebr. $10.00; Edward Esau, Whitewater, Ks. $6.50; Daniel F. Jantzen, Peoria, Arizona $10.20; C. H. Friesen, Buhler, Ks. $5.00; Henry Plett, Turpin, Okla. $5.00; Peter Miller, Marion, S. D. $10; Peter H. Dirksen, Mdge., Ks., $15; John P. Jantzen, Elbing, Ks., $6; Anonymous, Chino, Cal., $6; A. Warkentin, Newton, Ks. $5.00; Isaak B. Fast, Goessel, Ks. $14.00; Mrs. John Regier, Newton, Ks. $6.00; Anonymous, Newton, Ks. $20.00; J. H. Regier, Newton, Ks. $10.00; H. Bekker Estate per J. E. Regier, Newton, Ks. $30.00; Mary Andrews, Newton, Ks. $15.00; G. W. Harder, Benton, Ks. $6.15; J. B. Epp, Hesston, Ks. $10.00; Alexanderwohl, C. E., Gossel, Ks., $10.00; First Menn. Church S. S. Mountain Lake, Minn., $44.00; Immanuel Menn. Church, Los Angeles, Calif., $4.00.

For Canada: Katie Entz Estate, Newton, Ks. $21.

Gereral Fund: Elise Wiebe, Newton Ks. $10.00; West Zion Menn. Church Mountridge, Ks. $26.00; Louise Regier, Newton, Ks. $40.00; Bergthal Church, Pawnee Rock, Ks. $13.93; Mary Hege, Newton Ks. $50.00; First Menn. Church, Phila., Pa. $3.96; Mrs. Chath. Dueck, Lincoln, Nebr., $0.50; Children's Day Collection, Tampa, Ks. $17.25; Christian Church, M'dge Ks., $61.00; First Menn. Church, M'tain Lake, Minn., $31.51; Wilhelm Busenitz, Newton, Ks. $21.00; Emmaus Church, Whitewater, Ks. $22.55; Immanuel Menn. Church, Los Angeles, Calif. $15.00.

Harbin Refugees: Anonymous, Newton, Ks., $45.00; Bethel College, Menn Church, Newton, Ks. $29.00; W. P. Rempel, Pasedena, Calif. $15.00; Mr. and Mrs. Eymann, Los Angeles, Calif., $10.00; Immanuel Menn. Church, Los Angeles, Calif. $5.00.

Foreign and Home Mission: Henry Plett, Turpin, Okla $10.00.

For Germany; Henry Froese, Inola $10.00.

June 1st Balance and Reserve on Hand		$ 2523.72
Received for Russia	$ 250.85	
Received for Canada	21.00	
Received for General Fund	312.70	
Received for Harbin	104.00	
Received for Foreign and Home Mission	10.00	
Received for Germany	10.00	708.55
Total		$3232.27
Paid out during Month		1774.45
July 1st Balance and Reserve on Hand		1457.82

Gratefully acknowledged,
C. F. Claassen, Treas.

JOTTINGS

Rev. I. R. Detweiler, of the Bluffton College faculty, is supplying the pulpit of the First Reformed church of Lima during the absence of the pastor.

Last Monday the ministers and deacons and their wives of the Eastern District Conference enjoyed an outing together in the beautiful grove surrounding the Deep Run Meetingg House.

Dr. Harvey Bauman, a member of the Bluffton College faculty, is spending his vacation in the Eastern District Conference. He is booked to preach in the various churches of the Conference during the summer.

It was reported several days ago that the Mennonite missionaries at Kai Chow, China, were in the hands of bandits. A more recent report says that they are safe and that the bandits who were threatening the city have retired.

Sister Martha Burkhalter, now on furlough from her field in India, was the guest of the Sewing Society of the Berne, Ind. church at its recent meeting and gave an interesting address on the work in which she is engaged. They were also several musical numbers.

A recent issue of the Bulletin of the Central Bureau For Relief of The Evanelical Churches of Europe is a report of the trip of the Mennonite refugees in Harbin Manchuria to Paraguay. It describes the difficulties encountered before the haven in South America was reached and has a number of interesting illustrations.

Rev. P. A. Kliewer, of the Ebenezer church, Bluffton, Ohio, will be absent from his church during July, attending the Winona Lake School of Theology. In his absence the pulpit of the Ebenezer church will be supplied by Rev. Don Falkenberg of Colombus, Rev. P. E. Penner of Fremont, Texas and Captain Caugh of the Salvation Army. Miss Frances Augsberger, missionary to the Mountain Folks of Kentucky, gave the address at a recent Sunday evening service.

Seventy-two years ago (Nov. 11, 1860) Pastor Ludwig Schneller opened the Syrian Orphanage in Jerusalem. The occasion was the result of the terrible slaughters that were perpetrated by the Druses among the Christians of the Lebanon Mountains. More than 20,000 widows and orphans were then roaming homeless through that region. Today the Schneller District has more than 40 buildings, containing orphanages for boys and girls, schools, churches, homes for apprentices, an asylum for the blind, a preparitory school, a seminary and parish houses. There has been added during the last few years a large industrial school in which pupils may be trained in all kinds of trades and modern methods. At present 370 children are being reared in the institution. There are 30 apprentices and 43 learners busy in the various shops. Evangelische Lutheran Missions blatt.

One of the most potent oranizations for the spread of the Gospel is the American Tract Society. During the 107 years of its history the society has published and distributed Christian literature: 844,000,0000 tracts, leaflets, pamphlets, periodicals, books, in 180 languages and dialects. The colporteurs have visited more than 2,500,000 homes. Last year more than 5,000,000 pieces of literature were distributed in more than thirty languages.

Dr. Joseph S. Taylor, former District Superintendent of Schools in New York schools who was an occasional contributor to The Mennonite, died last week at his home in his summer home in the Vermont hills. Dr. Taylor grew up in a Mennonite home in Bucks county, Pa. Though separated from Mennonite associations for many years his interest in the church of his youth continued all his life. As an educator he ranked high and many of his contribations to the papers of his boyhood locality are of cconsiderable historical worth. When the Springfield, Pa. Mennonite church celebrated its 100th Anniversary in 1924 Dr. Taylor was an honored guest and his contribution to the occasion was a souvenir booklet prepared by himself.

The recent issue of The Missionary Review of the World appears as The American Indian Number. Those of us who are interested in the evangelization of the Americen Indian will find it full of valuable information and a source of encouragement and inspiration. In most of the denominations missionary work among the Indians is regarded as a form of Home Missions. In our General Conference we regard Indian missions as missions to the heathens and so bring our own work under our Foreign Mission Board. While we are now doing work among three Indian tribes, the issue of this important Magazine makes no mention of our work. This does not mean specially that it is slighted. The work is so large that a single issue cannot cover the whole ground.

PROGRAM OF THE WOMEN'S MISSIONARY SOCIETIES OF THE MIDDLE DIST. CONF.

Devotionals	Mrs. Wilmer S. Shelly, Chair.
Announcements	
Music	Berne Mennonite Ladies' Choir
Address—"India"	Miss Martha Burkhalter
Address—"China"	Mrs. S. F. Pannabecker
Music—Solo	Grace Menn. Church, Pandora
Address—"Indian Missions"	Mrs. Alfred Habegger
Address—"India"	Mrs. Paul Wenger
Offering	
Closing Exercise and Prayer	Napanee Church

Mrs. N. G. Fankhauser,
Miss Elva M. Schrock,
Mrs. S. M. Musselman.

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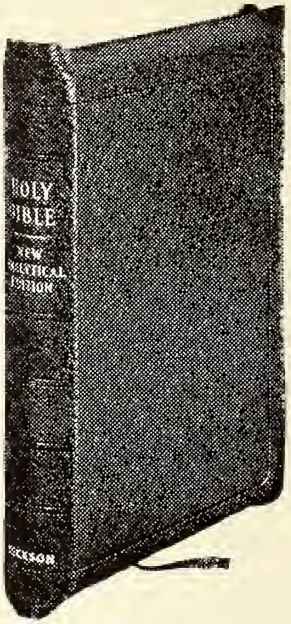

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II CORINTHIANS 3:18
18 But we all, with open [unveiled] face beholding as in a glass [reflecting as a mirror] the glory of the Lord, are changed [transformed] into the same image from glory to glory *even* as by the Spirit of the Lord.
Ro. 8.29; 1 Co. 13.12; 15.49; 1 Ti. 1.11.

PHILIPPIANS 3:11,12
11 If by any means I might attain unto the resurrection of [from among] the dead.
Lu. 14.14; 1 Th. 4.16; Re. 20.4-6.

12 Not as though I had already attained, either were already perfect: but I follow after [press on,] if that I may apprehend [lay hold on] that for which also I am apprehended of [I was laid hold on by] C̲hrīst Jē′-sŭs.
1 Ti. 5.12; He. 12.23.

Facsimile of type showing corrected renderings in brackets; also the references following each verse.

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The Mennonite

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VOL. XLVII BERNE, INDIANA, JULY 21, 1932 No. 28

EDITORIAL

There is a tomb in one of the cemeteries of Europe which has a remarkable history. It contains the remains of a woman who was an unbeliever and in her contempt for religion she had ordered that the great granite blocks be bound together with the strongest iron bands. Her idea was that the tomb should be a defiance of a bodily resurrection and that its strength should convey the impression that here was something that could defy the power of any god. We saw a photograph of the tomb. It was riven asunder. A little bird in flying over it, or a gentle breeze, had carried the seed of a tree which found lodging in a tiny crack. Soon the seed sprouted and its rootlets reached deeper into the crevice. As they swelled by growth they and the tree began to develop the man-made defiance of the resurrection broke in two. The tree is now a large one. A little seed accomplished what the unbeliever thought God could not do. Man has a peculiar idea that he can influence the future with what he makes his monument that marks his last resting place. Fortunes upon fortunes have been spent and no doubt will continue to be spent in the foolish effort to leave some lasting mark of personality behind to thrust itself upon posterity. Not far from where we sit to write these words there is a Quaker cemetery established in the time of William Penn. There are a great many persons buried in the plot. One stone marks the burial spot of a woman who left three million dollars to charity, another the grave of a great reformer, another that of a noted political leader, yet all have stones that are alike, none of them more than a foot above the ground. To all intent these low stones serve the purpose of indicating where the dead lie, yet none of them seek to glorify the one whose name and age they record. What a contrast this is to granite shafts and marble monuments!

It is no particular tribute to the dead to mark them with elaborate tombstones containing elaborate praises. The world goes by and often laughs at the absurd records that are intended to impress. In one of the great cemeteries of a large city the writer has in mind a wonderful work of art in the shape of an angel holding a wreath as though in blessing over a certain grave. None but a wealthy family could erect such a marker. The implication of it all is that the angels of heaven look down in approval upon the life of the one sleeping there. We happen to know the story of the youth who is buried there. At the time of his death there was not a paper in the city that did not give expression to its scorn for the young man and his acts that brought him to an untimely grave. He had betrayed a mere child and they cast her off twitting her to insanity which drove her to take the law in her own hands and sent a bullet through his breast. The poor victim was very wrong of course but the man responsible for her distressing condition didn't deserve much sympathy for the fate he invited by heartlessness. It is not what friends would have one think of an earthly career that counts, but what God will have to say in the matter in the final judgment. Glorification of the dead with suggestions of their piety or goodness is but one of the miserable shams to which the race too often gives itself.

Once more we are calling upon our readers to consider the matter of our publications. There is no one thing that so strengthens the work of a denomination as its publications. Through them the whole church is kept informed concerning the work of the brotherhood throughout the whole country and by them the needs of the church are given effective publicity. It does seem strange that a man in trade or business will be sure to keep in touch with his line by subscribing for his trade journal at a high price, but the matter of keeping in touch with his church by subscribing for its paper never occurs to him unless his support is specially solicited and then he very frequently thinks that the cost of the paper is unusual. If business is important enough to make a special journal necessary, surely religion should be given an equally important consideration. We hear and see much of the family paper or of the paper that supports a special political creed. No one would say that these papers are unnecessary. Every family needs decent reading material for its young and old folks and every political creed needs literature to give an intelligent understanding of its position. Let Mennonite families keep Mennonite literature in their homes. Let these papers be read and there will be assured an increase in interest, support and knowledge of things that have to do with the Mennonite denomination.

The officers of the General Conference have planned to make August 21st Conference Sunday and are appealing to the various churches and pastors to make this day an occasion for presenting the interests and needs of the Conference to the people of our churches. In the usual run of things Conference matters are too often taken as a matter of course and little, or nothing, is said on the subject publically. Once in three years there is a meeting of the Conference and delegates return and make reports and then the matter is left to go for another three years. The marvel of it is that the great interests of our church, such as Home and Foreign Missions, Benevolences and Publications, get along as well as they do with so little publicity given to them from the pulpits and church boards. It is our humble opinion that every regular service in some way should provide opportunity for some mention of the work of the church aside from the regular routine of the congregation. The officers of the Conference would greatly appreciate it if all the pastors of our churches would make a special feature of Conference Sunday and give it all that their loyalty and intelligence would suggest along the line of greater sympathy and support.

A HAND FILLED FOR THE LORD

"Who then offereth willingly to fill his hand this day unto Jehovah?"

These words came to my mind as I was thinking of the **Conference Sunday** that has been announced for August 21. I hope that all our churches will see fit to observe this Sunday. David spoke these words to the representatives of the people of Israel. He was making preparations for the building of the temple in Jerusalem. Of course, he was not to erect the building. The Lord had revealed to him that his son Solomon was to do that; but never the less David wanted to do something to help the cause along. Amongst other things he began to collect the necessary material, and it was in this connection that he challenged the princes of Israel with the question, "Who then offereth willingly to fill his hands this day unto Jehovah?"

Our General Conference too is building a temple. We are concerned with the spiritual temple of our Lord Jesus Christ. For this work we need encouragement and inspiration again and again. To this end the Conference Sunday has been set aside. It shall encourage us in the cause of the Lord and inspire us to fill our hand unto Him.

May we fill our hand with prayer. If there ever was a time in which the faithful children of God needed to look unto Jesus in the prayer of faith, such a time is now. If the work of the Lord shall not suffer, it will take much earnest, penitent, fervent prayer. True it is that it will not be sufficient to set aside one day as a day of prayer, and let it at that. We must pray always. But this day of prayer shall have that very purpose. It shall incite us to pray without ceasing. And surely it is profitable for children of God to unite at a definite time and for a definite purpose to seek the Father's face in prayer, petition, thanksgiving and intercession. The interests of our Conference need our fervent intercession. Our boards, committees, officers, our workers in the various Conference fields, as missions, publication, relief, etc.—how they need our intercession! May they be backed up by a praying Conference.

But we should also fill our hands unto Jehovah with gifts. Israel did this when David showed the need. In our Conference there are great needs. They bring some of our brethren into great problems and questions, especially those of our brethren who are directly engaged in the work and those closely connected with them. But these needs also are a challenge to all of us to emphasize our prayers with contributions. Great needs call for great sacrifices. If someone here and there brings a large offering, that is a great help. But how much a greater help it is if everyone brings a great offering. Our General Conference has something like five thousand families. Each family cannot give the same amount; but each family can sacrifice an offering. With five thousand families willing to bring a sacrificial offering something great can be accomplished. Our giving should not be spasmodic but regular and systematic; but in view of the great need may we on this Conference Sunday fill our hand with a great offering unto the Lord.

But first we must fill our hearts unto the Lord. And that our heart might become full we must look at the great sacrifice of Christ. He sacrificed His holy body on the cross to atone for our sins. While we were sinners and enemies He died for us. Should that not fill our hearts? Our heart must be full of Christ. The more full it is, the more will we also fill our hand unto the Lord, who has done so much for us. May the Conference Sunday bear these results!

P. P. Wedel,
President of General Conference.

BRIEF MISSION NOTES

J. B. Epp, Hesston, Kansas

Recent Missionary progress is certainly one of the "Signs of the times." The reader will please pause at each point—to pray and give thanks.

Asia

The **Chinese** church, compacted by suffering, is fast gaining in spiritual power. National evangelistic efforts stir the masses.

In **Japan** Kagawa's messages continue to stir the village people. There is a great increase in self-supporting churches.

In the **East Indies** a native Chinese foreign mission. Society has four stations in Borneo, and some in Celebes and other islands.

Three ladies are making a 3000 mile pioneer missionary tour through **Chinese Turkestan.** They have already held over 600 meetings and distributed over 40,000 Scriptures.

In western **Tibet** wide doors are opening, especially for the distribution of Scriptures. (Tibet is a "closed" country to the Gospel).

Afghanistan, another "closed" land is being evangelized by natives crossing into India. Let us pray these countries open!!

India. Self-supporting and self-propagating churches are on the increase. Christian students are evangelizing extensively.

In **East India and Ceylon** a number of new missionaries have arrived, reaching new territories, and meeting with a glad response. The Zenana work and general evangelism are reporting great advances.

Asia contains half of the world's population—most of whom **"have never heard"** the Word of Salvation!

KAI CHOW HOSPITAL NOTES

In the practice of medicine in China we meet about the same diseases that you have in America. The chief difference in the practice of medicine here and there is not in the diseases so much as in the people and the conditions under which they live and the most important factors in this difference are poverty, ignorance and superstition.

Mumps is not a very severe disease as a rule and no matter what kind of treatment the patient gets he is very likely to recover. Hence a person who specializes in the treatment of mumps is very likely to make a name for himself. Although the Chinese do not differentiate very closely the different kinds of swelling in the glands of the neck still mumps is a rather definitely localized swelling and fairly easily differentiated and hence recognized by them as a disease entity. The practitioner who makes a specialty of mumps is known throughout the villages for a radius of many miles. When a child is found to have mumps the parents begin to inquire, "Where is the man who knows how to cure this?" they soon find out from their friends names and location of one or more such successful practitioners and they take the child to the one who has the best reputation.

One man described the treatment of a case of mumps to me something as follows. The patient was taken to the practitioner's home where they met the practitioner himself, who, af-

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D...Editor
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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

ter seeing the patient went in before an image of his deity, knelt down several times bending over to touch his head to the ground. All the time he was mumbling a lot of phrases that the patient didn't understand but which was supposed to be conversing with his deity. After the arrangements were made with the deity he came back to the patient with a Chinese brush dipped in ink and after mumbling some charms drew a circle around the swelling, then he quickly blew "poof" on it, said some more charms and the treatment was completed. After this treatment the patients go home. If he has the mumps he gets well, if he has tuberculous infection of the neck glands he doesn't.

This superstitious treatment of diseases is common. We teach faith in the true God and it is necessary that we also show them a better way to treat diseases. Herein, I think, lies one good reason for carrying on medical work. When they become Christians they give up their beliefs in witch doctors and charms to believe in the one true God, but they still get sick at times and having taken away their faith in the old forms of treatment it is necessary for us to give them a form of treatment based on medical sience and Christian love. This is what we are trying to do and we sincerely hope our work not only brings healing to men's bodies but also brings honor and glory to God.

C. L. Pannabecker, M. D.

Kai Chow, Hopei, China.

THE NEW ANALYTICAL BIBLE

To say that I am delighted with the New Analytical Bible is indeed putting it mildly. One had hardly believed that so much could be put into one Bible, so much of real help and interest in making Bible study helpful, instructive and convenient. It is without doubt, the finest work of the kind that I have found as yet. It is indeed a masterpiece.

Space does not permit more than but mentioning the many attractive features, some found only in this Bible. In the very beginning is a very splendid article entitled, "The Bible," wonderfully pregnant with information for the reader. The Authorized Version is used as the text and the revisions as found in the Revised version are placed very conveniently in brackets within the text instead of in the margin.

The page of introductory matter and the chart analysis preceding each book is a real help to the intelligent reading and understanding of the book, a feature found only in this Bible. In addition to this, there is given at the close of each book an outline analysis, dividing and subdividing the book, a real help to getting the grasp of the book. But this is not all. In addition there is a splendid article following this analysis, treating the outstanding facts and subjects and events of the book. This is invaluable to the Bible student. In addition to this there is an article on the contemporaneous history showing the relations of the Chosen People to the other nations during the periods of Jewish history.

The arrangement of scriptural references is most happy and convenient. Instead of placing these in the margins and generally some distance on the page away from the verse, they are placed immediately following the verse. The convenience of this will be noticed at once.

Another of the valuable helps is the index and digest of the Bible. This is indeed a condensed dictionary of the Bible in which the subjects are alphabetically arranged. This is particularly valuable to the student who does not possess a more comprehensive Bible Dictionary.

An unusually finely worked out harmony of the Gospels in which the four Gospels are chronologically arranged and the periods in the life of our Lord clearly defined, is another very valuable feature. This much simplifies the study of Christ's life as found in the Gospels. In the topical study of the Bible feature, many subjects are analyzed and Scripture references alphabetically arranged.

I feel that I can not recommend this new Bible too highly and that I would be recreant to my duty if I did not recommend it to all pastors, Sunday school teachers, young people, to all readers of the Mennonite. You have been looking for another Bible, a more satisfactory study Bible, the New Analytical Bible is the one. You will be more than pleased with the rich mine of helpfulness you will find in its pages. The Mennonite Book Concern will supply you with a copy of it.

A. S. Bechtel,
Pastor Deer Creek, Okla. Menn. Ch.

RELIEF NOTES

By Levi Mumaw

Encouraging letters are being received from the Colony Fernheim in Paraguay. Under date of May 12, Bro. Heinrichs, the leader of the colony, writes about the landing of the group of Harbin refugees. He had just returned from the railway station where the group was met by ox teams from the colony to transport them to their awaiting village sections. Through a delay in receiving a telegram from the port where they had landed for their inland journey the teams were three days late in reaching the railway station. This, however, did not cause any hardship, as ample provision had been made for their support by the colony leader. The journey by ox team from the colony to the railway station requires four days each way or eight days for the round trip.

Ample preparations had been made for the incoming group by the colony. Each village was provided with the necessary food. A well had been dug for each village. Special happiness was expressed in finding good water in each well. Bro. Heinrichs expressed a special gratitude in the fact that the new colonists were each provided with enough iron roofing to cover their houses. This had not been provided for former groups and proved to be a handicap in not being able to provide a permanent roof on their homes. Shelter had been provided with native grasses which serve very well temporarily and which must be repaired continually. The purchasing of the iron roofing was made possible by eliminating certain parts of their former equipment lists which was found possible to omit without any handicap to the colonists under their present condition.

In the routine of seasons the colonists are gathering two harvests each year. The first harvest this year was damaged by continued droughts and a plague of grasshoppers and was very light, with some exceptions. The second harvest was more favorable. The colony was blessed with abundant rains from the middle of February to the middle of April. The last half of April was without rain and in the month of May another season of abundant rain up to the time of the writing of the letter. But with all of these experiences, there are those who find it very difficult to meet their needed provisions for themselves and families. It must be remembered that these people are pioneering in a new land with problems that are perplexing and very difficult to overcome. However, the reports bring an assurance of hope and faith in their future although there are yet many clouds in the horizon.

It is very encouraging to note that the colony has received notice that the Casado Company, who have been supplying the oxen and cows to the colonists on credit, is again ready to carry out this part of their arrangement and that the stock is ready at any time they may call for them. This has been a great help to the work and has made available our assistance to many more refugees than would otherwise have been possible. In this present group of 80 families it will mean 80 cows and 160 oxen, one cow for each family and one team of oxen.

We are glad to report in this connection that the two families which had been detained at Marseilles, France, and were not allowed to continue their journey with the larger group have since been permitted to continue their journey with a group of Lutheran colonists taken from Harbin, China, to Brazil by the Lutheran relief organizations. According to our reports, these two families will have reached their destination at Puerto Casado about this time. It will be remembered that these two families had been detained on account of sickness. One of these who had been sick passed on to his reward. The others all continued their journey. Considerable anxiety has been spared because of this favorable turn in their circumstances.

The health conditions of the colony have been quite satisfactory and with only a few exceptions have been reported very good. The Harbin group were reported as all being well. This is a remarkable record for such a large group when considering the length of their journey and the time required to make it. Several mothers were reported as needing hospital attention and were being moved to Ascunsion for this service. One father of a family who had an amputation of a leg earlier was suddenly taken ill and it was found that the other would need to be amputated also, thus leaving him entirely dependent on others rather than to be the supporter of his family.

It will be necessary to refer to the needs of the recent Harbin movement. As reported earlier, the funds of the Mennonite Central Committee were overdrawn about $8,000.00, which were temporarily borrowed to make it possible to take along with the group the 70 persons who were allowed to accompany the group in error. Some funds have since been received for this purpose. All these gifts are appreciated. It is hoped that about one-half of this amount needed will be supplied out of funds that are being held temporarily by our cooperating groups for other purposes. The balance will need to be provided by direct contributions. In addition to this we will need more funds for the support of these people in Paraguay for the remaining part of their first year's residence.

While there are remaining about 200 refugees at Harbin, China, no definite effort will be made to move them to some other country for the present. It has been agreed by our cooperating relief organizations that it will first be necessary to pay the present obligations assumed for the group in Paraguay and that enough funds will be available to take further action for this remaining group before the task is undertaken.

Scottdale, Pa., July 13, 1932.

THE VISIT OF REV. CHIA YU MING

(Concluded)

Rev. Chia's Messages. I was impressed with the vigor and spiritual freshness of Mr. Chia's messages. The way he "opened up" the Scriptures was a constant marvel to missionaries and Chinese alike. Having been for thirty years a preacher and much of that time a teacher in theological seminaries he has had a good preparation, but most important of all is the time he spends daily in prayer and Bible study.

He often repeated a sentence or phrase several times in a subdued, impressive voice; often he asked questions and asked again until some satisfactory answer was forthcoming. When he asked one woman whether she could say, "Jesus saved me," he repeated it several times so earnestly, so joyfully that he somehow communicated to the whole audience the joy, the privilege, the glory of being saved.

His emphasis was always upon Christ living in us and working through us and upon the infilling of the Holy Spirit to make that a reality. As Mary broke the alabaster box and poured **all** the precious ointment on Jesus' head so we should give our bodies a living sacrifice, holding nothing back. The woman in Luke 7:36-50 in deep humility and repentant love placed her gift at Jesus' feet. Mary, the friend of Jesus, who glimpsed his glory in the resurrection of Lazarus, and foresaw His suffering, placed her gift on Jesus' head. There is a love deeper even than that of friendship—that of a bride to her bridegroom. She places her love in his **heart.** In the Song of Solomon 2:16 the possessive "mine" is first. As the Christian grows and consecrates himself he puts "Mine" last—"I am my beloved's and my beloved is mine. (6:3). Then finally in 7:10, the "mine" is dropped entirely; only He and His love suffice.

In his talk on being crucified with Christ, Gal. 2:20, Rev. Chia pointed out that the cross has two sides; looking at it from one point it means death, from the other, life. It is like our bodies in which the cells change completely and in seven years the body is made of new materials. On the one hand it is dying off, on the other hand it is a growth unto more abundant life.

Mrs. W. C. Voth.

An After Meeting.—The last word of the speaker had died down, Mr. Boehr arose:

"Are there any here today who want to dedicate themselves to Jesus?" he asked.

Hundreds of hands went up spontaneously.

"Let us pray," he said, and the audience rose to its feet. "Let us not be afraid that it may get too late, we have plenty of time, even though it be dark when we get home."

First there were individual prayers, one following close upon the other, until finally none waited until the other was through, but all united their voices in one swelling chorus of supplication, rising and falling like the waves during a storm, until gradually it died down and it became calm. **Marie J. Regier.**

It had been requested that Brother Chia and I go out together for two months' revival meetings, but the way did not open for my going out until in January when Rev. Chia was holding Bible Conference and revival meetings here. Then it came! Where formerly the Mission did not see how they could let me go, much as I wished to go, they now voted that I go with Rev. Chia to Shansi. The dear brother wished me to go, and I felt it would be a wonderful opportunity to go out and see the Lord working in other places. The Board's letter came before the meetings in our mission were finished and it was favorable to us missionaries going out as can be arranged to assist in special meetings away from the field.

While at Tamingfu, together with Brother Chia, and busily planning to go to Shansi Province, suddenly a terrible feeling of unfitness came over me in regard to going away for revival meetings, and I went in to Brother Chia's room and we fell on our knees and there I broke out in tears confessing my unfitness. How the brother prayed that the Lord would take the burden off my shoulders! After a season of waiting before God, the decision was made to go to Shansi together. Those were wonderful weeks, and we saw hundreds of souls "prayed through" and many getting into the life of victory. At Shansi we saw over two hundred at one time standing in answer to the call for entire yielding to the Spirit. The experiences together with Brother Chia gave us many hours of prayer-fellowship; and I have seen more than ever before that if any revival is to be genuine and lasting it must be born out of fervent and persistent prayer!

P. J. Boehr.

CORRESPONDENCE

Moundridge, Kansas.—The West Zion Correspondant is grateful for the new weekly church calendar, as it serves as a diary to recount special events and to count our blessings, if possible. The new bulletin put in its appearance the first of the year and has already proven its worth to our congregation.

Two weeks in this first quarter stand out as particularly inspirational: Passion Week and the week of June 12th; Passion Week was observed in a series of union church services, the following pastors serving: Rev. Philip Wedel (Eden church); Rev. P. P. Wedel (Christian Mennonite); Rev. P. K. Regier (West Zion); Rev. A. L. Sampson (Methodist) and Rev. H. Wiens (Evangelical) who closed the meetings with a German sermon in the Eden church.

During the week of June 12th we had the privilege of hearing Rev. P. A. Penner each evening—his sermon themes were: "Broken Things," "Christ the Emancipator," "Lost and Found," "Christ the Great Preacher," "Essentials of a Christian Life" and the last "Am I My Brother's Keeper?" These services were truly inspiring and very helpful.

On April 17th we all enjoyed the sacred program given by the Bethel College double chorus under the direction of Prof Walter Hohman.

On April 24th the "Mission Worker's Society" had as their guests the Bethel College Mission Society—the visitors gave a very fine program on "Famous Missionary Hymns." Refreshments were served after the program to about eighty-five ladies.

Baptismal services were held on May 15th, eleven young people receiving the rite of baptism and one previous baptism confirmed; the following Sunday, a large number including the new members partook of the sacrament of the Lord's Supper.

Brother C. G. Pankratz was ordained as deacon on Sunday morning, June 26th, the congregation standing during the ordination service read by Rev. Regier.

Beginning with the first Sunday in July, the union church services will be held in the city park each Sunday evening until September 1st. We trust these out-door meetings will prove helpful to those who attend.

Mrs. D. O. Rupp, Corr.

Clinton,. Okla.—Some years ago our Oklahoma Worker's Conference "resoluted" to have a secretary of correspondence. Now we cannot "forget" to write for the papers. At our recent annual conference I was accused of "disobeying orders." And now I am "ordered" again to write. My writing does not look good in print. I hesitate to write about the living because if I write about the "good" they may have changed before this appears in print. And if I write about the others that is discouraging. And we are to write to encourage. We like to relate encouraging incidents, but the thought always comes to me, perhaps the readers forget that these encouraging incidents are only **incidents** and not the whole work.

Kias, one of our Christian men past 60 years old is one of our best farmers. His word also is good. Last Saturday he showed me a broken part from his cultivator and said he cannot get a new part in the hardware store; they do not know him at the welding shop; and of course he has no money. Is it my duty to have this welded for him so he can plow his corn?

Last Sunday evening a man came to my room and asked me to help him. He has secured a job as laborer. They get the pay check the first and the fifteenth of the month. He needs three dollars to live on till he gets the first check. No one trusts him. He has "served" several terms for forging checks. He says he wants to make good now and comes to me to help him hold this job. Is it my duty to loan him three dollars, risking getting it back and hoping it will help him "to make good"? **J. B. Ediger.**

Coopersburg, Pa., July 4, 1932.—Esteemed Editor. On Tuesday evening of June 28, 1932 Saucon Mennonite congregation had the rare privilege of having in their midst a real converted Indian from South America—Alcibiades Iglesias by name. This Indian convert was accompanied by a beloved sister in the Lord—well known in our Eastern Mennonite District—because of her missionary work in New York—namely none other than Elizabeth Foth from Brooklyn, New York.

Sister Foth in introducing the speaker at Saucon church, spoke of the wonder working power of God in her mission work in New York that saved Alcibiades Iglesias and claims him a fully-surrendered soul. She touched but a strand of the beautiful story of the "Joy of her Life" working for the Lord in places where darkest vice and sin abound—but where God's grace does much more abound in our perilous time, yes, in a great metropolitan state like New York.

Sister Foth is a heart-soul worker for God in the red-light district of Brooklyn, New York where great and miraculous is her Christian experience. Sister Foth hopes the Lord willing to leave the mission presently for a short time to visit her mother who is ill out west. She desires the fervent prayer of all who really care for the Master's work so dear to her heart.

Our Indian Bro. Iglesias spoke on "The Triumph of Missions Among the Heathen" at Saucon Church. How his Christ-spirit thrilled us! His Christ-spirit proved to his hearers his being a true child of God preaching God's word and that only, He hopes, the Lord willing, to return early in fall to his own native country. Bro. Iglesias tells his white friends how he gave up his vocation as an electrician and followed fully where the Lord led after being saved and so continues to follow His Master's will by faith, not sight. He is not afraid to proclaim the Gospel of Christ as being needed more now than ever.—He says—"It is not out of date—but the only sure foundation which can never be shaken." He admonished our Christian brethren not to hide the word of God to themselves only but to make it known to the many lost in heathendom. His striking testimony of what the power and grace of God did for him in thoroughly cleansing his natural instinct of Indian hatred toward the white man for injustice of long ago to the Indian race made a deep impression upon his audience. He said, "After I was fully saved and the love of Christ came into my heart to stay hatred went out forever—so tonight I stand before my white brothers and can truly say, "I love you because Christ first loved me and transformed my sin-stained life to the glorious way of the Cross."

Special Note.—Our Saucon Mennonite group is but small since our coming out from among them in our recent Dean Evangelistic Campaign—therefore we are always glad in the Lord for visits from God's mission workers, evangelists and others from different portions of His vineyard.

Brethren in the Lord pray for us that we may daily die to sin and grow by grace in the power of His might—that though but few remain like the remnant of Israel to have God's marvellous power work out in our group-life—the impossible with man, we may be alive for God and faithful till He comes.

May we hereby extend in His name a Christian welcome to all people in our Saucon neighborhood and vicinity who do not have a church home anywhere to come to Saucon Mennonite

(Continued on page 13)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference

A
UNITED
MENNONITE
YOUTH
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CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
July 31

Problems of Youth on Mission Fields.—I Thess. 1:1-8.

All peoples are on the march for social freedom and independence. The story is told in one of our Mission Study Books how one of these new sons of freedom was pulling a ricksha with a would-be gentleman in it. The man seated made known the directions he desired to go by tapping his cane on the right side of the man drawing the human load when he wanted to turn to the right and on the left side when he desired him to turn to the left. When they came into a crowded part of the city there was some confusion and they did not understand each other. The man seated became disgusted and tapped the cane rather heavily on the back of the human horse. The man drawing the load in turn became disgusted with his passenger and left go of the pulling end and the man went sprawling and was privileged to find some one else to pull him to his destination or walk. That is increasingly the spirit of all peoples, no matter how backward they have been heretofore, they are no longer content to be dumb "hewers of wood and drawers of water." They rightly desire to be first of all human beings. They feel that God has placed in them also a spark of that celestial fire, the soul.

It was Sunday morning. Mr. James, the teacher, was waiting for the other seven boys. Three of them had come. The bell had rung but still the other boys had not come. "What has become of the other members of the class?" asked the teacher. One of the three spoke up saying, "They all decided they would stay away as long as Tom and Peter keep coming." Now Tom was Italian and Peter was Hungarian.

In a class discussion the teacher was trying to point out that not nearly everybody in the United States is Christian, when Mary said "Catholics are not Christian, are they, I hate them anyhow," and Jane said, "Neither are the Jews, how I hate them." What should be our attitude toward those of another religion? Are Catholics Christians? Why do we sometimes hate those of other religions, or races? Is it because we know them so well or because we know so little about them and have become prejudiced in some way or another? It may seem strange to some of us who have any prejudice whatever, but it has been proven true again and again that a small child has no race or class feeling until he has been so taught by his elders.

"Dago, Sheeny and Chink, Greaser, Nigger and Jap,
The devil invented these names, I think,
To hurl at each hopeful chap
Who comes so far from the foam
To this land of his heart's desire,
To rear his brood, to build his home,
And to kindle his hearthstone fire,
While the eyes with Joy are blurred,
So we make the strong man sink,
And stab the soul with the hateful word.

"Dago, Sheeny, and Chink, Greaser, Nigger and Jap,
From none of these does the Savior shrink,
He lifted them all to His lap;
And the Christ in His kingly grace,
When their low sad sob he hears
Puts his tender embrace around each race
As he kisses away its tears,
Saying, 'O least of these, I link thee to me for
whatever may hap'
Dago, Sheeny and Chink, Greaser, Nigger and Jap."

God's ways are strange and past finding out. He has not left Himself without witnesses in any land. He has elected His Ghandi, His Tagore and Kagawa. The Gospel of Jesus Christ is coming not in word only but also in power.

The Macedonia of today is also receiving the Gospel, and who knows but that ere many generations will have passed the man with a swarthy skin will be the example to us "nice whites" who live in the modern Achaia. Already the East is pointing us Godward with a steadfastness and loyalty, the like of which we Christians know nothing about. We have been too much taken up with things, dollars, machines, rationalism; we have not had time to meditate, to pray, we have not had faith to believe what we could not perfectly understand, we have not been tolerant and loving toward those who did not always understand things just as we did.

Prayer

Lord, forgive us if we have thought ourselves some of Thy chosen elect and have waved aside those who did not entirely agree with us, if their skin was not of the same shade as ours. O God, in an overflowing of love we would come to Thee now and ask Thee for truth and a greater divine love that we may love all men and see in them potential brothers. Wilt Thou bless all peoples and manifest Thyself unto them, make us more willing and glad to be bearers of this holy truth, and if we will not respond to Thy beckon then O Lord raise up other nobler men who will heed Thy call, and over-rule our Pharisaical cocksureness. May Thy Kingdom come and Thy will be done here on earth as it is done in heaven. We crave a share in this great program. We humbly ask these blessings in the name and spirit of our Lord and Christ who loved so much that He gave His very self on Calvary for us and for those others who also belong to His fold. Amen.

Study the Scriptures

Mon.—Read Mt. 10:34-38. Families divided.

Tues.—Read John 16:1-4. Persecution.

Wed.—Read Acts 8:1-4. Carrying the message.

Thurs.—Read Acts 19:18-20. Changing customs.

Fri.—Read Eph. 4:20-29. A new way of life.

Sat.—Read Phil. 3:1-11. Breaking with tradition.

Sun.—Read I Thess. 1:1-8. Youth on Mission fields.

Questions

1. Have someone report briefly but ably on the following books:
    a. A Waking World, by Stanley High.
    b. The Revolt of Youth, by Stanley High.
    c. As it Looks to Young China, by William Hung.
    d. The Young Revolutionist, by Pearl S. Buck.

(These fine Mission Books may all be secured from the Mennonite Book Concern, Berne, Ind.)

2. What are some problems and the needed adjustments to youth in this country?

3. Imagine yourself born into another race and nationality and tell about some of the problems which would confront you there.

4. Tell about some of the problems of Christianity and Nationalism.

5. What are some of the problems of family life and marriage in non-Christian lands?

6. What are some of the religious problems which are intensified for the non-Christian because of our attitude?

7. How is Christ the all-sufficient power to meet these needs?

AN UNEXPLORED KLONDIKE, AND UNWORKED ACRES OF DIAMONDS

(Concluded)

There are in these two ruling families, ruling a dozen or two native kingdoms. Phuljar, Saraugarh, Sakti, and Raigarh are kingdoms whose heads are of the Gor caste. Korba, Sarjuga, and Champa are Zemindaries whose ruling heads are of the Kawar caste. Sarjuga had a big write-up in the National Geographic Magazine about three years ago, and is a very mountainous kingdom. The other day when the Viceroy of India came to Raipur, where most of these Rajas were also present, Sarjuga Raja flew from his mountainous raj to Raipur in his airship.

Well, these two cases mentioned above are representative of the Gor caste. They both were from the village Sanpoli. Sanpoli was the southernmost village of our network. The northernmost was Sagundi. Here the Kawar folk were interested, and here five men and two Kawar women made decisions for Christ.

What I am trying to say is this—that during this four or six weeks' evangelistic campaign in which Bible stories illustrating eternal truths were our chief weapon, we made a dent into the caste system of the only two ruling castes for hundreds of miles around. Who knows when this will end? I baptised one of these Kawars just last Sunday. Others were prevented by sickness. Other factors entered into our success. But all told, **decisions were made by twenty-two individuals representing four new castes,** from which till then no baptisms have been made. Some of these baptisms have been delayed which is not a good thing in India. The devil is too busy. No mention is made of our difficulties, and opposition. We had them as I wrote (previously).

Again this letter is getting longer than I wished. . . . Of course our hearts were gladdened by the news of your efforts at raising $1000.00 for missions, (E. D. Young People's Union $1000.00, Foreign Mission Fund 1930-1931) — very very fine. May you fully receive of that Unspeakable Gift, even as you have given. . . . Again we plead with you . . . to remember us in prayer. I hardly know what to do sometimes about publicity for this work for Christ's sake. We have a number of cases of inquirers, for whom we wish we had an earnest praying group back in America somewhere. To pray intelligently, such praying co-workers ought to have the facts and details and histories. To write these out take time and energy. For us on this field, one thing is sure, we are going to give more time than ever to prayer. If we could have a praying group praying for the Brahmin Master, Yogeschwar, and another for Glasiram Pujari, and also for Kasiram, padre of the Kabu folks (all of whom are very very near the Kingdom,) we would shake that old kingdom of Phuljhar from center to circumference so that the world would sit up and take notice. I am not interested in whether the world sits up and takes notice or not. I would be glad if the heavenly hosts had reason for great rejoicing, and if we could get old man Satan on the run. We have paying supports in America. Why not praying supports? Trouble at this end would be not only the initial facts tabulated for public use, but to keep the praying group intelligently at it, monthly or quarterly or semi-yearly reports ought to go out to state progress of the cases. This is almost impossible. Nevertheless, if you have any groups who would with genuine consecration and an intelligent grasp of the facts apply themselves to pray, let me know. We are just about ready for our hill leave. Perhaps then I can formulate some workable plan.

Your co-worker in His glad service,
Samuel T. Moyer.

THE EASTERN RETREAT

The fifth annual retreat of the Eastern District Mennonite Conference was held at the University of Penna., Girl's Camp at Green Lane, Penna., on June 17, 18, 19, with a registration of about 90.

This was the greatest number registered at any of the retreats held in the Eastern District.

The chairman of this retreat was Rev. Daniel J. Unruh, pastor of the Grace Mennonite church of Lansdale who with the members of the committee in charge of the arrangement and carrying on of this retreat gave us several days of activities long to be remembered. During the course of the retreat we heard messages delivered by Rev. Howard Nyce of Allentown and Rev. Freeman Swartz of Schwenksville, chairmen of former retreats in addition to the regular courses offered in the schedule.

A touch of sadness was prevalent throughout the retreat owing to the tragic death of Mr. Norman R. Bechtel of Phila., an active worker at all former retreats, and in his memory a memorial service was held during the course of the retreat.

The regular courses, each of which had five periods were: "Missionary Evangelism" under the leadership of Rev. Norman M. Cressman, a missionary to Indo-China of the Mennonite Brethren in Christ denomination, "The Minor, Prophets" by Rev. Arthur S. Rosenberger of Quakertown and "Church History" by Rev. E. E. S. Johnson of Bally.

Of these three courses it was possible to take only one as they were given at the same time and then there was one general course by Dr. Robert R. Fritch of Allentown, on the Creation and continuing through the book of Genesis and including the Sunday school lesson for that Sunday. If feel sure that everyone that listened to Dr. Fritch was inspired to greater effort in the study of the Bible. He called our attention to the fact that the word created appeared only a few times in the entire story and that the rest of the story deals with the mysterious working of God in bringing those things which He had created into their proper order.

The theme for our retreat was "Evangelism" and our motto was "We Are Ambassadors for Christ."

The course presented by Missionary Cressman was "Missionary Evangelism." Jesus is the only great missionary and we are co-workers with Him. If Paul had not been obedient to the call and had not gone to Europe we might also live in darkness.

Jesus chose twelve men to help carry the Gospel. Wherever there is a need God will send and will give the message. We were also told that half of the world has not heard the name of Christ which shows that there still remains a great deal to be done.

Paul's advice to Timothy was to teach the natives that they may teach others.

We should receive joy and hope by studying the Bible. Let us spell the word "Joy" J stands for Jesus, O for others and Y for you. We must put Jesus and others before ourselves.

We were told to lift up our eyes and look on the fields, they are white already to harvest. "Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest." This was the challenge given to us.

The course in Evangelism was taught by Dr. E. S. Johnson. In the beginning of this course Dr. Johnson discussed the difference between evangelism and revivals. Evangelism is a steady growth of the spiritual life resulting from the telling of the "good news." Revival is a renewing of a dead spiritual life, taking the form of a sudden change. History shows that evangelism has more lasting results than the revival.

At the close of the 15th century there were many consecrated individuals among the corruptions of the church. Among the leading ones were Luther, Zwingli and the Anabaptist group. Luther emphasized faith; Zwingli emphasized not only faith but also a life that corresponded; and the Anabaptists emphasized the life of the individual, and not a confession or set of beliefs.

Schwenkfeld, the leader of the group known as the Schwenkfelders, was not an ordained minister, but he felt the need of intensification of the spiritual life of the individual. Thus he became the first lay evangelist.

Holland became the bridge over which the revival movement came to America.

In the course of The Minor Prophets by Rev. A. S. Rosenberger, the life and work of the following prophets were discussed: Amos, Hosea, Micah, Habakkuk and Jonah. These prophets saw evil all around them. Although the people were very religious they did not live up to the teachings of God. Some of the evils found in those days were oppression of the poor, immorality, luxury and even altars were destroyed. Through all this the prophets, through faith in God could see the Light of Jesus Christ coming into the world to save mankind. Their message to the people was, Come let us return unto the Lord for what doth the Lord require of thee but to do justly and love mercy and to walk humbly with thy God.

The recreational part of our program was under the able leadership of Mrs. Edith Ross of Phila., and consisted of a get-acquainted social on Friday evening, baseball and volley ball games for those who wished to participate and a treasure hunt on Saturday afternoon and a campfire meeting on Saturday evening. All in all I am sure that all who attended this retreat received some worth-while benefit and are anxious to attend more such retreats in the future.

West Swamp Retreaters,
Annie Weiss,
Elsie Rosenberger,
Lizzie Myers,
Verna Keiser.

WAR BOOMS SOME INDUSTRIES

Goodyear rubber workers at Akron reported this fall a big order for gas masks. The "New York American" recently reported the return to full time production by the Winchester Arms Company of New Haven and the Remington Company at Bridgeport. Officials of both plants, according to the "Daily Worker", have refused to reveal the source of the orders. This paper also quotes a front page article in the "Lake County Times" of Hammond, Ind.: "Calumet District steel mills and factories will benefit tremendously in the event that war is declared in the Orient . . .according to close observers of the Manchurian controversy."

THE S. S. LESSON

July 31

The Giving of Manna. Exodus 16:1-5; 14, 15, 35.

Golden Text—Every good gift and every perfect gift is from above, coming down from the Father of lights. Jas. 1:17.

The few weeks that the children of Israel were free from the oppression of Egypt were filled with memories of God's deliverance and care as well as His leadings by Moses. One would think that by this time they had gained a confidence in Jehovah that would have made them willing to submit themselves entirely to his care. It was not so. Already they had commenced the habit of complaining. They murmured when they thought themselves in danger from the Egyptians, they murmured when they found the water too bitter to drink and now they murmured when they did not know where the food was to come from. Murmuring and complaining is always a damper to faith and they show themselves at times when there should be an abundant show of faith. Man is short-sighted. He forgets what great things the Lord has done for him yesterday when today there are other circumstances that he might be sure the Lord would show Himself as in the past. We have no right to expect from God all the care that He gives us and then find fault because our lack of faith makes us feel that He might desert us in our straitened condition. The surest way to look into the future or to face present trouble is to remember that hitherto God hath led us and that He is ever ready to continue His care over us in no matter what kind of trouble we may be finding ourselves.

The murmuring of Israel was a sin against God because it showed a resistance to the leading of one whom God had appointed to direct them. There are times when God expects His people to follow a lead. The holy men of old inspired by God to direct His people by word and act were to be heeded. It was because so often they were not heeded that miseries and troubles came upon them. Through unbelief prophets of God were not heeded. Through the unbelief of Israel God was often led to punish them but here He dealt kindly with them. They were passing through a process of training and had to realize that God was merciful in sparing them when they were ready to complain against Him. Yet, this was not the last time by any means that Israel resisted God in unbelief and, because of their continued murmurings, many had to suffer punishment and die in the desert. It is estimated that at least half of the great company that left Egypt died in the desert because of their sinful unbelief.

The giving of manna was an evidence that God was caring for Israel though Israel was not caring for God. The same process is taking place every day. God abundantly gives all that the bodies of men need. Just as rain falls upon the just and the unjust alike, so the necessities of life come day by day to the good and the bad, alike. This only shows the loving kindness and long suffering patience of God. He delights in being kind to His children and He has made provision for all their needs.

The manna was a small thing, but an all-important thing. It was the life of Israel. Small things are not to be despised. Some of the little things of life are among the greatest blessings that God makes possible for us to enjoy. It is the "little drops of water and the little grains of sand" that make up the earth and the things it produces. Manna had a pleasing taste. God adds more than we need to make us happy. Food has taste, the flower has color and smells sweetly, our days are sunshiny and delightful. Many things that we might do without are given to us that we may be all the more happy in their possession.

Manna has its significance as well as its use as food for the multitude. It came down from Heaven as did the Bread of Life that He offers to all freely. It is an evidence that God is caring for all in all their needs. As enough came for each day so we are to expect God to give us our food day by day as Jesus taught us to pray. Our heavenly manna is the word of God which day by day brings to us our needs and should always lead us to feel that as there is sufficient for us here today and as there has always been sufficient for every day so there will be sufficient for the morrow.

CORRESPONDENCE

(Continued from page 8)

meeting house and worship God in the beauty of holiness. God needs you. We need you—Come.

Our present shepherd and pastor is Rev. Elwood S. Shelly of Pennsburg, Pa. Come hear him coming Lord's day preach God's word on text, theme, "The Fully Surrendered Life" for Christ at 10:30 a. m. (D. S. T.) We also invite you earnestly to come to our Bible school every Lord's day at 9:30 a. m. (D. S. T.) and our midweek prayer meeting every Wednesday evening at 7:30 p. m. (D. S. T.)

Laura A. Nolf, Corr.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR JUNE, 1932

E. D. C. E. Union, Quakertown, Pa., $100; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40; San Marcos Ch., Paso Robles, Calif., $34; Eden Ch., Inola, Okla., $6.25; Int.—Perm. Trust Fund, $50; Bergthal Ch., Corn, Okla., $3; C. E. Soc., Paso Robles, Calif., $30; Menn. S. S., Donnellson, Ia., $16.42; Rent—Cantonment and Fonda Prop., Okla., $21.92; Int.—R. E. Loan, $75; P. A. Penner 10% Salary Ref., $32.50; Bethel Ch., Mt. Lake, Minn., $20; Menn. Ch., Pratum, Ore., $25.97; Swiss Ch., Whitewater, Kans., $22.54; Tabor Ch., Goessel, Kans., $24.45; Bethesda Ch., Henderson, Nebr., $161.88; Brudertal S. S., Hillsboro, Kans., $59.99; L. M. Ledig, Upland, Calif., $100; Mrs. Margaretha Busenitz, Whitewater, Kans., $100; Grace Hill Ch., Whitewater, Kans., $20.40; Alexanderwohl Ch., Goessel, Kans., $86.06; Menn. Ch., Halstead, Kans., $44.33; A. T. Neufeld, Inman, Kans., $2.58; Grace Ch., Pandora, O., $27.57; Catherine Roth, Quakertown, Pa., $100; Salem Ch., Dalton, O., $46.50; First Ch., Aberdeen, Ida., $38.03; Buhler Mennonite Church, Buhler, Kansas, $24.42; Mennonite Church, Escondido, Calif., $50; Mr. and Mrs. John Schultz, Coldwater, Kans., $1; Bethel Hosp., Alumnae Assoc., Newton, Kans., $25; Bethel S. S. Class No. 3, Marion, S. D., $5; Owen O. Schimmel Legacy, Philadelphia, Pa., $585.90; Johannestal S. S., Hillsboro, Kans., 50.06; Menn. Ch., Hanston, Kans., $8.79; First Ch., Philadelphia, Pa., $13.20; Menn. Ch., Deer Creek, Okla., $12.07; First Ch., Berne, Ind., $221.62; First Menn. S. S. Class No. 18, Berne, Ind., $10; Herald Ch,, Bessie, Okla., $4.35; Menn. Ch., Pulaski, Ia., $7.85; New Hopedale, S. S., Meno, Okla., $8.75; First Ch. Wadsworth, O., $8.39; Mrs. M. M. Horsch, Beatrice, Nebr., $5; Hoffnungsau S. S., Inman, Kans., $28.15; Agnes Dueck, Salem, Ore., $25; G. J. Voth, Inola, Okla., $60; Emmaus Ch., Whitewater, Kans., $416; Menn. S. S., Vona, Colo., $12.56; West Zion Ch., Moundridge, Kans., $103; Christian Ch., Moundridge, Kans., $96.64; Friedenstal Ch., Tampa, Kans., $7.03; Pastor, Deep Run Ch., Perkasie, Pa., $10; Mr. and Mrs. Sylvan Lehman, East Freedom, Pa., $2; N. W. New Hopedale Ch., Ringwood, Okla., $8.70; First Menn. S. S. Class No. 38, Berne, Ind., $12; Henry Plett, Turpin, Okla., $5; Sichar Ch., Cordell, Okla., $3.35; Bethesda Ch., Henderson, Nebr., $42.93; Bethlehem Ch., Bloomfield, Mont., $17.61; C. E. Soc., Altona, Man., $4.19; Friend, India, $30; Friend, India, $10; New Hopedale Ch., Ringwood, Okla., $7.07; Primary Classes Bethel S. S., Dolton, S. D., $6; Zion Ch., Elbing, Kans., $265.25; Helpers Class Bethel College Ch., Newton Kans., $50; Hillsboro Menn. Ch., Hillsboro, Kans., $28; A. M. Ch., Milford, Nebr., $30; Bethel College Ch., Newton, Kans., $39.28; Immanuel Ch., Los Angeles, Calif., $98.50; Menn. Ch., Butterfield, Minn., $43.86; First Ch., Upland, Calif., $67.96, Bethel S. S., Versailles, Mo., $12.81; Bethel C. E. Soc., Mt. Lake, Minn., $50; Friend, Newton, Kans., $200; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.) $539. Total $4,661.68.

Balance in Bank June 1, 1932		$ 193.33
Gifts for General Fund	$3,665.20	
Gifts for Orphans, etc.	752.56	
Gifts for Sundries	97.00	
Interest and Rent	146.92	$ 4,661.68
Balance and Total Receipts		$ 4,855.01
Money Borrowed during month		9,045.00
Total		$13,900.01
Paid on Orders during month	$8,803.62	
Paid on Debt during month	5,045.00	13,848.62
Balance in Bank July 1, 1932		$ 51.39

(On July 1, 1932 the Board has a debt of $15,000.00, with unpaid budgets for Second Quarter due April 1, 1932 amounting to $9,263.00 and unpaid salaries, budgets, etc., for Third Quarter due July 1, 1932 amounting to approximately $20,000.00.)

Respectfully submitted,
J. E. Regier, Ass't. Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JUNE, 1932

Foreign Missions, General Treasury

Bethany Sew. Soc., Freeman, S. D., $75; Ladies Miss. Soc., Reedley, Calif., $50; Sew. Soc., Pretty Prairie, Kans., $30; Menn. Jr. Mission Band, Berne, Ind., $15; Johannestal Sew. Soc., Hillsboro, Kans., $13.55; Gnadenberg Sew. Soc., Whitewater, Kans., $15; Mission Soc., Summerfield, Ill., $10; North Alexanderwohl Sew. Soc., Canton, Kans., $16.12; Mission Soc., Deer Creek, Okla., $20; West Zion Sew. Soc., Moundridge, Kans., $10; Mission Soc., Upland, Calif., $17; Grace Ladies Miss. Soc., Pandora, Ohio, $25; Mary Martha Circle, Lehigh, Kans., $30; M. M. Circle, Brudertal Ch., Hillsboro, Kans., $17.54; Miss. Soc., Pratum, Ore., $45.87; Bethel Mission Soc., Mt. Lake, Minn., $50; Sr. Sew. Soc., Halstead Kans., $22; Sew. Soc., Winnipeg, Man., $10; Intermediate Mission Band, Berne, Ind., $10; Bethel College Ch. Mission Soc., Newton, Kans., $75; Mission Soc., Lehigh, Kans., $8. Total $565.08.

Home Missions, General. Treas.

Ladies Miss. Soc., Reedley, Calif., $50; Menn. Jr. Mission Band, Berne, Ind., $10; Johannestal Sew. Soc., Hillsboro, Kans., $13.55; North Alexanderwohl Sew. Soc., Canton, Kans., $16.12; West Zion Sew. Soc., Moundridge, Kans., $10; Mission Soc., Upland, Calif., $17; M. M. Circle, Brudertal Ch., Hillsboro, Kans., $17.54; Mission Soc., Los Angeles Calif., $13; Bethel Mis-

(Continued on page 15)

JOTTINGS

The Hebron Church of Buhler, Kan., received nineteen young people into its membership through the rite of baptism, Sunday June 12.

Dr. and Mrs. P. A. Penner who were visiting friends in Mt. Lake Minn., left for St. Paul from where they continued to Canada where they will visit churches in the interest of foreign missions until their return to their field in India this fall.

At the Annual Mission Festival held in the Bethel and the First Mennonite Church of Mt. Lake, Minn., both buildings were filled to capacity. Rev. John Esau and Missionary P. A. Penner were the principal speaksers. Collections for missions amounted to substantial sums. In the afternoon Children's Services were conducted.

Rev. C. H. van der Smissen, of Berne, Ind., who for many years has been teaching a class in the Sunday School of the Berne Mennonite church recently celebrated his 80th birthday and is expecting to move to Newton, Kan. The class and teacher enjoyed a picnic together after which Rev. van der Smissen gave an address.

Mrs. Rudolph Goerz of Newton, Kan., with a party of friends visited the Indian missions at Clinton and Hammon, Okla., over the Fourth of July. It was her father, the late Christian Krehbiel, who conducted an Indian school near Halstead, Kan., many years ago. Some of the older Indians remembered her as a little girl in her parents' home.

The group of Bluffton College students who have been circulating in the East in the interest of the Mennonite Peace Society have been giving their pageant, "In the Vanguard" in numerous churches of the Mennonite and other denominations. Two of their bookings were in the Harleysville, Pa., chapel and in the Quakertown auditorium. Wherever given the pageant meets with appreciation.

There is a Mennonite congregation in the city of Saskatoon, Sask., which was organized at the beginning of the year by the Russian Mennonites in that city. Rev. Tiessen, the pastor, reports that services are well attended and that the Young People's Meeting has an average attendance of over 200. There are many young Mennonites in the city and the Girls' Home is doing a splendid work caring for the needs of the girls.

Rev. Wilmer S. Shelly closed the sixth year of his services as pastor of the Wadsworth, Ohio, church last month. The Wadsworth church has been in existence for eighty years and was organized under the leadership of the late Ephraim Hunsberger, who came from the Hereford congregation in Berks county, Pa. He served as minister of the Wadsworth church for nearly forty years. It was during his pastorate that the Mennonite Seminary was established and lived its short life at Wadsworth. The following pastors have served the congregation: Ephraim Hunsberger, 1852-1892; N. C. Hirschy, 1892-1901; J. W. Kliewer, 1901-1903; Elmer F. Grubb, 1903-1909; Warren S. Shelly, 1909-1919; Menno Lehman, 1919-1922; L. L. Miller, 1922-1927; Wilmer S. Shelly, 1927 to date.

CONTRIBUTIONS

(Continued from page 14)

sion Soc., Mt. Lake, Minn., $25; Sew. Soc., Berne, Ind., $100; Sr. Sew. Soc., Halstead, Kans., $22; Intermediate Mission Band, Berne, Ind., $10; Bethel College Ch., Mission Soc., Newton, Kans., $50; Mission Soc., Lehigh, Kans., $8. Total $362.21.

Expenses of Ex. Com. and "News and Notes"

Bethel Mission Soc., Mt. Lake, Minn., $3; Hebron Sew. Soc., Buhler, Kans., $2; Gnadenberg Sew. Soc., Whitewater, Kans., $1.25; Mission Circle, Springfield Menn. Ch., Quakertown, Pa., $1; Swiss Sew. Circle, Whitewater, Kans., $2.50; Miss. Soc., Pratum, Ore., $2; Mrs. A. J. Richert, Los Angeles, Calif., $.25; Sew. Soc., Wolf Point, Mont., $1.30; Sew. Soc., Berne, Ind., $15; Sr. Sew. Soc., Halstead, Kans., $2.50; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., $1.50; Mrs. Wm. Schroeder, Fairmead, Calif., $.25; Bethel College Ch. Mission Soc., Newton, Kans., $6. Total $38.55.

In Place of Sewed Clothing

Mission Soc., Upland, Calif., Birra St. India, $10; Sew. Soc., Aberdeen, Ida., do., $5; Bethel Mission Soc., Mt. Lake, Minn., Champa St. India, $10; N. E. Alexanderwohl Sew., Soc., Hillsboro, Kans., do., $10; Sr. Sew. Soc., Halstead, Kans., do., $5; Zoar Sew. Soc., Goltry, Okla., Basna St. India, $7.70; Sew. Soc., First Ch., Beatrice, Nebr., do., $10; Mennoville Sew., Soc., El Reno, Okla., do., $3; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., Korba St. India, $10; Swiss Sew. Circle, Whitewater, Kans., do., $10; Ladies Aid and Miss. Soc., Grace Ch., Lansdale, Pa., Lame Deer St. Mont., $5. Total $85.70.

Miscellaneous

Zoar Sew. Soc., Goltry, Okla., Biblewoman, India, $7; "Truth Seekers" Class, Medford, Okla., Girl, India, $30; Bethesda Sew. Soc., Henderson, Nebr., Orphan, India, $30; Sew. Soc., First Ch., Beatrice, Nebr., Four Orphans, India, $118; North Alexanderwohl Sew. Soc., Canton, Kans., P. J. Wiens, India, $5; Sew. Soc., Berne, India Missions, $150; Do., China Missions, $50; Do., Arizona Missions, $25; Do., Okla. Missions, $25; Do., Mont. Missions, $25; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., Christmas Fund, $9.95; Bethel Mission Soc., Mt. Lake, Minn., do., $25; Sr. Sew. Soc., Halstead, Kans. do., $2.50; Bethel Mission Soc., Mt. Lake, Minn., Russian Relief, $25; Bethel College Ch., Mission Soc., Newton, Kans., do., $7.13; Mission Soc., Lehigh, Kans., Harbin Refugees, $3; Ladies Aid, Monroe, Wash., do., $5; Do., Portland Mission, $5; Swiss Sew. Circle, Whitewater, Kans., Girls' Home, Winnipeg, $10. Total $557.58.

Grand Total, $1609.12.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

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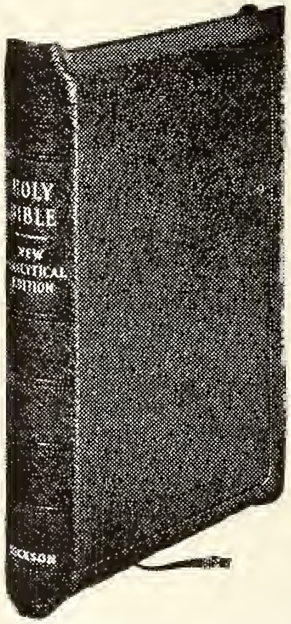

II CORINTHIANS 3:18

18 But we all, with open [unveiled] face beholding as in a glass [reflecting as a mirror] the glory of the Lord, are changed [transformed] into the same image from glory to glory *even* as by the Spirit of the Lord.
Ro. 8.29; 1 Co. 13.12; 15.49; 1 Ti. 1.11.

PHILIPPIANS 3:11,12

11 If by any means I might attain unto the resurrection of [from among] the dead.
Lu. 14.14; 1 Th. 4.16; Re. 20.4-6.

12 Not as though I had already attained, either were already perfect: but I follow after [press on,] if that I may apprehend [lay hold on] that for which also I am apprehended of [I was laid hold on by] Chrīst Jē'-sŭs.
1 Ti. 5.12; He. 12.23.

Facsimile of type showing corrected renderings in brackets; also the references following each verse.

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VOL. XLVII BERNE, INDIANA, JULY 28, 1932 No. 29

EDITORIAL

A dear friend and neighbor of the editor, a physician, recently spent his 80th birthday in a little community chapel in the country which he was instrumental in establishing more than fifty years ago, from which have gone ten ministers and several missionaries. He was a farmer boy whose father and mother were earnest Christians. In telling about it he said that upon return from church the father always expected his children to be able to give the text and an outline of what the minister said in his sermon. Going to church with the children became not only a habit but an education in Christian life and teaching. When as a young doctor he established himself in a little village he found that there was no Sunday school in the vicinity. He was not accustomed to let a Sabbath pass without participating in worship and especially participation in the Sunday school and so was as anxious to establish a Sunday school as he was to establish a practice. It happened that there was a school house near by. He applied to the directors for permission to use it for the organization of a school. Some objected, but the majority favored it. Not being a musician he needed one to lead the singing and play the instrument. In his search for one he discovered that the teacher of the public school was an able musician and in sympathy with the project and ready to give his assistance. Through the interest of the teacher and by the doctor taking the matter up with the people he met at the village store and on his practice a number of children were gathered in the school house for the first session. The beginning was a success but something more suitable was needed than a school for the use of the school and soon we find the doctor building a chapel which has functioned as a spiritual center for more than fifty years. The young people who went out as ministers were not the only fruit of the effort. Many of the good people of the community look to the little chapel as the place where the most precious spiritual experiences of their lives were enjoyed. This doctor has several sons in the ministry as well as a grandson and a daughter who is a minister's wife. Perhaps such an achievement is not very much heralded in the world as something noteworthy but we feel that just such efforts as this are the strongholds of our Christianity. In this time, when so much emphasis is being placed on big things, let it not be forgotten that the biggest thing in which to have a part is in following the Master's example and making soul saving the calling of ones life. They tell us that the country is cluttered with abandoned churches and chapels but we wonder if the reason for it is that the communities in which they are lack men and women of vision who see opportunities for doing the Lord's work and then set about making these visions come true.

Notice is taken in this issue of the fact that the Russian Mennonites in both Paraguay and Brazil have undertaken the issue of a paper. When we remember that in both the communities where the Mennonites have located things are still in the pioneer state and will remain so for many years to come we cannot help but comment the vision that led them to these undertakings and the sacrifices involved in publishing their papers. It only goes to show that these brethren are determined to get along and that they have an appreciation of the cultural value of literature. To those of us, who live in well established lands, the publishing of papers regularly in these distant communities will enable us to have a more intelligent appreciation of their condition and the struggles through which they still must pass. The name of the Brazilian paper is significant, "The Bridge." May it be a bridge by which communication with our brethren will be continually maintained.

Another item of news that brings with it a feeling of deep concern comes to us from South America in the shape of information that the people of Paraguay and Bolivia are almost at the breaking point that leads to war over the disputed territory "Chaco," the country in which are the Mennonite settlements. The territory is a large one and it may be possible that the Mennonites are so far removed from the border that should a conflict come, they would be so far away from the point of conflict that they would be undisturbed, but one can never tell what may happen in war. The fact that the government of Paraguay is buying the products of the colony for its military supplies does not look very good. The fact that Mennonites are pacifists may also mean that again they will find them between the upper and the lower mill stones of contending military forces. There exists a concession by the government of Paraguay that exempts Mennonites from military service, but we know that even in our country where pacifists took the garantees of our government in good faith during the World War they were subjected to many kinds of petty and more than petty persecutions by both the military people and by their communities.

"LEST WE FORGET"

The appalling swing of the public press to the wets is illustrated by comparing an editorial which appeared in the Chicago Tribune July 11, 1917 with the present editorials in the same paper. Below we give the July 11, 1917 editorial.

If the secret records of the brewing and distilling industry were ever brought to light they would tell a story of social and political corruption unequaled in the annals of our history. If the veritable narrative of the American saloon were ever written it would make the decadence of Rome look like an age of pristine purity in comparison.

Whisky, wine, and beer never caused half as much injury to society as the manufacturers and purveyors of these beverages. If these men have not made a practice of committing murder and arson it is because these crimes did not seem immediately profitable. The liquor business has been the faithful ally of every vicious element in American life; it has protected criminals, it has fostered the social evil, and it has bribed politicians, juries and legislatures.

The inherent corruption has extended even to the so-called decent saloon. There are a few that do not serve adulterated products and it is an unusual proprietor that is not more than pleased when his patrons are getting drunk than when they keep sober. Philip Drunk stays longer and spends more money than does Philip Sober. That is one reason why the saloon would rather sell ardent spirits than beer; they are more intoxicating.

We have been speaking of the "decent saloon"; the other variety is almost unspeakable. The smallest count in the indictment against the evil bar-room is its persistent evasion of the law. We are not surprised to read that numerous Cook county roadhouses are operating without licenses, that they keep open on Sunday, or that they seem to exercise a mysterious control over public officials. Yet these are only minor offenses in the calendar of saloon iniquities.

The brewers have at times tried, or said they would try, to clean up the saloon business. The head of a great St. Louis brewery often told his confreres that it was the brewer's only salvation. The theory was accepted, but the practice was always to expend energy to sell one more keg of beer, even if it has to be sold to bootleggers and resort keepers.

It is for these reasons that the prohibition movement is gaining such strength. The demand for the abolition of the liquor traffic is the expression of a ripening conviction that it is conducted by nefarious means for nefarious ends.

"After us the deluge" seems to have been the philosophy of the liquor men—but now the deluge seems to be on the point of breaking. End of editorial.

Will the American people with the sanction or quiet acquiescence of the Christian churches allow this enemy to reintrench himself in our common life from which he was expelled for high crimes only a dozen years ago? We hope not.

Paul E. Whitmer.

RALLY AT BOWMANSVILLE

A joint rally of the Young People's C. E. and the Sunday School Union of the Eastern District Conference of Mennonites was held at the Bowmansville church where Brother R. V. Stubbs is the pastor on Sunday, July 17th.

The meeting was opened with the singing

of several songs led by Mr. Tomlinson of the First Church of Philadelphia, after which John Fretz of Lansdale read the Scripture. Robert Ross of the First Church of Philadelphia, president of the Sunday School Union, was in charge of the meeting and introduced the speaker, William Mohr of the Allentown church, who gave a very inspiring message on "Young People and the Church."

A trio composed of Russian Mennonites who are members of the Bowmansville congregation, Nicholas Dick, P. A. Thiessen and John Toews, playing a violin, a guitar and an accordion, rendered several old German hymns which were much appreciated. Other musical selections were as follows: Hawaiian guitar duet, Grace and Myrtle Wimmer, Souderton; a vocal solo by Mr. Tomlinson; a chorus by the entire Lansdale group.

The total attendance was 190, and of this number four were ministers and eight were Sunday school superintendents or assistant superintendents. East Swamp had the largest delegation there with a representation of 33. Those who traveled the longest distance were the Philadelphia group. There was a total of 12 congregations represented.

The program was enjoyed very much by those who were there, and it was brought to a close with the benediction by Rev. Unruh of Lansdale.

A CALL FOR PRAYER FOR REVIVAL

Great evils have come upon us because we have forgotten God.

The world is sick, and as in a like sickness before, the Word of God gives us the explanation, "Are not these evils come upon us because our God is not among us?" (Deut. 31:17).

God tells us that at the end of this age there will be "distress of nations, with perplexity," and speaks of "men's hearts failing them for fear." Such times are upon us, but it may please God to send revival, since He says, "If my people which are called by my name shall humble themselves, and pray and seek my face, and turn from their wicked way: then will I hear from Heaven, and will forgive their sin and heal their land." (II Chron. 7:14).

There is a bankruptcy of human leadership in all fields. The situation in the world is desperate and beyond the control of men. It may grow worse rapidly unless there is supernatural intervention.

The supreme need of the hour is a great Spiritual awakening like the revival under the Wesleys in the Eighteenth century which saved England from the horrors of the French Revolution. Such movements have always been prepared by a widespread force of prayer, as in the thousands of prayer groups that were formed in Wesley's time.

We therefore earnestly appeal to Christians everywhere to forsake their sins and to return to the simplicity of Bible faith. We appeal to Christians individually to pray more earnestly for revival within the church, and to form prayer groups for united intercession.

We suggest the following to meet the special needs of the various classes of each community:

1. Groups of women, meeting in one and another's homes, daily or weekly, at some convenient hour during the day.
2. Cottage prayer meetings in homes in the evening to be held each week.
3. Weekly prayer meetings for young people.
4. Daily or weekly prayer meetings for business men at the noon hour in the center of the city.
5. Prayer groups of ministers and church officers on Saturday night; and of ministers with each other.

We ask Christians to pray and work for the formation of thousands of such small groups, not waiting to be invited, but taking the initiative in such a work. It is when the spiritual movement comes that the spiritual, social and financial distresses of our day may be healed.

Great Commission Prayer League.

KAI CHOW HOSPITAL NOTES

Among the Chinese around us the superstitious treatment of disease is very common. When they become Christians however they give up their beliefs in witch doctors, charms and false gods to believe in the one true God. This sometimes brings on persecution.

Some time ago I was called to see a woman who was sick not far away from us here in the East Suburb. When I got there I found that she lived in the same yard that our cook does. The cook's wife was present and helped when I

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examined the sick woman. She was very sick with a disease which I considered serious and thought that she possibly would not get well. I told the patient's mother so, and left some medicine and asked them to come to the hospital in a couple days to tell me how she was and get more medicine.

I never heard from them again but some time later the cook told me that they called in a witch doctor. The witch doctor burned incense and looked intently into the smoking incense, then told them that the "Old Goddess" wants the patients to come serve her, and that they must give the "Old Goddess" money. The "Old Goddess" is one of the prominent deities in this region, there is a large temple erected to her at a village about 30 miles west of us. So every day they burned about a dollar's worth of paper money—one dollar represents about four days wages for a laboring man here. The paper money they burned however was not negotiable bills, but specially prepared money for use in the spirit world, and still the patient did not get better.

When the cook remonstrated with them for trusting in such superstitions and urged them to believe in God the old grandmother became very angry. "No," she said, "can't you see I am upset and disturbed with all this trouble and when you ask me to believe in your God and Jesus it makes me all the more upset, don't talk about it." When she heard the singing and praying in the evening she became much disturbed again. "Stop that noise," she called, "don't mention your God. If you can't stop you will have to hunt another place to live."

They are still living there and still sing and pray, but they need strength to stand and testify in spite of persecution. It is hard for these Christians who are only one or two generations removed from heathendom to withstand. You must pray for them that they may have strength to be true witnesses.

C. L. Pannabecker, M. D.
Kai Chow, Hopei, China.

BRIEF MISSION NOTES II

(Gleaned from "World Dominion," by J. B. Epp, Hesston, Kansas.)

Recent missionary progress, in spite of, and because of, the "depression," is certainly one of the "signs of the times."

The reader is asked to pause at each point—for prayer and praise.

Africa and the Near East

North. Muslims are increasingly buying Scriptures. In places this is the only means of evangelizing. God bless the native colporteurs!

From **South Africa** many conversions, much opposition, and great encouragements are reported.

West. Thousands burn their idols, stirred by native evangelists. In one place in Nigeria 60 outstations have been opened. Muslims are strong!

Central. Pray for the difficult work of Canon Apolo among the Pygmies. There are widening opportunities in hitherto untouched areas. One mission in the Congo established eight stations and 670 preaching posts within the past 10 years.

Natives everywhere engage in growing numbers in evangelizing. Very earnest forward movements, the spirit of prayer, and stirring revivals are reported from many places.

Abissinia (old Ethiopia) practically "closed" until now, through her recent king is receiving wide freedom for mission work!

Egypt. Many of the one-half million blind people there are learning to read the Scriptures. There is strong opposition in the land.

Palestine. The struggle between Zionists, other Jews, and Arabs continues. Much Scripture distribution is reported.

Mesopotamia and Persia. The extermination of the Nestorian Christians is threatened. (Remember the Armenians). These have carried the Gospel all over Asia for a 1000 years. Yet increasing opportunities for wisely preaching the Gospel are also reported.

Turkey. Mission work is officially disapproved; but sales of Scriptures are increasing. A popular broadmindedness prevails. "Inofficial" missionaries are best suited at present.

A TIME OF SPIRITUAL REFRESHING IN CHAMPA, INDIA

On November 19, 1931, a large number of our Christians gathered from our various stations in Champa. The brothers and sisters come for two purposes. One purpose is the annual conference of our church in India, where the problems of the church are discussed. It was very interesting this year that the problem came up what kind of a church government the Mennonite church in India should have. Some thought it should be the congregational system as we have it in America. Others thought that for India it would be better to have one constitution for all our churches and have a sort of a governing body at the head of all the churches united. No decision was taken, but that the brethren began to face that problem independently and seriously was very interesting. The problem of home mission work also occupied a lot of time at this conference. Our churches have three workers of their own in the field, and some believe that the churches are ready to take up more work.

There was, however, another phase to the conference which was even more important; and that was the Spiritual meetings conducted by Rev. W. G. Menzies from the Disciples of Christ Mission. Brother Menzies is a man who knows the Indian heart and mind. For months prayers had gone up to the throne of Grace in his behalf. He came to us really in the name of the Lord. For four days he gave us a message every forenoon and evening. Some of those messages will never be forgotten by those who heard them. The impressions made will be fruitbearing. In one of the sermons he took that passage out of the book of Ruth, where we read, "the man with whom I worked today, his name is Boas." Rev. Menzies then transliterated it into, "The man with whom I worked this day, his name is Jesus." He asked the audience then how many of us could say that in the evening when the day closes. In another sermon he emphasized the necessity of being alone with God. No one can do successful work who is not willing to be alone with God. It is necessary that we work and worship together with our neighbors and friends; but it is just as necessary to go alone with God in order to see oneself in His light.

In still another sermon he urged upon the hearers the absolute necessity to give to God what belongs to Him. Not near all our Christians tithe, though many do. Rev. Menzies said that those who keep everything for themselves and family, and are not willing to give a definite portion to God and His kingdom, were thieves. That seemed like a harsh word, yet it is worthy of serious thought. A number of other very timely truths were brought out. We all felt that the Lord had spoken to us through His servant. We all felt that we had been on Spiritual heights during our meetings in Champa.

John Thiessen.

WE HEAR FROM ANOTHER FORMER WADSWORTH STUDENT

In a letter, dated June 9, in The Mennonite, written by Hillegonda van der Smissen, relating to some ministers of the Germantown Mennonite church who were students at the Wadsworth School under the instruction of her father, Rev. J. van der Smissen, I am reminded that I was a student in that institution sixty-five years ago when it first opened its doors. I was the nineteenth student enrolled. I am led to recall some of the things relating to the school. Christian Schowalter, one of the teachers, was a kindly and noble-hearted man who was an honor to his position. Of the students I have several in mind who were chiefly from the state of Pennsylvania, among them Jacob Moyer, a noble character who was preparing for the ministry. Another was Peter Krehbiel, an uncle of H. J. Krehbiel of Reedley, California. He was a good student and a very sociable man. What his plans were for the future I do not know. Then there was John Hirschler. He was a quiet student, always ready for his recitations. His son, Prof. E. J. Hirschler, of Bluffton College, greatly favors his father in many ways. William Galle was the father of Rev. M. J. Galle of Odessa, Wash., who is pastor in the Mennonite church in the far West. John Hirschler was a splendid entertainer with ambitions in the right direction. S. S. Haury was a bright and happy spirit, but at the same time applied himself well to his studies. If there are any students still living I hope they will write me a letter out of friendship for our old Wadsworth days. We all lived in the institution, boarding and sleeping there subjected to its rules and regulations. At noon we had two hours for recreation, but not in playing baseball or football. We had to do manual tasks. I as a carpenter made a large flour chest with the letters B. A. and the date on the lid. I also made a shoemaker's chest for Jacob Moyer who repaired the shoes of the students. These articles were made in the work shop of Rev. Eph. Hunsberger. Large logs were brought to the institution which students had to convert into fire wood for the fuel of the school. Things went along in harmony and the students learned well.

P. B. Amstutz. Bluffton, Ohio.

CORRESPONDENCE

Bally, Pa., July 11, 1932.—Greetings to the editor and readers of The Mennonite from the Hereford Mennonite church at Bally, Pa.

The different organizations of the above church are functioning as they always have with Sunday school and church services every Sunday morning. Our leader and pastor, Dr. Elmer E. S. Johnson, was unable to be present every Sunday morning during the winter months because of the professorship he holds at Hartford Theological Seminary, but he is back with us again for which we are grateful. Rev. E. S. Shelly, his assistant, filled the pulpit on the Sunday mornings that Dr. Johnson was away.

We have three organized Christian Endeavor Societies, namely the Junior, Intermediate and Senior. The Juniors meet on alternate Saturday afternoons while the Intermediate and Senior societies meet at the same hour, on alternate Sunday evenings. During Christian Endeavor week, Sunday evening, February 7th, we had a joint meeting of the three societies. At this time we had graduation exercises. The juniors graduated three into the Intermediate Society and ten young men and young women were graduated into the Senior society.

At the request of some young people of our church, Dr. Johnson kindly consented to conduct Easter Dawn services and a great deal of inspiration was received from this early sunrise service. We hope, as time goes on, we shall be privileged to conduct more services of this nature.

Our young people are making plans for our annual picnic which will be held on the church grove. A local band has been engaged to furnish us with music. This is one day which our younger folks think of as the big day of the year.

On July 20th the cast from Bluffton College is planning to present the play "In the Vanguard." We hope that the peace message they have for us will become a part of us as we go about our daily tasks.

It is hoped to have Dr. Irwin Bauman, one of our own young men, preach in our church during the next few weeks. Dr. Bauman is a professor at Bluffton but is spending his vacation with his parents who live in our locality.

With sincere wishes to the editor and readers.

Butterfield, Minn., June 29, 1932.—To the Editor and readers of the Mennonite. Three months have again elapsed since we gave our last report of our church doings. Although we are a small congregation we always have some news for you. We are indeed very grateful to our Lord for all the blessings we receive from Him daily. In April our Ladies' Aid Society had their annual sale of goods, which brought a little over one hundred dollars. The eighth of May we had a Mother's day program in the evening, which was of great interest, we should be thankful for the Christian mothers we have. The 15th of May one of our young men Waldo Lindscheid was married to Erma Ewy from Iowa, they were united by Rev. L. H. Linscheid, it was a beautiful church wedding. Every one present was served with supper in the basement. The couple makes their home with the groom's mother, Mrs. J. P. Linscheid.

On May 29th the baccalaureate sermon was given by Rev. L. H. Linscheid to a full house. The community chorus rendered a few appropriate songs for this occasion.

The 5th of June Rev. J. J. Balzer of Mt. Lake occupied the pulpit, in the morning and the congregation partook of the Lord's supper.

The first two weeks in June a Bible school was held in the school house consisting of three teachers, Miss Susie Schroeder from Mt. Lake, and Mrs. W. I. Clark, and Mrs. H. Fast of Butterfield. At the close of the term a very interesting program was given which was much appreciated by every one present. The 16th of June another of our men was married, Dr. E. G. Hubin, to Elizabeth Wall from Mt. Lake, they were married in Minneapolis, where the doctor has his work.

The middle of June the church was painted inside and cleaned which gave a nice appearance.

The 19th day of June we attended a full day of service, and blessings. In the forenoon there was mission services, when Rev. J. J. Balzer spoke in the German language and Rev. L. H. Linscheid in the English. In the afternoon was Children's day, Mrs. W. Rich from Mt. Lake spoke after the program which was very interesting especially to the children. Two meals were served in the church basement for every one present. The church choir sang songs during the meetings, in the evening Rev. J. J. Esau from Mt. Lake spoke in the English language.

Mr. and Mrs. J. W. Hubin from Sanborn accompanied by Mr. and Mrs. Rud Linscheid motored to Arlington, Kansas, to be present at the John Linscheid golden wedding which took place the 19th of June.

Rev. J. J. Esau from Mt. Lake is at present conducting a series of revival meetings in our church, we trust the Lord will touch hearts to give themselves to our Lord Jesus who died for us all and may the Lord strengthen the Christians during these meetings so we get stronger in faith and work for our Master.

Mrs. Gust Miller, Corr.

Los Angeles, Calif., June 25, 1932.—Several recent correspondents from our church have told you some of the news, so I will begin where they left off. In April we had the privilege of being the first home church to entertain Mr. and Mrs. Paul Wenger and their son Lawrence on their return from India. Our pastor met them at the dock, while our members and friends gathered at the church for a surprise welcome. Mr. and Mrs. Wenger's messages were helpful toward a deeper interest in the work out there. Before going to India Mr. Wenger had been active in our church work here for several years, so we have a special interest in his work in India.

We were glad to see Sister Frieda, of the Bethel Deaconess Hospital, Newton, Kansas, among us recently, renewing old acquaintances.

Our Sunday school is growing healthily in numbers and, we believe, also spiritually. In the first quarter of this year the average attendance was 343, while the highest for any Sunday was 421. Since the Bible Institute of Los Angeles closed its school year on June 1st, most of the students have scattered to their homes, or have gone into Christian service elsewhere, and this means for us the loss of a number of faithful helpers in our Sunday school. We shall miss them, but the Lord has been good to us in calling forth others to take their places of service.

The Daily Vacation Bible School opened on June 20th, and in a few days the attendance had reached 112, while the enrollment was considerably higher. This school is an important part of our work.

We have been grieved about an accident that befell the oldest member of our church, Christian Wirkler. About a month ago he had a fall in the yard at his home, resulting in a fracture of the bone in the right leg. He is well cared for in his home but is bedfast. This is indeed a sore trial to him as he was always busy in the yard and helping about the home. We miss him so much at the church where his friendly countenance and cheerful greeting were appreciated by everyone. Our dear brother is nearly ninety-two years old. He has been, and is still, a rich blessing to our church, always taking a deep interest in all its affairs and upholding the work by his prayers.

As has been reported in previous correspondence, our pastor, Rev. Albert Claassen, and his family, are leaving us. Rev. Claassen has served us faithfully and ably as leader and pastor under the Home Mission Board for nine years, and also this first year of our life as a self-supporting church. Under God, we owe more than we can say to the patient, persevering and self-sacrificing work of Mr. and Mrs. Claassen. Not once has the work gone backward, always forward. Church extension in a large and rapidly growing city, such as Los Angeles, is a great problem. With the Mennonites scattered in all parts of this wide-spread city, and each holding their own ideas and preferences regarding the location and work of a church that would really be "home" to them, it was often very difficult to carry on and sometimes most discouraging. Yet they carried on, with a handful of faithful members, seeing the membership and the work growing slowly. With the Lord's guidance, when a change became necessary, they chose wisely a new location for the church. Here new

(Continued on page 14)

STATISTICS OF THE MIDDLE DISTRICT CONFERENCE FOR THE SESSION OF 1932 (CHURCH YEAR 1931)

Church	Pastor	Membership													Contributions					
		In-crease		De-crease																
		Baptism	Letter	Death	Letter	Other Causes	Total Membership	Preaching Service	No. of Teachers	S. S. Enrollment	Y. P. Societies	Enrollment	Mission Societies	Enrollment	Congregational Purposes	Foreign Missions All Organizations	Home Missions All Organizations	Education	Other Purposes	Total
Apostolic, Trenton, Ohio	J. E. Amstutz			3			231	Weekly	8	78			1	20	$1,603.05	$ 88.60	$ 85.11		$ 391.54	$ 2168.30
Bethel, Fortuna, Mo.	J. D. Warkentin			2	2		140	Weekly	14	143	1	30	1	49	673.33	2139.29	41.41	101.33	178.27	3133.63
Chapel, New Stark, Ohio	N. O. Blosser			1			67	Sunday A. M, Every 2 weeks	5	45	1	40			155.00	50.00	10.00	40.50		255.50
Ebenezer, Bluffton, Ohio	P. A. Kliewer	21	11	3	7	1	489	Weekly	26	543	3	203	2	138	3461.77	1315.84	728.56		1620.24	7126.41
Emmanuel, Noble, Iowa	A. H. Miller	10	2	4	2		215	Weekly		185	1	54	2	45	1572.76	325.03	202.90	29.88	366.25	2496.82
First, Berne, Indiana	C. H. Suckau	42	7	11	14	2	1084	Twice every Sun.	52	1425	2	732	3	598	3114.76	8186.70	2199.00		3649.52	17,149.98
First, Bluffton, Ohio	A. E. Kreider	10		3	7		430	Twice weekly	25	463	2	45	3	120	4315.24	1062.88	528.65		117.17	6023.94
First, Chicago, Illinois	Wm. C. Rhea	8	3		7		63	Twice weekly	26	275	3	155	2	55		91.00	2092.25			2183.25
First, Nappanee, Indiana	E. S. Mullett	18	4	3	3	3	158	Weekly	12	173	2	70	2	45	1714.97	790.23	136.22	100.00	13.00	2754.42
First, Sugar Creek, O.	Lester Hostetler	10	3	1	1		159	Twice every Sun.	11	312	1	125	2	45	1325.00	240.00	185.00	300.00	625.00	2675.00
First, Summerfield, Ill,	Adolf Friesen	6	1	2			156	Weekly	9	114	1	29	1	28	1343.74	188.00	96.00			1627.74
First, Wadsworth, O.	W. S. Shelly		5	4	2	3	206	Weekly	9	145	2	30	1	30	5358.55	363.22	96.68		148.35	5966.80
Grace, Pandora, Ohio	Paul E. Whitmer	10	4	2	9		338	Twice each Sun.	23	375	3	120	2	120	4101.30	1128.85	459.99		702.43	6392.57
Pulaski, Pulaski, Iowa	W. W. Miller			5			211	Weekly	15	180	1	40	2	30		240.00	245.00	165.00	900.00	1550.00
Salem, Dalton, Ohio	A. R. Keiser	7	1	1	3		234	Twice weekly	16	190	2	70	1	90	2138.53	448.99	309.50	53.69		2950.71
St. John, Pandora, Ohio	Edgar E. Toews		5	1	2		282	a. m. Sun. weekly p. m. Sun. bi-week	20	275	2	120	2	82	2577.38	478.73	212.51	153.00	228.34	3649.96
Wayland, Wayland, Iowa	Elmer Basinger		2	4	2		354	do.	19	319	2	38	1	48	2257.83	386 85	179.60		531.36	3355.64
Zion, Donnellson, Iowa	D. E. Welty	4	1	1			210	Twice weekly	15	181	3	49	2	70	1716.62	786.16	240.21			2742.99
*J. D. Warkentin resigned	TOTALS	146	49	51	61	9	5027		305	5421	32	1950	31	1613	37,429.83	18,310.37	8,048.59	943.40	9,471.47	74,203 66

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
August 7

How Does Nature Speak to Us About God? —Psalm 19:1-6.

"The heavens declare the glory of God and the firmament showeth His handiwork." There will of course be talks and speeches and songs and Scriptural meditations, but it would be a fine thing to have this an outdoor meeting and spend a part of the time in absolute quiet and let nature really speak to us. We could quite well afford to imitate our brethren The Friends and let the Spirit speak, instead we are always so busy chattering that there is no opportunity for God to speak to us. A shallow brook goes babbling along but mighty and deep waters make but very little noise as they go onward toward the ocean. We can profit from the experience of Tom and James who went out into a choice spot of nature's beauty to have a devotional hour. They were not planning to do much talking but let nature speak forth a message to them. Before they left they felt a presence of that Other One.

It would be of interest to have one member of your group to prepare a talk on the theme "The heavens declare the glory of God." If this person is one who knows and is interested in astronomy, so much the better. Or if you do not have such a person in your own number perhaps you can invite such a one into your service. Another talk might be prepared on the subject "How God Is Revealed Through Nature." This might especially emphasis how God has placed into the breast of the bird and other animals the great power and wisdom which is commonly known as instinct. This tells the bird when to migrate, it urges the squirrel and honeybee to store up food for the winter. The very nature of these creatures gives them protection from enemies and cover from the cold of winter. A third topic could be used entitled "The manifestation of God in the order and design of nature." This speaker might tell about the variety and form of flowers, trees, birds, lakes and rivers, telling about their color, the change which the seasons bring about, etc.

Trees

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain,
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

Joyce Kilmer.

Questions

1. Can nature be explained without God? Give reasons.
2. How can nature help us in the art of meditation?
3. What are the various ways in which God is revealed, how does nature rank in this list?
4. Tell about some of the choice nature passages which you can find in the Bible. Which do you like best?
5. Is there a conflict between nature and God? Explain.
6. How is power manifested in nature?
7. How is the love of God manifested in nature?
8. What is the place of man among the great things and the small things in God's creation?
9. How can we worship God through nature and yet not become Pantheists?

Study the Scriptures

Mon.—Read Rom. 1:19-20. Wisdom seen in nature.

Tues.—Read Ps. 104:1-14. Power seen in nature.

Wed.—Read Matt. 6:25-34. God's care seen in nature.

Thurs.—Read Acts 14:15-17. God's goodness.

Fri.—Read Prov. 30:25-28. Marvels of instinct.

Sat.—Read Gen. 1:1-5, 31. Order and goodness.

Sun.—Read Ps. 19:1-6. Nature speaking forth God.

Vestigia

I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprints in the sand.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.

And even as I marvelled how
God gives us heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned,
And all that there was still to probe
I caught the glory of His robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making saving Beauty be
And from that kindly ecstasy
I knew God dwelt within my heart.

Bliss Carman.

FIRST IMPRESSIONS

To us, the 1932 retreat was a time of unnumbered blessings. The instructors were very capable and the instruction we received from them has led us to a deep spiritual experience.

In our social times we met many new friends, and the enthusiastic singing inspired us greatly.

We are going home to work as never before, with new zeal and courage for the cause of Christ. **John S. Swarr,** Quarryville, Pa.

To me this experience is something that will help me greatly in the molding of my Christian life.

The spirit of friendship, clean sportsmanship and the congeniality of the group as a whole were remarkable.

The beauty of the surrounding hills and valleys is nothing short of the reflection of God's love.

I feel sure that every one of us will accept the challenges which were brought to us through all our lectures, and will go back to our home churches with inspiration that we will strive to raise our standard of living, by letting the beauty of Jesus be seen in us, and bringing others to Him.

I think every young person who did not attend the retreat has missed a great blessing that we received, through our lectures, and the friendship and knowledge gained by getting in contact with the young people of the other churches.

Esther Patterson,
Bally, Pa.

These few words cannot express how much we enjoyed being here. The time was far too short. Here we met many new friends and hope the friendship will long continue.

In the studies to learn more of Jesus Christ we liked both of our teachers who were Dr. Fritsch and Dr. Johnson. As for the rest of the instructors, we liked them all.

In addition to the instructive courses, we all had a good time in the various phases of amusements provided. There seemed to be something for each and every one. Besides having a general good time outside, a great deal of fun was had in the cabins, trying to get up in the morning. **Mary Hinkle,** Springfield, Pa.
Anna Henderson, Quakertown, Pa.

In attending the Fifth Annual Green Lane Retreat, I experienced many new things. I didn't know any of the boys when I arrived there, but it wasn't very long before I knew a few of them, and before the evening was over I knew a great many more. The social period, Friday evening, was great fun, and it got a person into the spirit of the thing. I enjoyed the camp fire service Saturday evening watching the stunts put on by the various groups.

I was greatly benefited by my course of lectures, which I also enjoyed immensely. Dr. Fritsch, who lectured on the book of Genesis, and Dr. Johnson, who lectured on Revivals and

Evangelism in the Modern Church, were both very interesting, and I think everyone has the same opinion as I do. **W. M. Shelly,**
Allentown, Pa.

Dr. Robert R. Fritsch, Professor of English Bible, Muhlenberg College, Allentown, Pa., brought a series of lectures based on the general theme of "Studies in Genesis." The lectures were chocked full of very valuable and interesting information that was well received by the "retreaters."

The forcefulness with which Dr. Fritsch presented these lectures will cause the facts he stated to remain in the mind of his hearers for a considerable time and will, no doubt, spring into action to help us through trying and difficult times when we hear someone question the facts contained in the book of Genesis. Dr. Fritsch was very emphatic in his statement that science had not disproved the creation story as recorded in the early chapters of this book.

The leader suggested that when we think of the book of Genesis we recall the following groupings which will help us to understand its meanings:

Chapters 1 and 2—Generation.
Chapters 3 to 11—Degeneration.
Chapters 12 to 50—Regeneration.

Dr. Fritsch, in his closing lecture, "Redemption in Christ," laid emphasis on the fact that under the law of redemption as revealed in Leviticus only a kinsman could redeem property, and, therefore, only a kinsman could redeem us from sin. God is our Father and we are His children; His Son Jesus Christ, our brother, redeemed us for life eternal if we will accept this priceless gift. **Walter H. Temple,**
Germantown, Pa.

The Minor Prophets

Rev. A. S. Rosenberger, Instructor

This study of the minor prophets revealed to us, who took the course, the treasures which lie buried in the Old Testament.

The first consideration was the difference between a priest and a prophet. While a prophet acts as a forthteller and speaks to the people for God, the priest is an intermediary and speaks to God for the people.

Amos, the first written prophet, was not a professional but was called by God to speak to His people. Speaking in a very tactful manner, he brought to the Israelites the essential message in the book of Amos, the demand for right living.

Hosea's great message grew out of marriage to an unfaithful wife. God pointed out to him that, as he loved Gomer in spite of her unfaithfulness, so God loved His children in spite of their wickedness. In Hosea we reach one of the highest points in revelation before the coming of Jesus Christ, himself.

Micah prophesied the coming of a Messiah. All was gloomy at that time but he looked into the future and told the people of a new kingdom and a hope for better times ahead. Micah 6:6 marks a high spot in the Old Testament.

Habakkuk had a burden on his soul. He wondered why God allowed evil, particularly in Chaldea, and how God could use these wicked Chaldeans. God answered the first question by telling him they were of use to Him. In answer to the second God told him that He was using the Chaldeans as a disciplinary to His people to show them that wickedness does not pay. The essential message of Habakkuk was that the righteous should live by faith in Jehovah and in the promise of Jehovah.

Jonah's great message was delivered to offset a spirit of narrowness of the Jews in Nineveh. He tells us of Jehovah's love and compassion for all humanity, also, that Christians should have the lives of their fellowmen at heart.

All through the prophets Jehovah is thought of in terms of character, rather than power, and the prophets emphasized His demands that the people should stress character.

Viola Moyer, Allentown, Pa.

Lectures of Rev. Norman Cressman

At the Young People's Retreat at Green Lane there were forty-three persons who took the course of "Missionary Evangelism" taught by Mr. Norman Cressman, a missionary to Cambodia in French Indo-China.

These lectures were very beneficial and so I shall endeavor to tell about the main points.

To evangelize is to convey the good news of Christ to heathens all over the world. Jesus was the only great missionary—all others are co-workers with Him.

People who do not trust Jesus do not know Him, for to know Him is to love and trust Him.

The basis of mission work is that the heathen are lost. This point has often been debated but, if the heathen are not lost, what would be the use of mission work?

The duties of a missionary are:

1. To possess knowledge of Jesus.
2. To pass along this knowledge to the heathen.

The heathen thinks that God is only an American God, and is, therefore, hesitant about accepting Him. When they are convinced that He is a universal God, much is done toward converting them.

The heathen are not awaiting the Gospel with open arms. It is the Holy Ghost who calls us to go and preach to them. God and the Bible cannot save anyone without the aid of human beings, and vice versa.

Another impressive fact is that about one-half the world has not heard the name of Jesus.

A missionary must have a passion for saving souls; if one has only a sympathy for them, it will soon be burned out. Also the evangelist has the promise of God, "Lo, I am with you alway, even unto the end of the world."

The best advertisement for Christianity is a pleased customer. One of the best ways to spell joy is this:

J—Jesus first.
O—Others next.
Y—Yourself last.

Mr. Cressman closed his series of five lectures by impressing on us the fact that crossing the seas does not make you a missionary. We must first of all go across the street and convert a heathen neighbor.

Carolyn Boorse,
Quakertown, Pa.

Other Important Features of the Retreat

Those attending the 1932 retreat found that it had many other important features besides the regular courses.

Ths first one of these was a short devotional period on Friday evening which opened with a short song service and later was followed with an address by Rev. Schwartz, chairman of the 1931 retreat. In his speech he mentioned the fact that the retreat, this year, was bigger and better than it had been since the beginning and he urged the young people to go back to their own churches and radiate the knowledge they obtain from these outdoor experiences to others for the betterment of their church organizations.

The second feature, and to me the most important one, was the Quiet Hour program. Instead of having chapel services together, Quiet Hour groups were organized; each group consisting of eight or ten members. The leaders assigned to these groups were: Marian Shelly, Anna Weiss, Mary Borneman, Ivy Kemp, Mae Latshaw, Anna Swaar, Wilhelmina and Theresa Kuyf, Mrs. Cressman, John Fretz, Walter Temple and John Swarr. These groups met with their leaders in separate cottages for a short period of prayer and fellowship with one another.

Another inspiring service was held Saturday evening in memory of Norman Bechtel. Every retreater recalled his cheerful spirit and faithfulness as a worker in God's church as Dr. Johnson gave a short address for the occasion. Because of Dr. Johnson's close acquaintance with Norman, it was possible for him to express the deeply felt loss that the retreaters experienced during those days. In his talk he mentioned the fact that if Norman could speak to us, he would tell us to continue the work as it was started and therefore, we should continue as he would have us do.

Dr. Johnson's address was then followed with a selection by a male quartette after which there was a moment of silence and prayer. In closing this service a selection "Sunrise" was beautifully sung by a mixed quartette.

Following the memoriam service, Rev. Nyce gave a short address in which he spoke of the armor of soldiers, stating that just as the soldiers need to be armed so must we be armed to fight the evil of the world and win for God.

Since Dr. Fritsch's course dwelt mainly on the Book of Genesis, he was asked to teach the Sunday school lesson on Sunday morning. During the course of the lesson, he spoke of Joseph's life as being similar to the life of Christ. He named many incidents in which they were much alike. For the last incident and closing thought he said that just as Joseph presented his father to Pharaoh so would Christ present us to the father in eternity.

The last feature, held Sunday afternoon, was a group of farewell messages given by the retreat committee of 1932 and by the instructors of the different courses. A few remarks were also given by several of the retreaters at this time in appreciation to the instructors and retreat committee.

Elsie Shimmel.

THE S. S. LESSON

August 7

The Ten Commandments. Exodus 20:1-11.

Golden Text—Thou shalt love the Lord thy God with all thy heart, and all thy soul and with all thy might. Deut. 6:5.

We often refer to the Ten Commandments as having been given by Moses. This is wrong. The Ten Commandments came from God through Moses. God was the giver, Moses was the instrument through which they were given. The two tables of the law contained two outstanding principles, the first was holiness and the second was the ethical relation man owes to man, which may be summed up in the term justice. In the Ten Commandments we have the true principles of government. No government can rightly serve its purpose if the principles set forth in the commandments are not recognized. This is so true that no matter where one happens to be and under any kind of rational government if one strictly adheres to the principles laid down in the commandments one is sure to be safe and unmolested.

The preface to the commandments "I am the Lord thy God" gives authority to the Law. No one has the right to issue law and demand obedience unless he has authority behind him. God who is the maker of heaven and earth, and who sustains every living thing and directs the natural forces alone has authority to lay down rules that are to apply to all time and to all men. Any law to be effective must demand recognition of the giver of that law.

The Law recognized the fact that man is weak and must be protected from himself and from others. It sets certain rules of conduct that are designed to assure happiness to the whole community and special protection to the weak and unfortunate of that community. Without a recognition of the Law there could be no orderly society and individuals could not possibly attain to the highest mark of happiness and contentment. Anarchy is always the sure end of lawlessness and, with anarchy, comes destruction of all that man holds dear. Anarchy is rebellion against both man and God. There are laws in nature, summer follows winter, what is sown that is reaped. Order must enter into all things. It is therefore natural that the highest form of creation, man, should have and keep certain fundamental laws. These laws are the laws of obedience to a higher power and the laws that respect men's relation to one another. All laws are ordained of God. Man is not in ignorance concerning the law he must respect in his relation to God and man for God has revealed it to him. The Ten Commandments were given in two parts or tables, namely the law in relation to God and the relation to fellow man.

In the first Commandment God reveals Himself as the Creator and the deliverer and demands of Israel a first, or supreme place. This is commanded because God alone is good and great because He is supreme in all things. Israel's existence and only hope rests in accepting Him as its God. The same is true with us. God is our God to be obeyed.

The second commandment has reference to the way of God is to be worshipped. He is to have supreme place in the affections and worship of His people. Israel was familiar with the idol worship of Egypt. They had been delivered from all of them. They were but objects of man's hands. Their worship was superstition. The awful and horrible forms which the idols took only reflected man's idea falsely of a God when he was without revelation concerning Him. God who is known through revelation, demands intelligent worship and not such as was given to the idols. In the ten plagues directed against the gods of Egypt God had shown their utter inability to help their worshippers. God and God alone must be worshipped by His people. He cannot allow a rival of any kind as that would dishonor Him. The iniquities of the fathers are certain to be visited upon their posterity. On the other hand blessings are always sure to follow those who serve Him truly.

In the third commandment we are reminded that the holiest name any one may take upon his lips is the name of God. This must not be taken lightly or uselessly. All forms of profanity are an insult to Him. Useless repetition of His name is an abomination. Oaths of all kinds are in disobedience to Him and bring His condemnation.

The fourth commandment had to do with the Sabbath. It is an institution established both for the honor of God and for the good of man. To violate it is to dishonor God who established it and man who is to benefit by it. Sabbath is specially fitted as a time for worship. It provides time, opportunity and quiet for drawing near to God. Humanly it gives the body renewed strength for greater usefulness and happiness.

CORRESPONDENCE

(Continued from page 7)

opportunities and new responsibilities were thrust upon the little church. That these were dealt with wisely and efficiently by the pastor and his helpers is amply shown by the flourishing state of the work at present after seven and a half years in this place. We gratefully acknowledge our indebtedness to Mr. and Mrs. Claassen for their years of hard labor and sacrifice.

On June 12th we had baptismal services when four persons confessed their Lord in baptism and united with the church, and one other was received by letter. The pastor's young son and daughter were among those who received baptism. In the afternoon of the same day the members and friends of the church gathered to say farewell to the pastor and his family in a formal way. After a good dinner, which was served for all in the church basement, a program of music and speeches was rendered. The progress of the work of our church was reviewed from its beginning. In all these talks there were frequent expressions of appreciation for the work of Mr. and Mrs. Claassen among us, and well-wishes for them in their future plans.

Our church is now without a permanent pastor. We are looking to the Lord and waiting upon Him for an answer to this need, and we would ask you, dear friends, to join us in prayer for His guidance. **Anna G. Stauffer**, Corr.

PROGRAM OF THE C. E. CONVENTION OF THE WESTERN DISTRICT CONFERENCE TO BE HELD AT GEARY, OKLA., AUGUST 14

Main Theme: "What Can Our Agencies of Education Do to Further World Peace and Brotherhood?"

Song Service.
Opening by chairman, David Wedel.
Music—Geary.
Topic: "Contribution of the Home"—E. B. Wedel.
Open Discussion of Topic led by Rev. H. T. Penner.
Music—Menno.
Topic: "Contribution of the School"—Henry Hege.
Open Discussion.
Music.

Noon

Junior Program—Wilma Lichti.
Business Meeting.
Music—Deer Creek.
Topic: "Contribution of the Church" Rev. S. M. Musselman.
Open Discussion.
Closing.

Note: I would like to remind all of the societies of the $1700 pledge made at our last convention for the new sterilizer for the hospital in Champa, India. So far only twelve societies have made any contribution.

CONTRIBUTIONS

HOME MISSION BOARD TREASURY REPORT REPORT FOR APRIL-JUNE

General Fund; Ex. Com. of Mission Societies, $66.09; Int. from Gen. Conf. Trust Funds $83.29; First Menn. Ch., Mt. Lake, Minn., $19.98; Eden S. S., Moundridge, Kan., $168.41; Lehigh, Kan., Ch., $15.36; S. S. Classes 1-3, $20; Emmanuel Ch., Galva, Kan., $24.49; Bethesda Ch., Henderson, Neb., $90.37; Grace Ch., Lansdale, Pa., $22.80; Bergtal Ch., Pawnee Rock, Kan., $37.12; Hoffnungsau S. S., Inman, Kan., $14.50; Salem S. S., Freeman, S. D., $30; P. B. Amstutz, Bluffton, O., $3; Calvary Ch., Quarryville, Pa., $73.70; Monroe, Wash., S. S., $7.40; Goessel, Kan., Ch., $22.25; Buhler, Kan., Ch., $17; Pulaski, Ia., Ch., $34.25; Gnadenberg Ch., Whitewater, Kan., $32.70; Grace Ch., Pandora, O., $43.30; Immanuel Ch. Los Angeles, Cal., $25.75; First Menn. S. S., Aberdeen, Ida., $93.01; Emmaus Ch., Whitewater, Kan., $117.38; Bethel Ch., Fortuna, Mo., $10.62; Boyertown, Pa., Ch., $14.69; First Menn. S. S., Wadsworth, O., $15.63; Deer Creek, Okla., Ch., $6.30; First Menn. Ch., Paso Robles, Cal., $12.86; Johannestal S. S., Hillsboro, Kan., $37.24; Pratum, Ore., Ch., $18.53; Salem Ch., Freeman, S. D., $120.00; Second Menn. S. S., Phila., Pa., Pa., $20; Hebron Ch., Buhler, Kan., $10.31; First Menn. Ch., Berne, Ind., $376.52; First Menn. Ch., Upland, Cal., $28.92; First Menn. Ch., Bluffton, O., $100; Wayland, Ia., Ch., $20; Aletta & Mattie Krehbiel, Tonawanda, N. Y., $40; Bethel Ch., Mt. Lake, Minn., $15; Eva Funk Estate, H. A. Martens, Ex., $40; New Hopedale Ch., Menno, Okla., $10.50; Bergtal Ch., Corn, Okla., $6; John J. Pauls, Perryton, Tex., $5; Men's Chorus, Berne, Ind., $30.85; Trenton, O., S. S., $14.67; Zion Ch., Elbing, Kan., $132.50; Ebenezer Ch., Bluffton, O., $50; Hoffnungsfeld Soc., Moundridge, Kan., $18; W. Swamp S. S., Quakertown, Pa., $29.14; Bethel Ch., Hydro, Okla., $6; Zion Ch., Donnellson, Ia., $40; Christian Ch., Moundridge, Kan., $93.53; Jacob Schowalter, Beatrice, Neb., $5; Magdalene S. Landis, Folcroft, Pa., $2; E. Swamp Ch., Quakertown, Pa., $20; Bethel S. S., Inman, Kan., $17.50; Zion S. S., Donnellson, Ia., $5.47; P. J. Waltner, Pretty Prairie, Kan., $25; San Marcos Ch., Paso Robles, Cal., $27.92; Men's S. S. Class, No. 33, Berne, Ind., $13.35; a Sister, $5; another Sister, $10; Bethel Hospital, Newton, Kan.; Butterfield, Minn., Ch., $7.55; First Menn. S. S., Upland, Cal., $18.65; Katie E. Krehbiel, Donnellson, Ia., $5; First Mennonite Church, Geary, Okla., $13.70; Salem Ch., Dalton, O., $23.26; Halstead, Kan., Ch., $7; Mr. and Mrs. Eugene Eyman, Los Angeles, Cal., $10; Garden Tp.. Kan., Ch., $7.20;

(Continued on page 15)

JOTTINGS

Dr. J. E. Hartzler, former president of Witmarsum Seminary, has just returned to his home in Bluffton, O., after spending a year in the Orient teaching in the American University at Beirut. He will teach in Bluffton College next year.

A delegation from the First Mennonite church of Bluffton, O., motored to Nappanee, Ind., to attend the Ohio-Indiana Mennonite C. E. Convention. In the party were Rev. A. E. Kreider, Don Smucker, Eleanor Niswander, Martha Niswander, Maurine Bixler and Maeanna Steiner.

Missionary Paul Wenger, of India, was the preacher last Sunday at the Ebenezer Mennonite church, Bluffton, Ohio, of which Rev. P. A. Kliewer is pastor. In the evening a program was rendered by the Community Ladies' Chorus under the direction of Alvin Burkholder.

Members of the group of Bluffton College students who are in the East giving the pageant "In the Vanguard" sponsored by the Mennonite Peace Society, conducted a Bible School for children in the West Swamp, Pa., church last week. The attendance is reported to have been good.

The Mennonites of South America who have settled in Brazil and Paraguay are printing papers for the benefit of their people. Both in the German language. The Brazilian paper is named "Die Brueckie" and the Paraguanian "Das Mennoblatt." The Parguanian paper is already in its second year and the Brazilian in the second month.

The Middle Canadian Conference which held session at Laird, Sask., July 14 was very well attended. At one of the services it is reported that about 2000 persons were present. A considerable number of visitors from Manitoba and Alberta were present. The Conference represents a membership of 9000. The next Conference is to be held in Manitoba, the place of meeting remains to be selected.

The Home Mission Committees of the Western District Conference recently held a meeting in the home of Rev. P. H. Unruh, Goessel, Kan. This work in the Western Conference is carried on in 13 different places. As with other work in the church, the present problem of the committee is to find sufficient financial support in order to effectively perform its part.

The Institutes of International Relations, held in the several colleges at the beginning of summer, were well attended in spite of the depression. The attendance ranged from 117 at Haverford to 165 at Northwestern University. In addition to 125 teachers and over 100 students there were peace workers, ministers, social workers, Y. W. and Y. M. C. A. secretaries and others. The denominations represented were Friends, Mennonites, Baptists, Presbyterians, Hebrews, Greek Catholics, Roman Catholics, and many of other faiths.

During the latter part of July and the beginning of August, Dr. and Mrs. P. A. Penner are in Manitoba visiting the churches in the interest of our India missions. They have been booked to give addresses at twelve places. It is expected that they will sail for their field after their Canadian visit.

Rev. P. R. Schroeder, of Freeman, S. D., with his family made an extended trip through Yellowstone Park, Montana and into Canada. During his absence his pulpit was occupied by Revs. J. C. Kaufman and S. P. Preheim. A group of young people from Avon, S. D., rendered a program in the South church, Freeman, two Sunday evenings ago.

A retreat committee was called into being at the last Northern District meeting held in Henderson, Neb. The committee had a meeting at Freeman, S. D., last Sunday evening and decided to hold a retreat in the Freeman College auditorium about the 14th of August. One of the speakers is to be Dr. P. A. Penner.

The Bethel College Summer School under the direction of Dr. J. R. Thierstein has an enrollment of 81 and will end its sessions July 30. Fifty-two of the students are women and 27 are men. Sixty of the 81 students have attended Bethel before. Forty-five are teachers with experience and eight will teach their first school this coming year.

Mennonites of Holland are taking advantage of the great engineering feat by which a dyke has been erected across the Zuider Zee in order to drain it of its waters and reclaim the land. A Brotherhood House is to be erected on the dunes near Alkmaar and access to it will be made easy over the dyke from Friesland, Groningen and other distant parts.

CONTRIBUTIONS

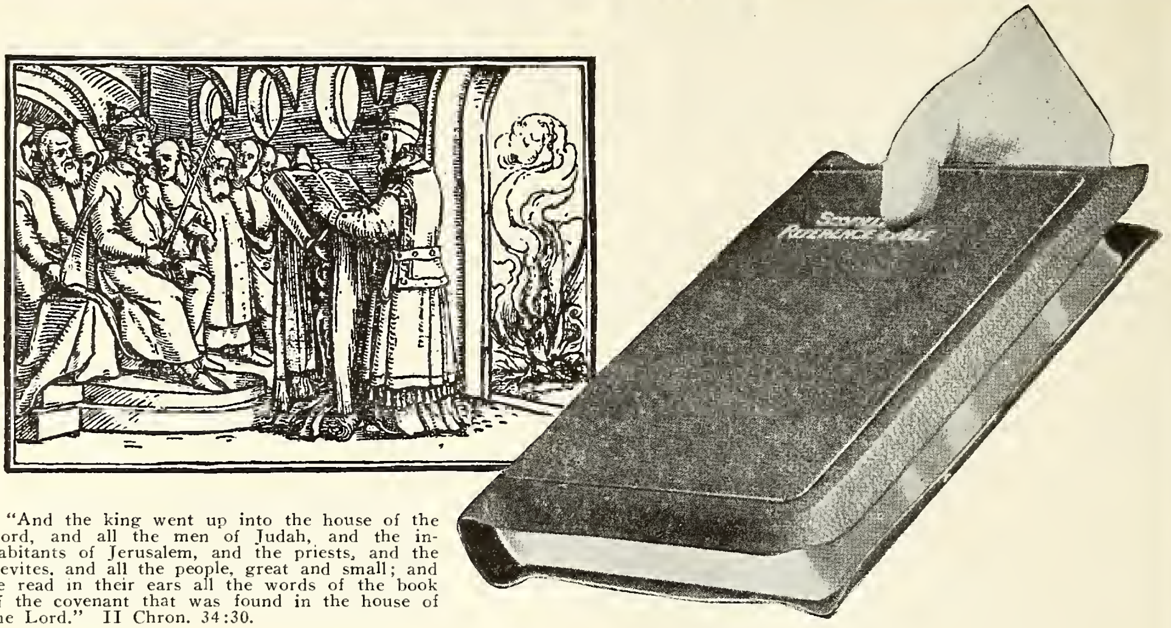
(Continued from page 14)

One third proceeds from Sale of Ch. Bldg., Escondido, Cal., $50; Smith Corner, Pa., Ch., $4.19, S. S., $5, Mr. and Mrs. S. Lehman, $5; B. W. Entz, Newton, Kan., $25; Mr. and Mrs. L. M. Ledig, Upland, Cal., $100; A friend, Beatrice, Neb., $20; Herold Ch., Bessie, Okla., $2.23; Immanuel Adult C. E., Los Angeles, Cal., $12.04; W. Zion Ch., Moundridge, Kan., $46; Women's Miss. Soc., Pratum, Ore., $23.93; Zion Ch., Souderton, Pa., $135.

Special Gifts: E. Dist. Conf. S. S. Union (Saskatoon) $99.59; Johannestal C. E. Soc., Hillsboro, Kan., (Los Angeles) $5.

Total Receipts	$ 3161.84
Bank Balance, April 1	95.20
Total Disbursements	3200.70
Bank Balance, July 1	56.34
Unpaid Orders	4565.50
Other Indebtedness	10000.00

Respectfully submitted,
J. E. Amstutz, Treas.
Trenton, Ohio.



"And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord." II Chron. 34:30.

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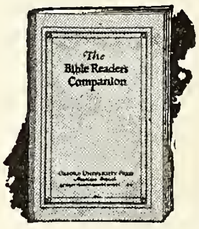

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIAL

The expected has happened. The "Bonus Army" and the Washington police came into serious conflict and it required the assistance of the United States Army to disperse the camps of ex-service men who squatted down at the Capitol with the determination not to move until Congress had complied with their request and given out cash in such an amount that would have bankrupt the nation. It is fortunate that our national law makers were not intimidated. Had they complied with the demands of the veterans there would be no telling how often, or how persistent, would other masses of men flock into Washington with demands for their own accommodation regardless of what might be the hardships they would be imposing or what should be the consideration given to others who would be in as great a need as they. True, the nation took the flower of its manhood across the sea to face the horrors of war and a sense of justice would demand that those who were so used have a just claim on the consideration of the nation. But the many who thus responded affected that a high sense of patriotism was their motive and theirs was not a sacrifice for material reward. Evidently this ideal has gone by the board with the many who made the trip to Washington. Yet when we consider that the ten thousand composing the "Bonus Army" are but a small portion of the two million called to the colors it would appear that whatever grievance the rest may have or think they have they are satisfied to take a more sensible course. After all the whole situation amounts to just this Military interests are interests that disregard the needs of the rest of mankind. It was unfortunate that the conflict with the police resulted in a loss of life, but, when the authority of government is defied someone is sure to be hurt and so long as there is a government disorder will be put down with force. It is hard to guess what will be the outcome of the Washington riots but one thing is sure, cheap politicians will seize upon the event as something useful in their campaign oratory and efforts to get the "ins" out and themselves "in."

For several years Mennonites have been participating in the Peace Caravans. Young people have spent the summer in going from place to place with the purpose of interesting people generally in the matter of peace. Quaker influence is largely responsible for the caravan idea but others of other denominations have participated. This year a group, consisting of Bluffton College students, have formed a Mennonite caravan which was chiefly active in the east and middle west. Indeed, the Mennonite Caravan represented a new departure in caravaning. Wherever an opening presented itself the group gave the pageant "In the Vanguard" which is a frank representation of the evils of war. Mornings were devoted by the young women of the party to conducting Good Will Schools among the children of the churches in which they appeared while the young men did regular caravan work.

We are happy to note that the plan was effective and everywhere where the pageant was given and the school conducted appreciation was shown. The commendable thing about this venture is that young people were sufficiently interested to devote so much time and effort to the venture and that the Mennonite people with whom they came into contact were enthusiastic supporters. If the idea of peace, as represented by Bible teaching, is to take hold of a large number of people it must be through the aggressive endeavors of those who sincerely believe in Peace. Pacifist churches have too often taken a negative attitude toward the whole matter being satisfied to let the world know that they are opposed to war on conscientious grounds, but more was and is needed. There must be an aggressive presentation of the reasons why a Christian should be a pacifist. People must have the matter brought directly to their consciences. The comparatively small number of pacifist people represented by the peace teaching denominations are not the only ones who believe as they do, but, unless they are organized to present a united front and to give a united testimony they will figure very little. We believe that now, as never before, the world is ready to hear peace talk and accept peace efforts. We also believe that the idea is bigger than one or a few small denominations. It needs those who are committed to it to be prepared to sacrifice and work for it. Unless the voices for peace are strong and persistent the world will soon again be plunged into the senseless repetition of the late terrible world war.

Suicide and even murder are the by-products of times of depression. In numerous papers come reports of men taking their lives because they were in need and distress and in several instances fathers have killed their families with themselves. Anxiety and distress no doubt are responsible for murderous insanity in some instances, but, in other instances, the perpetrators of murderous crimes upon their families and themselves have been persons of normal mentality who simply thought that death was the easiest way out of their troubles and that it was better to take members of their families with them than let them behind to face possible greater distress. Who is responsible for such a condition that leads people to take their own lives and sometimes the lives of their families? We might say those who brought on the depression. Yet, who did bring on the depression that is worldwide in its scope? Certainly no single man or class of men. The sad condition of the world today was brought about by the material spirit of the age. Money and the things money could buy have been the chief thing of life. The world has cultivated a money spirit and neglected to develope character that would fit people to face difficult times when money would fail. People have come to think that when the posession of money is impossible all is lost. What we need or have lacked is a sense of the sacredness of life even for the one who seems helpless. Many of the greater characters in the world's history have found life as distressing as it now is and yet have, out of their suffering, been able to give the world some of its greatest blessings. The future will no doubt have the benefit of the inspiration and example of many who have developed a strength of character in these times while it will certainly have nothing to honor for those who were not brave enough to live through what life had in store for them.

A STATEMENT CONCERNING THE WORK OF THE HOME MISSION BOARD

Reedley Calif., July 26, 1932.

The 21st of August has been set aside as Conference Sunday. On that day we want to remember in a special way our Conference activities of which the Home Mission enterprise is one of the major parts. I wish I could picture to you the streams of blessing that have flown into untold non-Christian city homes, many lonely rural families, the hundreds of homesick girls in Winnipeg and Saskatoon, and the thousands of immigrants just recently settled on the vast prairies of Canada, because of the contributions you have made for this great cause.

Our success in foreign missionary work depends upon the home base. Many of our Mennonite people are moving to cities. We must establish strong centers in these places. Los Angeles has become independent to the extent that they take care of their own pastor. The Board is still remunerating a lady worker. Chicago has made good progress, and were it not for the depression, they too, might before long become independent. Hutchinson is slowly assuming a bigger share of her own burdens. A good beginning has been made in Portland. Altoona is ministering to a poorer class of people, and due to the self-sacrificing leadership of Brother Glass untold blessings have come into hundreds of hearts and lives.

At present nearly 60% of our contributions are sent to Canada. The 20,000 souls that have been rescued out of dark Russia will need assistance until the world-wide depression will let up. To keep them for Jesus Christ is as necessary as to win heathen converts in India and in China. And we trust and believe that these very immigrants and their children will in the next generation be the main supporters of our missionary endeavors in India and China.

Our aim is to send to Bro. Toews monthly $400 which he divides among numerous immigrant ministers, who receive from $25 to $50 a month, according to the amount of time they give for the work, and according to their needs. And a most faithful group of ministers they are.

When some weeks ago the announcement was made that the General Conference would be postponed, Rev. Gottshall had his Home Mission report prepared already. Here is one paragraph from this report:

"It is a lamentable fact that for more than ten years the Home Mission Board was burdened with a heavy debt, with no relief even in prosperous times. But when the depression began, the influx of funds decreased at a rapid rate, so that expenses had to be curtailed and already in March, 1931, a radical reduction of salaries had to be made, some as much as 20%, while some were left at the same figure because their salaries were very low. Three months later at the Board meeting, a further reduction was made, only to be succeeded by another 10% reduction in April 1923, which in some cases amounts to a total reduction of 50% in a little more than a year, and then the Board is short in funds so that even with such a reduction our workers are compelled to wait several months for their checks, and are put into such extremities that they scarcely know what to do, and their credit and the credit of the church it at stake. . . The interest we now pay amounts to $520 a year and this is all money thrown away by which only financial institutions profit."

Many individuals and churches have contributed very generously for this great work, and let us all be on our guard that in these strenuous times we will not place the Lord's work too far into the background. A debt of $50,000 by three of our Boards is very much at this time. But when we think that our Conference has 25,000 members, it will be seen that an EXTRA gift of $2 per member will clear it all away. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

J. M. Regier, Chairman

AMONG THE HOPIS IN ARIZONA

Oraibi, Arizona, April 15, 1923.

Dear Mission Friends: — Greetings in the Name of Jesus. During the past three months we have not had any outstanding events here at Oraibi. We are still conducting nine regular meetings a week which pretty well fills the week with regular duties. We have been having three services on Sunday, a sewing class and a singing class on Tuesday, a sewing class, a Bible class and prayer meeting on Wednesday and another singing class on Thursday. For the first time in the history of the Hopis, a choir of 17 voices was organized and a cantata presented in four Hopi village churches. This cantata is entitled "Life Eternal" by Holton and is familiar to several of our home churches since it has also been presented there at stated times. It was my privilege to conduct this cantata and to instruct the young people in singing. Several members of this choir were young missionaries and government teachers. It is a good thing to have singing classes for the young Hopi Christians for it helps them to stay away from many temptations as for instance witnessing the heathen dances. One young man who had been singing in the cantata stepped out for Jesus Christ one evening although he had been baptized at school when he did not know what it was all about. Most of the members of the choir are from the Baptist mission upon whose invitation I go once a week to direct them. Just now the interest in singing has also been awakened here at Oraibi and so we have regular singing practise every Thursday and some of the young returned students who seldom come to services come now to take part in the singing.

Our Sunday school attendance exceeds that of any other Hopi mission church. No doubt, this is an answer to prayer. The Word of God thus reaches many persons and many homes. Another great opportunity in spreading God's Word are the sewing classes. There are two classes, one on the mesa and one in the lower village. The total enrollment is 50. The reason for such a large enrollment this year is, that at Christmas time, the Christmas giving was limited only to those who attend some of the meetings on Sunday or on week days. Because of the limited Christmas giving, more are coming to the meetings now in order to be sure to

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Rev. S. M. Grubb, D. D.........Editor
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receive something the next Christmas. But even though they come in view of receiving a gift, they hear the gospel more often, and God can thus begin His work in their hearts and draw unto Himself. A good number of women are earnestly listening to the preaching of the Word.

From the 10th of March to the 27th of March the Baptist missions at Polacca and Toreva had special evangelistic services. It has been customary for the Baptist Mission and the Mennonite Mission to have evangelistic meetings jointly, always alternating the place. Since the evangelistic meetings were held at the Mennonite Mission last November they were held at the Baptist Mission now and it was our privilege to assist in these meetings. One conversion and the reclaiming of one soul took place, besides the many blessings which came to the Christians. As many of the Oraibi Christians as could find it possible attended also and the fellowship every one had with the others, has proven to be a blessing.

The next program for the Oraibi Church is to put up a bell tower for which practically all the material is at hand now. In a few days work may begin, the foundation laid first and after that the wooden structure.

The Lord has preserved our health up till now. Mrs. Suderman was in Kansas for 4 months and while she was there a baby boy, Johnny Mark, was born on December 12. Both returned to Arizona in January and Mrs. Suderman's health has continued to improve so that now she is stronger than could be expected at this time.

Please continue to intercede for the work in Arizona.

Yours for the Master's service.

Mr. and Mrs. John P. Suderman.

KAI CHOW HOSPITAL NOTES

In this letter I would like to introduce you to Mr. Chia. He was a member of the local police force at Hu Chuang, a little village about twelve miles from Kai Chow. Bandits are thick around there and on one of their bandit chasing expeditions Mr. Chia had the misfortune to be shot in the thigh. The result was a compound comminuted fracture of the femur high up in the thigh. We operated on him to clean up the wound and provide for irrigation of it and then he started on a long slow process of healing which was interrupted several times by severe hemorrhage when we thought he was well out of danger. But in the end he healed up enough to leave the hospital, with a large expense bill paid partly by his local police authorities and partly by you folks in America.

While he was in the hospital our evangelist Mr. Yang frequently talked with him but for months he would show no interest in the gospel. Then he gradually became interested and would read tracts and learn the prayers, simple ones at first such as "Jesus have mercy on me." Later he read songs in the song book and even tried to learn to sing. At Christmas time I remember hearing him try to sing "Hark the Herald Angels Sing," in Chinese, of course. Frequently I would see him reading his Testament as I went through the ward. Finally he got to where he asked the evangelist if he could not study the catechism and be baptized. He could not get up to go to the regular classes, so Mr. Yang taught him some. But when he was discharged from the hospital he was still an enquirer.

Some time after he left the hospital Miss Sprunger went to Hu Chuang to visit and hold a clinic and I went there for a day too. We both went to see Mr. Chia. I wish I could properly describe to you his home, I am sure you would agree that we did right in charging his bill to the relief fund and not requiring him to pay it. I am afraid if his family had sold their home they would not have gotten more than enough to pay his hospital bill. They had a small yard with several mud huts around the edge. In the center was piled their crop of beans and grain ready for threshing by hand. It was their supply of food till the next harvest. We went into the room where Mr. Chia spent most of his time as he still was not able to walk around much. It had mud walls, dirt floor, roof of straw and dirt. There was a partition made of corn stalks through the room to divide off a small part of storing things. Against one wall was a low wooden bed covered with a little straw on which he sat. He was overjoyed to see us and recalled with great pleasure the days he spent in the hospital. I was particularly struck by the number of tracts, printed prayers, pictures and posters that he had all over the walls. They had been given him while at the hospital, he said he liked to have them where he could look at them and read them.

At Christmas time a year ago he sent his old mother to the church to attend meetings, visit the hospital and to see and hear what went on, and no doubt hoped to receive a small gift. She went back happy and not disappointed even in the latter. Last Christmas he was able to come in himself and thoroughly enjoyed the services and visits with his old friends here. Before he left he asked permission to say a few words to the patients in the hospital. He told them that after staying at the hospital when they go home they should be changed not only physically but also spiritually and urged them to listen to the teachings of the evangelist.

This spring he was here again studying catechism and at the end of the course when examined seemed to show evidence of a Christian experience and was accepted for baptism and church membership. We like to think that he is one of the fruits of the hospital work.

C. L. Pannabecker, M. D.

Kai Chow, Hopei, China.

BRIEF MISSION NEWS III

(Gleaned from "World Dominion," etc. by J. B. Epp.)

Europe

Germany. Stern conflicts are stirring Protestantism. The "Society of the Godless" hope to secure three million secessions from the church, especially among the youth. Missionary interest however is increasing in Germany, too. Great progress is reported from their mission fields. A great song movement is revived all over the land; the beloved old Chorale being used largely.

In **Italy** there continues the struggle between the Vatican and Mussolini over the societies of the youth. A very convincing textbook on Christian Education is strongly opposed by the Pope. Scripture distribution and village preaching are increasing. The Waldensians are quite active.

Spanish. Protestantism is strongly coordinating itself into a National Church. In Madrid there is a Union Theological Seminary, directed by an International Committee. The hunger for the Word is increasing steadily. Unprecedented opportunities are present.

Foreign Missions and the Protestant churches in **France** are cooperating as never before. Evangelization and distribution of Scriptures are on the increase.

Russia. In spite of all, Scriptures are being conveyed into Russia. Believers are **desperately tried!!** This increases the faith of many; many of course become weak. Pray much! Local authorities in many places are somewhat lenient. A church being closed, this opens up a number of smaller places of worship with increased opportunities. Out of the 1600 churches in Moscow 400 are said to be still open. Preachers being "sent away," they "preach as they go"; others rise up to take their places at home, even women. Etc. Thus, "the Devil is making many mistakes here," they write. Converts everywhere! The officials and the Atheists are alarmed.

". . . and the gates of hell shall not prevail against it!"

Hungary. The first European S. S. Convention was held in Budapest. This speaks volumes for the Protestantism of that land.

AFTER 25 YEARS

We have just been studying the book of Revelation in this year's Bible course. Mr. Wiens had the Biblewomen and such other women with some education in her class and I had the evangelists and teachers in my class. After we had finished the study course both classes expressed the desire to have the book of Revelation again for next year. This year we got an introduction to the contents of the book, and we all want to learn more about the things to come. Yes, we all would like to get more light on this wonderful book, and by comparison and studying still more, we hope to get a better understanding. We are therefore all looking forward to next year's Bible course in anticipation of more blessings.

In looking back to the origin of man's history and seeing how long some of the first men lived, and then looking forward to that state where time will be no more, one feels the shortness of the present lifetime of man the more. May we therefore spend these few years, we have only to look forward to in this life, wisely, for not that life which can boast most years is the richest, but the one lived closest to the Savior in its everyday work. One thing we as Christians should never neglect, and that is to be thankful to the Lord for whatever he gives us whether many years of service or a few only, for we can neither demand nor expect a long life unless God grants it as His gift.

The year 1931 was for our family a special year of jubilee and thanksgiving. On February 14th we were permitted to complete 25 years of our married life and celebrated our Silver Wedding. The dear Lord has been good to us. This was the first milestone of this kind in our life. The gracious Lord be praised for every year of that period. We began our married life in the West Swamp Church, Pennsylvania, where Rev. A. B. Shelly was pastor at that time, and he was also the Secretary of the Mission Board. It had been decided that Rev. A. B. Shelly should marry us, but being sick at that time, Rev. A. S. Shelly, pastor of the Hereford Church, Bally, Penna., who was at that time also president of the General Conference, performed the ceremony instead. The witnesses who signed the certificate were all still living at the time of our Silver wedding. They were—Rev. A. M. Fretz, Souderton, Penna.; Rev. W. S. Gottschall, Quakertown, Penna.; Rev. H. R. Voth, Newton, Kansas. It was in the home of Rev. H. R. Voth where we had spent many happy hours during our preparation in Bethel College. Rev. Voth and his daughter Frida, now Mrs. John G. Regier, made this trip from Kansas extra to Pennsylvania to be present at our wedding, and they saw us also off a few days afterward at New York. Their presence made us happy and we shall never forget their kindness.

The Rev. A. B. Shelly died a few years later but Rev. A. S. Shelly bade us still farewell when we left Philadelphia in 1927 for our third term of service in India, but has been called up higher a few years ago, and now, ere we could look back on 25 years in India, Rev. H. R. Voth has gone to his reward too. Blest be his memory.

The breaking off of our studies in the middle of the year and the sudden marriage was caused through the death of Mrs. P. A. Penner, Champa, India. As the Mennonite Board wanted us to join the missionaries in India as soon as possible, we left New York on February 20th, six days after our marriage. Our way was through Germany to Russia where our parents and all brothers and sisters lived. We had planned to spend only a short time in Russia, but a letter from India advised us to stay in Russia till the hot season in India would be over, and so we waited till July, and arrived in Bombay, India, August 16th, 1906 and the Champa mission station on August 18th. That visit of ours at home in Russia in 1906 was our last one, and we have never seen our parents after that. When we went on our first furlough in 1915 the World war was on and the way to Russia was blocked. We have met one brother and two sisters of ours in Canada. One brother of mine has escaped with his family from Russia to Paraguay, South America, in 1930 but of the rest only one brother and one sister were left in Russia, the others have died, except one brother was murdered in 1919.

On February 14th all our missionaries on the field in India came to Birra and helped us to celebrate this day. Brother and Sister Thiessen had come back from the home country just about two weeks ago and being stationed at Birra too they took charge of our Silver wedding program. For the whole congregation we had provided a common meal consisting of tea and Indian bread. The meal for the missionaries had been provided by the missionaries at home and brought here, and that is what they did for us as their contribution. God bless them for it. The missionaries had their common meal on the veranda of the new bungalow. This new bungalow was dedicated the same day at 4 P. M., but not all missionaries could stay for it but had to hurry home before evening. This finished our first twenty-five years celebration.

We have mentioned it before that we reached India on August 16th, 1906. Now this year that day came on a Sunday, and the Sunday school gave a program after the regular session consisting of some special songs and speeches by those who had been longest with us in the work at Birra. As Mrs. Wiens and I were alone, just we two, when we came to India, so were we on this day also, for the two sons are in America and the three daughters are in their schools in Landour, about 900 miles from here. At the Silver wedding celebration we had our three daughters with us, though, and we certainly were glad for that. On August 18th, the 25th anniversary of our arrival at Champa was celebrated by a meal with all our Christian at the mission station. When our mission celebrated its Jubilee after 25 years since its start in India, we were in the home land, but now we have had our own jubilee in the family circle of the Birra mission station. The growth of the mission work in India during its first 25 years has been given in the book that was printed to commemorate that event; its title is "Twenty-five Years with God in India." We shall not repeat anything of it by a retrospect but we are glad that we were permitted to have a share in it, being the third couple to enter the work in India, and seeing the Lord's hand in the salvation of the down-trodden people of India. We expect that the work of the past will help to bring the multitudes of India to the feet of Jesus whom they need, and who is calling the over-religious inhabitants to accept Him, the only true Savior, whom they have not found in the many incarnations of their gods to whom they still are calling in vain.

Of our twenty-five years in service we spent the first four and a half years at Champa, August 18, 1906, to January 11th, 1911. Then we were asked to open the third station in India, and that was Birra, some years called Mauhadei. After our return from furlough in 1927 we were stationed for a year and a little over at Basna, where we were permitted to work with the Wengers and and Mrs. Burkhard. When we left Basna in February, 1929, Dr. and Mrs. Dester, who had been since their arrival in India at Birra, moved to Basna and we back to Birra, where the Thiessens had been since 1925, and were now getting ready to go on their first furlough. Since the time this station was opened till this year when Brother and Sister Thiessen returned in January, 1931, we have been alone for the work, when we were here, and, although the Moyers were here for a time with us, their work was in the southern part of the field which is now the Basna area, comprising the Phuljhar and Devri Zamindaries. Since February, 1931, the Thiessens and we are both stationed at Birra, and now more justice can be done to the extensive work of this station. It is also a great relief to be two families instead of being for such long time only one, and it is not so lonely any more either.

Changes in the work and workers and the attitude of the people towards the gospel must be expected, but in one respect there is no change; the natural man is sinful and needs regeneration to become a child of God, and this can be accomplished only by the Holy Spirit through the Gospel of Jesus Christ, and therefore our work is not finished. We are going to continue to work for our Lord and Savior Jesus Christ in preaching and proclaiming the gospel to the misguided millions of India, and more intensely so now, since we are more free from the institutional work at the station. Will all our dear friends therefore intercede more earnestly and continually also for us and the great work still to be done for the salvation of India?

Yours for Christ in India,

P. J. and Agnes Wiens.

CORRESPONDENCE

Pratum, Oregon. Dear readers of the Mennonite:—Once more we are in the busy summer season, with its many pleasures and alluring outings, thus leaving the church work for the faithful few. But we as a community do not suffer much of the effect, as our group chooses God's work first and the other comes second.

We are having fine gatherings, both mornings and evenings, and our church work is being carried on in the right spirit—the spirit of co-operation.

On July 3, Rev. A. Classen of Los Angeles visited our church, on his way to Colfax where he went to visit his brother. His message was much enjoyed.

We celebrated the fourth of July including a Children's Day in the lovely woods. A fine program was arranged, and our dear pastor gave us a very appropriate message. His theme was the "Greatness of our nation,—the Bible. America owes its fundamental laws, its great institutions, its civil and religious, its true greatness—she owes this all to the Bible. God is the Author of the liberty which we enjoy.

These were some of the points that were given in his message. After the program we had a fine picnic dinner and the afternoon was spent with games and visiting which was enjoyed by all present.

On July 10 the Senior Choir had their reunion at the home of Mr. and Mrs. Fred Muller, who are also members of the choir. About forty were present. A very fine time was enjoyed and the afternoon was spent in singing and in speeches, which was given by the different members. A lovely way to enjoy the Christian fellowship.

It has pleased our Master to call home one of our members whom we loved very much, Mrs. Lena Ramseyer Hersch. About four weeks she lingered at the Hospital until the Lord relieved her of her sufferings. She will be missed at our church work very much as she was an active and faithful member.

On July 7 the Ladies Missionary sewing society held their annual business meeting and new officers were elected. They are busy getting their goods ready again for shipment to the different stations.

On July 10 our pastor, Rev. J. M. Frantz, had for his anniversary sermon the great theme, "Prayer." He has been in our midst seven years and how quickly these years did roll by. Many changes have been made since he is with us, and God has wonderfully blessed his work among us.

Lydia Stauffer, Corr.

WHAT'S IN A DREAM?

Basna, via Raigarh, C. P. India
April 14, 1932.

On Easter morning upon awakening Mrs. Dester began to tell of her unusual dream in which she saw a Chinese woman come to the hospital for treatment. The woman's abdomen was greatly distended by a cyst and of course it was removed in the hospital, etc. I made some remark about her useless dreams and forgot about it until about an hour later when I went to the hospital and found a woman who answered that description except that she was not a Chinese. The woman was in poor condition to operate. She weighed only ninety-one pounds, and was rather old and feeble. Not to operate meant that the woman would die prematurely, and we lose a chance to serve, whereas to operate was a risk which might mean that every woman hearing of it would hesitate to come to the hospital for similar treatment. Today, eighteen days after the operation, the woman's condition is good and we fully expect her to return to her own village in due time. The tumor and contents, which weighed twenty-eight pounds, were removed without great difficulty although dense adhesions of the tumor to the abdominal wall made it necessary to use a general anesthetic which we had hoped to avoid.

We are very glad to have Miss Kuehny with us to take charge of the nurse's work at the hospital. The work here has been considered dispensary work, but has grown to such an extent that it may be classed as hospital. Much of the work does not deserve the name, we must admit but we are doing the best we can under existing conditions. Without a sterilizer, with less than $250.00 invested in wards, and with a budget of $35.00 a month, certainly too much should not be expected. In the past three months we had more major operations than all of last year, and half as many in-patients as the entire year of 1931. In the past two months we have had an average of about twelve in-patients, the most being twenty. To accommodate these an old cow stable and the verandas of a store room were used. The greatest needs at present are a sterilizer and more suitable wards. With the income of the hospital we will probably be able to build a few more cheap wards, but that does not provide suitable wards in which patients of the above type can receive proper attention.

These days of "depression" is not the time to appeal for help and that is not the purpose of this letter. We wish to share with you the joy of the high calling of Christ, and to solicit your prayers. Edgar A. Guest says in his language of poetry, "Who is it prayers should oft include? The doctor." Pray for all the medical workers here that we may be true followers of the Great Physician. We have named the new hospital "Sewa Bhawan" which means "house of service." Pray that we might faithfully serve Him whose we are, and also to be here in q SHRDL USH we are, and also that we might worthily represent you who have made it possible to be here in this work.

H. E. Dester, M. D.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
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MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference

Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

August 14

Our Father's World.—Psalm 8:1-9.

The Scripture Reading is found in that wonderful Eighth Psalm but the theme for this topic is to be found in Maltbie D. Babcock's beautiful poem which is sometimes used as a hymn. The poem is here given:

This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.

This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Master's praise.

This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.

This is my Father's world,
Oh, let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.

This is my Father's world,
The battle is not done;
Jesus who died shall be satisfied,
And earth and heaven be one.

Many societies will choose to make this an outdoor meeting. It can be done very appropriately. Plan this meeting well. You may use some well chosen poetry, hymns and orchestra music. In the presence of some of the wonders of God's great out-of-doors have a number of your members speak about the wonders of God's great love as manifested in His world.

The Psalmist speaks about the wonders of God as manifested in the Universe. All nature is full of God, and yet God is greater than that which He has created. And yet the world in which we live cannot be explained aside from God. Neither did the Father set the universe into motion and then straightway withdraw Himself. "In the beginning God" created and He is continuing to support and maintain it. Jesus said "My Father worketh hitherto and I work." Let us remember from beginning to end in this service that this is our Father's world.

When a man is tempted to feel himself more than he really is, a fine cure is to be found in going out of doors "and consider the heavens, the work of His fingers, the moon and the stars which He has ordained" and all his vain pride will be likely to disappear. And again on the other hand when a man feels discouraged he can find companionship with God's starry heavens, they will speak comfort to him.

If this is our Father's world, it will follow that we owe Him something, what does He desire from us, His tenants? God desires reverence and companionship from us. That is what Jesus meant when He taught His disciples the prayer which we usually call the "Lord's Prayer," we need to speak to our friends if we would have our friendship continue. And then too many Christians have not yet experienced the great blessing which will come to the individual who will think himself a steward of all that God has given. The tithe may be an Old Testament usage but many who use it today are deriving a great spiritual blessing therefrom. Is it not reasonable that God can do more with a consecrated one tenth of our earnings than from the pennies and nickels we dole out to him. And it also is true that God will prosper the Christian more with a consecrated nine tenths than can never be true when the steward selfishly keeps the ten-tenths. If all Christians would be willing to take the Lord at His word and "try Him" the church and Conference treasuries would not be going abegging. Why not give our money outright to the Lord and His cause instead of supporting His work via the soup-kettle, ice-cream festival and pastry sale?

ORIGINS

I am surrounded by such primal things:
This desk that shares my songs was once a tree
Nurtured by sun and rain. The lamp that brings
Me cheer is linked with lightning's majesty;
And I am pillowed on the breasts of birds.
My sheets are flowers and my blankets lambs;
And in my rugs I see the camel herds
On Orient hills in deep-hued diagrams.
I play upon the tusks of jungle beasts,
And loop the sea in corals round my throat;
Silver is mined to ornament my feasts;
Cocoons concerned in fashioning my coat.
I would live reverently, encompassed by
These sacrificial things—for who am I?

Anna Lloyd.

"Holy, holy, holy,
Lord God of Hosts
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord most high."

Study the Scriptures.

Monday—Read Acts 17:24-29. God the Father.
Tuesday—Read Isaiah 45:5-18. World made for man.
Wednesday — Read Revelation 19:1-6. God reigns.
Thursday—Read Isaiah 43:1-7. God controls nature.
Friday—Read Philippians 4:19. God's abundance.
Saturday—Read John 1:1-10. Creator and owner.
Sunday—Read Psalm 8:1-9. Our Father's world.

Questions

1. If so desired, Psalm 104 may be assigned as topics—The Psalmist treats of the seven days of Creation as follows: Vs. 1-2; 3-4; 5-18; 19-24; 25-26; 27-30; and the seventh day from 31-35.
2. Why do some men deny that it is our Father's world?
3. In what ways does God care for us?
4. What are some evidences of God's love as seen in the beauty of the Universe?
5. How can we be good stewards to a loving Father?

JESUS, THE CURE FOR THE NEEDS OF THE WORLD

Paul R. Shelly

The world is in a state of unrest. There is trouble on all sides. There are innumerable needs in the world today. Statesman, philosophers, inventors, governments and science are trying to solve these needs with apparent failure.

Jesus said, "Come unto me all ye that labour and are heavy laden and I will give you rest." Matt. 11:28. The invitation is unlimited and the promise is definite. It is assuring to realize that God's promises never fail.

While Jesus dwelt among men here on earth he solved the needs of all who came to Him. No one was ever turned away. He met the greatest need of the people, salvation. This one can see in the many contacts He had with individuals. Some of these are: the woman at the well, Zacchaeus and the thief on the cross.

He met the social needs. He ate with the rich and poor alike. When He was at the wedding He supplied the need there.

He supplied the physical needs, healing the sick or as Paul puts it, "He went about doing good." Acts 10:38.

He also supplied the natural needs of the people when He fed the multitudes and when He stilled the storm for the disciples.

Jesus Christ is willing to do the same for the world today if they will only heed the call, "COME," for in Hebrews 13:8 we have these words, "Jesus Christ the same yesterday, today and forever."

The greatest need of the world today is "Salvation." Jesus supplied the way of salvation by His death on the cross of Calvary. Jesus paid it all. If we win the world to Christ and have the world put their trust in Him the lesser or the material needs will also be taken care of as we read in Matt. 6:33, "Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you." This promise here too is very definite.

The way conditions are today we need a guide to take us through life. We have the promise in the Word of God that if we are Christians the Lord will guide us, Psalms 37:23, "The steps of a good man are ordered by the Lord."

In Phil. 4:19 we have a promise that applies to all our needs, no matter how varied they may be, "My God shall supply ALL your needs according to his riches in glory through Christ Jesus."

Realizing that we have a Saviour that has promised to do so much for us, should we not do our part in helping to bring the gospel of Jesus Christ to the world? If we bring a soul to Jesus Christ we are solving the greatest need in their life. So let us not be selfish with our best Friend but introduce Him to others, for He is the only one who can permanently solve the needs of the world.

BUILDING THE MILITARY MIND

The active preparations for war are accompanied by renewed propaganda and by continued pressure to keep military training in the schools.

Sources. Among the more active propagandist groups, according to Roger Baldwin of the American Civil Liberties Union, are three national organizations—The American Coalition, the National Civic Federation and the American Legion; several local organizations such as the Better American Federation, Los Angeles; the American Vigilante Intelligence Association, Chicago; the Industrial Defense Association, Boston; certain government officials, mostly army officers. Associated with one or another of these groups are such active propagandists as J. B. Trevor, Fred Marvin, Harry Jung, Matthew Woll, General Amos A. Fries, Demarest Lloyd; and working independently, Francis Ralston Welch.

How They Work. With the active help of a whole group of "patriotic" organizations including the D. A. R., the American Legion, reserve officers' associations, various auxiliaries, the usual means of propaganda are used to bring pressure on Congress, on public officials, college heads, etc. Just now there is activity in behalf of the Fish bills now pending before Congress. These aim at the deportation or exclusion of communists. (See also Bulletin of September, 1930, on "The New Persecutions.")

In Our Schools. Militarism in education was discussed in the Bulletin of January 1, 1929. Professor Coe of the Committee on Militarism in Education says in his catechism, "The War Department as Educator," that the "national interests" which the pupils are taught to protect "would appear to be our wealth, the economic system whereby wealth is accumulated and a certain philosophy of government," that we are to be defended against nations envying our wealth, or threatening to interfere with our commerce. In the War Department citizens' manual used in the schools democracy is attacked as "communistic" and as "negating property rights." Internationalism and pacifism are disapproved.

Is the war machine built for idleness?

THEIR POOR BENEFACTORS SPEAK

"As a landlady, I don't know whether the tenants are suffering worse than I am or not.... I am still helping them. It is a long time since I was able, but I am still on the job." "We have been in the grocery business for the last 29 years, at one place ... we have for the last two and a half years had about 50 families that we have been given credit on account of their not having employment." "...we often help out some of the families on our (milk wagon) routes. ... I leave the milk. It goes into the book and I pay for it." And this from a school teacher: "We were practising for a chorus and a little boy about 12 ... was standing in the line when all at once he pitched forward in a dead faint ... he had not had anything to eat since the day before."

TYPICAL TEXTILE TALES

Wages: Weavers of the Lorraine Mfg. Co., of Pawtucket, R. I., were receiving $1.17 per 100,000 picks on six looms in January 1932, one of the lowest rates paid anywhere for this kind of work. Since then they have ben cut successively and without advance notice—getting the news only with their pay envelope—as follows: second week of February to $1.14; last week to

$1.09; third week in March to 92½c; second week in April to 77½c; last week in April (after shifts had been laid off and the remaining workers were terrified) to 68½c. **Speed-up:** New Bedford weavers on fancy looms report that instead of running 2 to 8 looms as formerly they must now run from 10 to 16; loom fixers' increase is from 40 to 60. Speed-up often means bad work and bad work is likely to mean loss of job. **Human costs:** 35 of 65 workers interviewed at Lawrence spoke of the wetness or fogginess of the air in the mill; several complained of rheumatism; others of burns on hands or face, infected hands, nervousness from the noise, etc.; 30 had spent nothing on movies or amusements during the preceding month; more than half expressed the wish to go to school. Conditions are growing worse.

MIDDLE DISTRICT CONFERENCE

To Be Held
IN BERNE, INDIANA, AUGUST 17-21

The first session will be held Wednesday evening at 7:30 o'clock, Rev. E. S. Mullett will be chairman.

Address of welcome and response.
Scripture reading—Rev. Delbert Welty
Prayer—Rev. P. A. Kliewer
Special music—Berne Church
Address—Rev. A. H. Leaman
Closing

The Thursday forenoon service will be in charge of the Educational Committee and the afternoon and evening services in charge of the Young People's Committee of the Middle District Conference.

FRIDAY FORENOON

Rev. Wilmer S. Shelly, Chairman

9:00 Worship Service
  a. Scripture Reading—Rev. N. O. Blosser
  b. Prayer—Rev. Edgar Toews
  Special Music—Berne Church
  Conference Sermon by the Conference President, Rev. W. W. Miller
10:00 Business
  1. Receiving Delegates' Certificates
  2. Minutes of Preceding Session by Conference Secretary—E. W. Baumgartner
  3. Order of Day
  4. Appointment of Committees by the President
11:00 Bible Message—Rev. A. H. Leaman
11:30 Closing

FRIDAY AFTERNOON

1:30 Worship Service—Rev. Elmer Basinger
1:45 Bible Message—Rev. A. H. Leaman
2:25 Special Music—Berne Church
2:30 Business
  1. Granting of Complimentary Votes
  2. Report of Educational Committee
  3. Report of Evangelization Committee
  4. Report of Trustees
3:30 Address on Foreign Missions—Martha Burkhalter
4:00 Closing

The Friday evening service will be in charge of the Women's Missionary Society.

SATURDAY FORENOON

9:00 Worship Service—Rev. P. E. Whitmer
9:15 Bible Message—Rev. A. H. Leaman
9:55 Special Music—Berne Church
10:00 Business
  1. Report of Bluffton College
  2. Report of Witmarsum Seminary
  3. Election of Officers and Committee Members
11:00 Our Educational Task—Rev. A. E. Kreider
11:30 Closing

SATURDAY AFTERNOON

1:30 Worship Service—Rev. W. Clyde Rhea
1:45 Bible Message—Rev. A. H. Leaman
2:25 Special Music—Berne Church
2:30 Business
  1. Recommendations
  2. Choosing Place for Next Conference
  3. Unfinished Business
3:15 Address on Home Missions—Rev. J. E. Amstutz
3:45 Closing

On Sunday forenoon there will be a worship service at which time Rev. A. H. Leaman will preach. In the afternoon there will be a missionary service at which time Rev. Alfred Habegger, Mrs. Paul Wenger, Rev. Floyd Pannabecker and possibly others will speak.

On Sunday evening, the closing service, there will be an Inspirational Service in charge of Rev. Allen Miller, which will be followed by a Musical Program rendered by the Men's Choir of Berne.

Program Committee,
A. R. Keiser, Chairman
E. S. Mullett
C. H. Suckau.

PROGRAM OF THE WOMEN'S MISSIONARY SOCIETIES OF THE MIDDLE DIST. CONF.

Devotionals..........Mrs. C. C. Sommer, Chair
Announcements
Music..........Berne Mennonite Ladies' Choir
Adress—"India"..........Miss Martha Burkhalter
Address—"China"..........."Let Us Go On"
Mrs. S. F. Pannabecker
Music—Solo..........Grace Menn. Church, Pandora
Address—"What the Indians Expect of a Missionary"
Mrs. Alfred Habegger
Address—"India's Women"..........Mrs. Paul Wenger
Offering
Closing Exercise and Prayer..........Nappanee Church

Mrs. N. G. Fankhauser,
Miss Elva M. Schrock,
Mrs. S. M. Musselman.

THE S. S. LESSON

August 14

The Ten Commandments. Exodus 20:12-21.

Golden Text,—Thou shalt love thy neighbor as thyself. Lev. 19:18.

The second table of the law concerns man's duty to man, but not that alone; when man lives and does for his neighbor he is also honoring God. God demands that He be honored supremely but to honor God included honoring the crowning glory of God-man.

The fifth commandment calls for honor to parents. It is not only obedience that is required, but, respect and regard. Obedience may be compelled through fear, or, because of special advantages coming through obedience, but honor must have behind it affection and honorable regard. In honoring earthly parents one honors God because God commands such honor to be given. The days of the one who honors parents will be long, not only in point of time, but, in the enjoyment of the best things of life. More is to be gotten into life by the one who gives difference to parents than by the one who has no proper regard for them. Gratitude for all they have done for one that cannot be repaid should ever be a reason for reverence of parents. The idea of prosperity entering into this commandment makes it the commandment of promise. The prosperity is one of happiness and a consciousness of having done one's duty.

The sixth commandment makes human life sacred. It is sacred because it originates with God. Many things that are wrong may, in a measure, be made right, but, not the wrong of taking life. Life cannot be restored when once taken. Taking of human life is a sin, without exception. To take life in war is just as much a murder as by any other means. Even capital punishment is a crime against God. A mistake made in the execution of an innocent person cannot ever be rectified. Such a mistake is often possible. Again, the taking of the life of a criminal means that two lives have been blotted out. Two wrongs never make a right. There are other ways of taking life besides murder. The employer responsible for overworking those whom he employs, the neglect of the health of children, the adulterating of food that endangers life, ignoring of plain sanitation that endangers the lives of the community being some of the ways by which the commandment is violated. Suicide is as much murder as is taking the life of another. There is nothing to condone for the crime of self-murder.

The law against adultery makes it a sin against God, who has provided for a happy and safe society by instituting and protecting the the marriage state. No woman's virtue could be safe without such a law. But the law extends beyond the act of adultery. All forms of sexual impurity violate this commandment. The impure thought, the telling of smutty stories and the suggestive expressions to which some are given all come under the law against impurity. Very often the world turns its finger of scorn against the fallen woman but let it be remembered that for every fallen woman there must have been a fallen man. There is no such a thing as one standard for the man and another standard for the woman.

The Eighth Commandment protects property just as the seventh protects virtue and the sixth life. Life, virtue and property are the foundations of society. Property is entrusted to man by God as a steward. To steal is to take the property of God as well as of man. Without safeguarding property there could be no safety for any one in this world. God expects us to earn what we have and no one is justified in taking that which comes to us through honest toil. There are more things stolen than property. The employee who does not give an honest day's work for a day's pay is a robber as is the employer who does not give a fair wage for the work done for him. God is robbed when that which belongs to Him is withheld from Him.

The Ninth Commandment. False witness is any kind of untruthfulness with untruthfulness life there could be no life. Most crimes begin with a lie. It may lead to the very worst of injuries. The lie that assails character is born from the meanest elements that go to make up human nature. The liar has no place in the plans of God. Satan is the Father of Lies. Liars are the children of Satan.

The sin of Covetousness is condemned in the Tenth Commandment. It is as severely condemned in the Word of God as are the other cardinal sins. Yet few people let the sin of covetousness bother them much. A famous Catholic missionary, whose experiences covered many portions of the earth, once said that he had heard men confess to all kinds of sin imaginable and unimaginable, yet he never heard one confess to the sin of covetousness. It is a sin to be treated as seriously as the rest because there is no possible sin against fellow men that may not have had its root in it. Covetousness causes the outward sins on man to be first born in his heart.

OUR CHINA MISSION

The Five-Year Forward Movement in Evangelism

For the purpose of having a clear perspective, and that our efforts may be systematic and united in reaching the people of our districts with the Gospel in the shortest time possible, the following plan is recommended.

I. **Special Emphasis is to be laid on the Individual,** in the first year.
  1. Every Christian should be brought to a more definite realization that he is a member of a Living Body.
  2. Every church member should learn to read.
  3. Every church member should have at least a New Testament.
  4. Stress the importance of individual Bible study, prayer, and witnessing for Christ.
  5. Urge regular church attendance.

II. **Special Emphasis is to be laid on the Family,** in the second year.
  1. That there be a Bible in every home where there is a Christian.
  2. That we stress **the Family Altar** in every church member's home.
  3. That we endeavor to Christianize the entire family of church members.
  4. That the Christian family should be a living example:
     (1) In marital relations.
     (2) In the relation of parent and child.
     (3) In cleanliness and order.
     (4) In having Gospel Posters hanging on walls of homes.
     (5) In relations to neighbors.

III. **Special Emphasis in the third year is to be upon the Church.**
  1. Attempt to make the church services and Sunday School as attractive and practical as possible.
  2. Emphasis on Special Services,
     (1) Song Services
     (2) Children's Services
     (3) Special Days
     (4) Revival Meetings
     (5) Testimony Meetings
  3. Hold weekly Bible Study classes.
  4. Gospel Teams to go from church to church to awaken and establish Christians in the spiritual life.
  5. Hold village prayer-meetings where there are Christians, to supplement the weekly church prayer-meeting.
  6. That we have a special Bible Conference annually with the Christian workers and their families.
  7. That a few days of revival meetings be held in connection with each inquirers' (or instruction) class.
  8. That we encourage Christian groups to call Lay Preachers.
  9. That we encourage more Christian groups to organize.

IV. **The Special Emphasis to be on the Community in the fifth year.**
  1. Preaching Bands. Each church member to give at least an hour per week to evangelism.
  2. Distribution of Christian literature, Tracts, and Gospels, and putting up of Gospel Posters in public places; the aim to be placing a Gospel or tract into every home in our field.
  3. Special Evangelistic Campaigns all over the field.

V. The Program for the fifth year is to be a Re-Emphasis of the entire program of **Personal and Special Evangelism.**

BIRRA STATION

Biblewomen's Touring Report. First Quarter 1932.

1st Camp. "Jamri" 10 days. (January 11 to 21).
11 villages visited. 22 meetings conducted.
Total hearers 540.
8 books sold.

2nd. Camp. "Dhamni" 13 days. (January 22-Febr. 3).
3 villages visited, 26 meetings conducted, hearers 520.

Summary of the above:

Total days of touring	23
Number of villages visited	14
Number of meetings held	48
Total of hearers	1060
Number of books sold	8

P. J. Wiens.

The Evangelistic Work of Birra Station During First Quarter of 1932.—Touring Report.

1st. Camp. "Jamri." January 11-21. Ten days.
11 villages visited. Total hearers 1162.
26 books sold.
1 N. Testament given free.

2nd. Camp "Dhamni" January 22 to February 3rd. 13 days.
14 villages visited. Total hearers 1224.
11 books sold.
4 Gospels given free.

3rd. Camp "Kakirda" February 4th. to 14th. 10 days.
13 villages visited. Total hearers 1183.

(Continued on page 15)

JOTTINGS

The Neuhoffnungs congregation at Langham, Canada, is building a new church to take the place of the one which was destroyed last summer by fire.

Miss Martha Burkhalter who is spending her furlough from the India mission in her home town, Berne, Ind., was the guest of the Mission church, Fort Wayne, Ind., where she gave an address.

W. J. Sprunger, one of the original members of the famous Berne Mennonite Male Chorus and prominent in business and church work for many years, died at his home in Berne July 21. He was 64 years of age.

The Woman's Missionary Society of the Springfield, Pa., Mennonite church conducted a special missionary service last Sunday. Rev. and Mrs. Norman Cressman, returned missionaries from Indo-China were the speakers.

Rev. Lester Hostetler of Sugar Creek, Ohio, who formerly edited the Christian Exponent, wishes to have it announced that six copies of the issue of that paper, May 24, 1928, are needed to complete the files. Any one having copies of this number will please communicate with him.

The California Mennonite Young People's Retreat convened at Lake Sequoia July 16-22. Reedley, Upland, Los Angeles and Paso Robles were represented. Morning sessions were given over to study. The afternoon to recreation and the evenings to vesper service and camp-fire discussions.

Prof. J. M. Hofer, of Bethel College, the Mennonite Weekly Review informs us, has been awarded the 1932-33 fellowship of the German-American Society in the University of Chicago. This fellowship requires the translation into the English of a volume of letters of German immigrants to their relatives and friends in Europe for publication. Many of these letters have been collected in the libraries of Switzerland and Germany.

Dr. George Linn Kieffer, compiles statistics in the Christian Herald covering the religious bodies in the United States in 1931. The following are some of the figures: Catholics (three bodies) 20,237,378; Baptists (18 bodies) 9,372,761; Methodists (19 bodies) 8,981,893; Jews 4,081,242; Lutherans (17 bodies) 4,228,268; Presbyterians (9 bodies) 2,695,009; Disciples of Christ (2 bodies) 1,975,442; Protestant Episcopals 1,831,978; Congregationalists 1,037,714, etc. The Mennonites are estimated to number 103,962 and comprise 16 bodies.

The Educational Committee of the Middle District Conference composed of Prof. E. J. Hirschler, chairman, Lester Hostetler, Sec'y-Treas. and Edison Sprunger has the following announcement to make:

Thursday forenoon, August 17, of the Middle District Conference Session to be held at Berne, Indiana, will be given to special consideration of the problems of the Sunday School. The plan is to have three special meetings to consider the problems of the Children's, Young People's, and Adult Divisions, respectively, under the leadership of experienced workers in these fields. The discussions will be of an informal nature, each one present being invited to present his or her problems and to contribute his or her knowledge and experience towards the solution of the problems raised. It is urged that every Sunday School will take an interest in this part of the Conference program and that the teachers and officers and others interested will make a special effort to attend.

This half day's program was arranged by the Educational Committee of the Conference. This committee was asked by the Conference last year to appoint general superintendents for the various divisions of the Sunday School, and requests that each section give some time to considering further the need for such appointees and the kind of service that they could render in order that the committee may be helped to appoint such persons as shall be of greatest service to the Sunday School work in the Conference.

BIRRA STATION

(Continued on page 14)

8 books sold.
1 Gospel and 4 tracts given free.

4th. Camp "Birra" Febr. 15th to 19th. 4 days.
3 villages visited. Total hearers 509.
5 books sold.
20 tracts given free.

5th. Camp "Sheorineorain" Mela Febr. 20th to 25th. 5 days. Total hearers 5000.
25 books sold.
10 tracts given free and 1 New Testament. (Inquirer.)

6th Camp "Thakurdiya" Febr. 26th to Mar. 5th. 8 days.
10 villages visited. Total hearers 1110.
11 books sold.
3 Gospels given free.

7th Camp "Tendumuri" March 6th to 11th. 5 days.
9 villages visited. Total hearers 832.
4 books sold.
6 tracts given free.

8th Camp "Chicholi" March 12th till 18th. 6 days.
11 villages visited. Total hearers 1203.
7 books sold.
5 tracts given free.

9th Camp "Mirchid" March 19th to 21st. 3 days.
7 villages visited. Total hearers 605.
1 book sold.
3 tracts given free.

Summary of the above.

Total days of touring	64
Number of villages visited	80
Total number of hearers	12,199
Total number of books sold	99
Books and tracts given free	60

P. J. Wiens.

MY-NAME STATIONERY

Here is an outstanding value that will make a special appeal to ministers, teachers and all who are interested in a high grade printed Stationery but do not care to buy in lots of 500 or 1000 sheets and envelopes from commercial printers.

This is not the usual white bond paper that is so transparent but fine, heavy quality vellum made especially for social correspondence.

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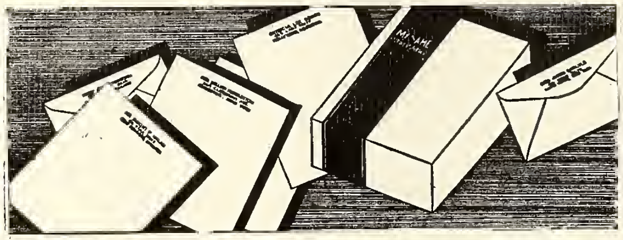

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, AUGUST 11, 1932 No. 31

EDITORIAL

A church publicity movement is being inaugurated in New York which has for its object the syndication for week-end publication throughout the entire country of a long series of special news-feature articles by the country's leading citizens—church and lay leaders—on the relation and value of the church to Society. The Committee hopes in a broad way to relate the Church more definitely to the present country-wide economic and social situation. On the one hand, the weekly releases will amount to strong, recurring recommendations, through local newspapers that young and old turn for the churches of their respective communities for a renewal of faith and spiritual guidance. On the other hand the church should be vastly profited by this new, public, non-sectarian and many-sided statement of challenge to its ministry and the importance of its place in the country at the present time. The expense for this effort will be small and involve only the maintenance of a small office and the cost of printing, stationery and postage. The plan for raising the needed money is through appeal for gifts from interested laymen who are interested and willing to help. Among the many persons who have agreed to write articles are William Green of the American Federation of Labor; Roger Babson the Statistician; Senator William Borah; Ray Lyman Wilbur, Secretary of the Interior, and Warden Lewis E. Lawes of Sing Sing Prison, N. Y.

With the presidential election approaching and the politicians active in the interest of their parties we anticipate the customary appeals to voters to save the country. Through people are in dire want politicians seem to thinks what they most need is beer. The absurd reasons they are giving for the repeal or modification of the prohibition clause in our Constitution are not designed for the thinking mind. Politics do not appeal to the thinking, they appeal to the personal desires, good or bad, of the population. What we need most of all is prosperity. The mob is being persuaded that the return of beer will bring prosperity because of the number of places of employment it will provide for workers and because of the amount of grains that will be used. As far as the use of grain in brewing is concerned we only need to recall that during the war the brewers were trying to persuade the government that only a small amount of grain was consumed by the brewing industries. As for making possible the employment of more laborers one only needs to note that there are plenty of breweries now in operation making so-called near beer. These establishments could, within twenty-four hours change their equipment into making high power stuff in sufficient quantities to supply any demand, no matter how great it might be. Labor and raw material supplies used in a return to beer manufacture would make a very slight change in either the labor or the grain market. Fishermen in the Great Lakes in some places have discovered that a good bait for some fish is a small gold bead. It is not even food but the silly fish are fooled by it to their own destruction. No doubt there are many poor fish going about on two legs who are as ready to bite on the glittering nothing that is held out to catch them. Like the poor fish they exercise no sense and only think of gratifying their desires with something that will be to their destruction.

The Mennonite and the Board of Publication are exceedingly grateful to the Eastern District Conference for the action it took with reference to Publications at its last meeting held last spring in the Second Church, Philadelphia. Two resolutions were passed, namely:

"Resolved, that the Conference have a representative at each Young People's Conference to present the cause of The Mennonite and take subscriptions for it."

"Resolved, that we, the Eastern District Conference, through the ministers of our several congregations, heed the appeal of the Publication Board of the General Conference and by this resolution also pledge an intensive drive for a larger subscription list for The Mennonite; further, that we give our hearty endorsement to The Mennonite in its present form."

We note by these resolutions that it is the aim of the Eastern Conference to have all of its membership interested subscribers for our paper. The young are to be appealed to, the ministers are urged to active support and the whole Conference is asked to do its utmost in gaining patronage for The Mennonite. We hope that similar action will be taken in other local districts and that the annual meetings of the various churches will not omit throwing their influence into furthering the prosperity of The Mennonite and other papers published under the direction of the General Conference. The time to begin is now, for, if ever our Book Concern needed to have all its friends rally about it, that time is now.

It would be a simple matter for every church, Sunday school and other organizations connected with our churches to make it a rule to urge subscriptions for our papers and to purchase all their supplies through the Book Concern. If this were done the work of the Board of Publications would be relieved of the worry it now has imposed upon it in these times of depression.

It was nothing but a little black kitten. The children played with it and the older people found pleasure in watching its queer antics. Being a domestic creature it knew nothing about about foraging for a living. The scraps from the family table were more than enough to keep it alive and in health. Then came a change. The family moved to a distant part of the city and either forgot to take kitty with them or deliberately abandoned it to its fate. And a terrible fate it was for the little creature. Before it learned that in the garbage pails of the neighbors it sometimes happened that a few crumbs of food might be found it was reduced to skin and bones, a picture so repulsive that unthinking people chased it away as soon as it appeared. By and by, however, it learned how to find food but it had also learned that mankind, its erstwhile friend, was its enemy. Housewives poured water after it, children stoned it and dogs chased it. The little creature once so affectionate became a wild creature, an Ishmaelite against was the hand of every man, woman and child. "Alley Rabbit" was the name given to it by all who knew of its existence. By and by the now grown kitten looked for a place sacred to the life of living things—a place where she might bring forth her litter. It was in a hole under a bay window that some one had neglected to close. Not long was her haven respected. Being driven forth she returned at night to carry her litter to another place from which soon she was also driven forth and so before the kittens were grown she had sought numerous shelters for them. When they did grow up three other alley rabbits were added to the backyard population. One after another of these met an untimely death either by stoning or being mauled by dogs. The mother alley rabbit continues with us, regularly a litter of kittens appear somewhere in the neighborhood either to starve or to be tortured in some way by enemies, both two legged and four legged.

The thoughtless cruelty that people sometimes show dumb animals make one shudder when one thinks that like us they are of a high nervous organization and feel pain as keenly as we do. It should be held a Christian duty for all to regard animals as needing the sympathetic attention. To deliberately make one starve is the height of heartlessness. To cause one unnecessary pain makes a monster of one unworthy the name of man.

ANNOUNCEMENT AND INVITATION

A hearty invitation is extended to delegates and friends to come to the Middle District Conference which is to convene in Berne, Indiana, from the 17th to the 21st of August. For dinners and suppers a charge of 25c per meal will be made. These will be served at the church. Lodging and breakfast is free to all who come.

Rev. A. H. Leaman from the Moody Bible

Institute and Dr. Robert G. Lee, Pastor of the Bellevue Baptist Church, Memphis, Tenn., together with a number of missionaries from India, China and Montana are the special speakers that have been engaged for the Conference.

We shall be glad for all guests who can, to join with us in a special prayer meeting in the basement of the church at 2:00 o'clock on Wednesday afternoon the 17th. Let us pray for the speakers and for a gracious manifestation of the power of the Holy Spirit in our midst through them.

We would like to know for how many guests meals should be prepared. Will you therefore please announce your coming as soon as possible?

C. H. Suckau, Pastor.

BOOKS FOR THE REFUGEES IN SOUTH AMERICA

Some time ago the Board of Publication received a request from Rev. J. Durksen in Paraguay, S. A., to send them free of charge certain German books to be used in their worship. He stated that they need these books most urgently but have no money to buy them. Complying with his request the Mennonite Book Concern sent them between 25 and 30 dollars worth of books. They need many more but the Book Concern because of financial embarrassment is unable to donate any more.

If anyone has a heart to help these refugees to obtain the books they so urgently need will he please send his gift for this purpose to our treasurer, Bro. J. F. Lehman, Berne, Ind. "The Lord loveth a cheerful giver."

H. J. Krehbiel, Chm. of Board of Education.

A DAY OF PRAYER FOR SCHOOLS AND COLLEGES

The triennial meeting of the General Conference of the Mennonite Church of N. A., which was to have been held at Bluffton, Ohio, during the last week of August has been postponed for a year on account of the financial distress through which our country is passing. It was thought that the money spent for Conference might be saved and directed into the depleted conference treasuries.

But an uneasy feeling has been stealing over some of us lest the spiritual dynamic flowing from such a conference might be lacking and the purpose of the postponement be defeated. Only two channels remain open through which the knowledge of the status of our conference work and the necessary inspiration to carry on in a time of need may stream out to our people, namely, the press and the pulpit.

As chairman of the Board of Education of the General Conference I venture to present the needs of Christian Education and to speak for all of our schools. Our schools and colleges, as all the institutions of the Church, find themselves in dire need. The Conference Secretary has called attention to the fact that the indebtedness of the Mission Boards, Home and Foreign, and the Publication Board amounts to $50,000. Let it be said that Mennonite schools and colleges need ten times that amount, not all for the payment of debt to be sure, but to do efficiently the work the Lord has laid upon them.

The Executive Committee of the Conference has asked that Sunday, August 21, be observed by all churches as a day of prayer, repentance and reconsecration to the service of the Lord and that sacrificial offerings be received for Home and Foreign Missions and Publication interests. In choosing this day the Conference Officials were kindly mindful of the fact that the last Sunday in August, the day on which the Conference would have been in session, is the day observed by many of our churches as the day of prayer for schools and colleges and for the young people leaving for school.

May we not urge, therefore, that Sunday, August 28, be observed again as the day of Prayer for schools and colleges by all of our churches? Do you know that during the year 1930-31 there were 2180 young people in attendance at Mennonite schools and colleges?

Do you know that 1515 of these young people were Mennonites? Do you know that 1234 of them were of college rank? Do you know that, although Mennonite Colleges are doing really outstanding work, both educationally and in Christian training, not one of them meets the financial requirements of a standard college? And that this condition handicaps the work?

Why are these 1515 Mennonite youth in Mennonite schools? They are there because they believe in their church, the Mennonite church and are loyal to the church of their faith

THE MENNONITE

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and her institutions. They believe they can serve the Lord best by being loyal to the Church of their faith and her institutions. Let us make no mistake about this, the Mennonite Church of to-morrow will be in the hands of the young people found in Mennonite schools and colleges to-day.

The education of her youth is the great challenge of the Mennonite Church to-day. No one else, no other school or college can do this work for the Church. It is her work and her obligation.

It is of tremendous importance, therefore, that this education be God directed and Spirit guided. May we not urge once more that on Sunday, August 28, the whole Church, including the trustees and administrators of our colleges, their faculties and students, the directors and teachers in our church schools, the many hundreds of teachers of Mennonite faith in high schools and grade schools throughout the land, all unitedly join in fervent prayer for an outpouring of the Holy Spirit and for His guidance in this great work of the Church. "The supplication of a righteous man availeth much in its working."

S. K. Mosiman, Chairman
General Conference Board of Education.

TRANSLATION WORK PROGRESSES

Mrs. Petter writes among other things:

Mr. Petter with Miss Thierstein's help hopes to finish the printing of all the translations that are ready, today or tomorrow. Thess. I and II, Corinthians, Galatians, Ephesians, and Philippians are in print and available for our native helpers and Christians. Their prayer has been that we might be spared to give them the remaining portions of the Word of God. With this in their hands, we have men in the pulpit who have shown great faithfulness in preaching the Word. They read with ease, and their talks have for the most part been excellent. When once the entire New Testament is available in convenient form as promised by the New York Bible Society, it will greatly facilitate the work of teaching and training a native ministry.

HOME MISSION NEWS

Extracts from Quarterly Reports

East Freedom, Pa. (Mountain Mission)—Bro. Sylvan Lehman reports: "I am glad to say that the work here is getting along nicely in most every way. Church services are quite well attended. In May we had the best average attendance in Sunday School that we had since we are here, and the average for the quarter is also the best. Two persons were baptized and communion was observed. The midweek prayer and Bible study is attended by a good many. We are planning to hold a few weeks of revival services this Fall. Pray for these coming meetings.

Altoona, Pa.—The attendance is good at all our services, Sunday School, Y. P. S., Prayer and Bible study meetings and the interest is good. We had two weeks Vacation Bible School with an average attendance of 74. We received ten new members into the church this quarter and consecrated six children. We have a junior and senior choir. We did some repair work at the church roof, did the work ourselves and now are painting the inside of the church, the men help and the ladies are paying for it. The depression is awful here, people are in great need of bread. L. H. Glass.

Great Deer, Saskatchewan.—Five souls were baptized and united with the church. In this community it is hard for the people to exist on account of poor agricultural conditions which have always existed. Bro. C. F. Sawatzky who served them for nine years is far away and wishes to be relieved so he can remain at home with his family which need him, and steps are being taken to elect a substitute, which by this time may have been done.

Bethel Church, N. D.—This church is served by Bro. Edward Duerksen aside of his charge at Alsen. He writes that the Bethel church is doing fine since it is reorganized. They have weekly prayer meetings whether he is present or not. Special prayer meetings were held praying the Lord to protect their fields from the scourge of grasshoppers and give them a good crop and the Lord heard their prayers. Bro. Duerksen preaches there every Sunday afternoon. He has requested that his support from the Board be discontinued and they will trust in the Lord for their needs.

From all the other Home Mission stations the reports indicate great difficulty in keeping the work going. The attendance is affected by the people moving away, and the finances are seriously affected by the scarcity of money. Workers and the Board are worried because there are no funds to pay them.

W. S. Gottshall, Sec. of the H. M. Bd.

BRIEF MISSION NOTES IV

(J. B. Epp, Hesston, Kansas)

Missionary work is becoming more and more wonderful. In these reports I to IV we are completing one round over the world. Don't forget to pray at every point.

Latin America, Etc.

Wonderful opportunities and great difficulties—this sums up the L. A. situation.

The **Mexican** people turn in large numbers from Catholicism, but more to materialism and false religions than to the true Evangelical faith.

In **Brazil** self-supporting (independent) churches are increasing. Similarly in **Paraguay.** In these two lands there are 200,000 German Evangelicals. There is a strong Catholic influence in the state schools, owing to the lack of Christian unity. Greatest progress is to be expected from National Churches in their spiritual evangelism in these and other states.

The **Islands of the Sea** show models of "indigenous" churches (self-supporting, self-governing, independent). Wide evangelistic efforts from island to island are reported.

The **Salvation Army** is in every known land, doing her appointed work.

Last but not least. **The Jew.** Special efforts are being now made for Jewish evangelization on a large scale. The younger generation is seeking. Pray that the Gospel may be presented to them, or else they will find something else!

Pray that speedily the Gospel may be preached to every creature! Col. 1:23.

GREETINGS TO GENERAL CONFERENCE

(The following communication from our China Missionaries was intended to be read at conference session, but since the session was postponed it is being brought to the congregations through the church papers and might profitably be read to them on "Conference Sunday," August 21.—The Conference Secretary.)

Kai Chow, Hopei, China.
June 9, 1932.

The General Conference of Mennonites,
Bluffton, Ohio, U. S. A.

Dear Friends and Co-workers:

"Praise the Lord, sing unto the Lord a new song, and His praise in the congregation of the saints." We greet you with the above words.

Hedged in by the present depression, wars and rumors of wars and evil reports, floods, famines and pestilences of various nature, it is only human to become pessimistic. But man's limitations are God's opportunities to glorify Himself before the eyes of His saints and those without knowledge of Him. There is a wonderful challenge when we get into such straits, because of the possibilities of proving our God in His limitless power and resources. If ever we have a chance to see the Lord of the earth at work it is now, if we will only dare to believe in Him as the Scriptures saith. So let us be determined to take a hold of God as never before and we will have a new song and a powerful message because we have seen the Lord and learned to know Him in a new way.

Looking over the past three years since the General Conference last met, we cannot but rejoice. At that time the mission work here in China, evangelistic, medical and educational, looked depressing. It was all confusion, fightings within and fightings without the church everywhere. Our Chinese Christians, like us, felt lost. Now conditions have come back to normal and we are very grateful that in spite of shortage of funds and workers the work not only has been carried on but has grown. This we can say especially about the medical and the evangelistic work. As never before there are opened to us doors of service. The educational work also has given us cause to rejoice. Though it has not come back to where it was before the evacuation, it looks far more hopeful than it did even a year ago. There are still many difficulties and problems but we trust our constituency to continue to uphold us in prayer in the future as they have in the past.

We thank you; thank you from the depths of our hearts for your love and interest, for your prayers, for the sacrifices you have made to keep the work of the Lord going here in this needy field. We thank the Mission Board, and the Sewing Societies, the Churches for their unfailing courage and faithfulness in spite of the depressing financial conditions these past years. And we commit ourselves and the work anew to Christ our Captain and to your prayerful interest and support. We pray that the depression may soon be lifted and that conditions may come back to normal.

We wish you all a most blessed conference. Our hearts long to be in your midst to get the inspiration of those gatherings, but since that cannot be, we assure you of our fervent prayers for you all.

Yours for the speedy evangelization of China,

The Missionaries in China.

NOTES FROM THE INDIA FIELD

By John Thiessen

It is often said that the oriental woman is the most oppressed woman in the world. In a way that is true. Yet there is another side to the picture. Those of you who have heard some of our reports while on furlough will remember that I said that in reality the oriental woman "runs" the Orient, because she is in control of the religious life. Yes, the oriental religions have their priests, but if the women would not back the priest he would soon be out of a job. I am sure the ladies of our various societies in the home churches will be interested to read the article which I enclose. I clipped it from one of the Indian periodicals. I am sure every one will understand that women's work on the Mission field is exceedingly important. If the mother and the grandmother is won for Christ then the rest are likely to follow. Let us all sympathetically and prayerfully remember the Women's Work.

What about the mother and grandmother? This is the question I asked our police inspector some time ago when he bragged to me how bravely he broke caste and drank water from any man's hand. "You know," he said, "I am an educated man, and I don't care for caste." I then asked him whether he would drink the water I handed him, if his mother or grandmother would be near. He folded his hands and said: "Pardon me, then I could not." I asked him why not. If he did not care about caste why shouldn't he take the water and drink, no matter who saw it. He replied: "How could I offend my mother?" There is abundant meaning in Jesus' words, "Think not that I have come to bring peace . . . . . Mother-in-law will be against daughter-in-law, etc." And also, "Whoever loves father or mother more than me is not worthy of me." There is the crux of the problem in India. Many a young man and a young student is convinced that he should break with caste and accept Christ. But how can he offend mother or grandmother? In the Orient mother and grandmother are obeyed whether their wishes are based on wisdom or not, that makes no difference whatever.

On Sept. 11, was a day of pleasant variety for the Mauhadih (Birra) Christian community. Our brother and sister, Balamdas, had the joy to celebrate their twenty-fifth wedding anniversary in the midst of their children and Christian friends. This was the first time that one of our Indian Christian families in Mauhadih (Birra) could enjoy such an event. Nothing was said beforehand about it; but a little surprise was planned for them. So toward evening Bro. and Sister Wiens invited them and their children and a few friends to their house for a little tea. While we were in the house asking them about their twenty-five years of experience the whole church gathered on the grass under a tree and then the bell rang for the S. S. preparatory meeting. Then Mrs. Wiens told them that we would all go out through the back door this time. So the honor guests followed nicely, and there the whole church welcomed them and gave them silver wedding congratulations. Short services followed and their son and daughter and son-in-law sang an appropriate song. Then the brother and sister told the audience some of their joys and sorrows during the twenty-five years. After the closing prayer the whole church came to give them a hearty handshake and a "God Speed" for the future. Brother Balamdas is our deacon in our Mauhadih (Birra) church.

Sept. 13 was a day of joy for the Mauhadih church at Birra. Our neighbor, a merchant, and a washman by caste, with his family openly declared themselves followers of Jesus and received baptism. It was quite impressive when father and mother and five children went to the front bench in the church and there were formally united with the visible church. The father and mother and oldest son were baptised and received into the church, and the youngest four children were blessed, according to the example Jesus gave when he invited the little ones to come to Him "and He blessed them". The new brother wanted to do what the apostle Paul did, about whom he had studied in Sunday School, viz., change his name from his heathen name to a Christian name, so he chose to be called Sontosh Masih (Happy in the Messiah) from now on. To his children he also gave Christian names.

This brother has been our neighbor here for at least five years and has attended church and Sunday School quite regularly. He has given a clear witness for Christ even several years before he formally joined the church. He knows clearly what is involved in being a Christian, so we hope and pray that he and his family will not look back to the "Fleshpots of Egypt." The oldest boy who is in our school and has been there for a number of years told me the other day that he was so happy now and even his studies seemed less than half as hard as they had been before. His new name is Anand Masih (Joy in the Messiah). Such individual families strengthen the church in India and are an encouragement to the workers. To God be the praise.

MISSION SCHOOL PROBLEMS IN CHINA

Sam. J. Goering

Taming, Hopei,
North China.

Dear Mission Friends:

One of the most serious questions that the missionary enterprise must face at this time is the future of Christian education in China. Influenced by the anti-religious group which considers all religion as superstition, and by those who hold that religion should be kept out of education, the government issued the following regulation some time ago:

"A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in class instruction. If there are any religious exercises, students shall not be compelled or enticed to participate. No religious exercises shall be allowed in primary schools."

According to the interpretation of the Ministry of Education this regulation prohibits religious teaching and worship on the premises of lower schools, including junior high schools, and requires that the attendance of religious instruction or worship should be voluntary in senior high schools and colleges.

Recently the Ministry of Education also issued an order to educational commissioners in all the provinces "that religious books, papers, magazines and pictures in Christian school libraries calculated to stupify the minds of the youth should be strictly forbidden."

At various times influential party organization have made proposals to the central government such as the following:

"That religious organizations should not be permitted under the name of Pu Tao T'ang (preaching halls) and "Hsüeh Tao Yuan" (places to study religion) etc., to gather Chinese youth and give them religious instructions."

It is evident that the anti-religious group in the government has been pursuing an aggressive policy. The first step was to press registration so that all schools would come under government control and at the same time regulations concerning religious exercises were made more and more strict. At first religious courses in primary, and junior high, schools were voluntary but the schools were urged to follow the government curriculum and to register. Later all religious activities were forbidden in the lower schools and made voluntary only in the senior high schools and colleges and all schools were ordered either to register or close. At the same time efforts were put forth to make it more difficult for Christian organizations to carry on their work.

Christianity is considered the principal foe of the anti-religious movement and for that reason special efforts are directed against it. Many of the present anti-religious regulations in China are directed especially against Christian schools because they are regarded as one of the strongholds of Christianity. If those who are opposed to Christianity can do away with Christian schools they will hold that they have given Christianity in China a severe blow and undoubtedly will feel encouraged in their efforts to suppress religion.

The present government is, however, far from united in its attitude toward religion. There are those among the national leaders that are opposed to it; others that are indifferent to it; still others that recognize the rights of religion but feel that it should be kept separate from school and state, and then there are those who are in favor of religion and hold that it should not be prohibited in private schools. If it seems that the members of the anti-religious group have been rather successful in introducing measures into government regulations to suppress religion, we want to remember that they would have been even more successful had it not been for those leaders in the government who constantly stood up for religious liberty. Among these were Chinese Christians who vigorously defended Christianity and Christian schools, most of whom are strongly in favor of registration.

We will understand these Christian national leaders better if we will remember that China is a vast disorganized country with many factions and that at this time great efforts are put forth to unite the Chinese people into a strong nation, and though they may differ with other government leaders in regard to religion they agree with them that if the national unity they seek is to be achieved both Christian and non-Christian schools must be brought under government control and a uniform educational program put into force. Once this national unity has been accomplished it is possible that a more tolerant attitude will be taken again toward Christian schools by those who are now opposed to them.

In general, in order to be able to register, a school must meet the following requirements:

1. Buildings, teachers, and equipment must come up to a set standard.

2. The school must submit to government inspection.

3. A brief patriotic memorial service must be held every Monday morning.

4. A prescribed COURSE in party-principles must be given.

5. Religious courses must be voluntary in senior high schools and colleges.

6. No religious exercises are allowed in lower schools, including junior high schools.

7. The school must have a Chinese principal and the majority of members in the school board must be Chinese.

When these regulations were first issued there seemed to be no middle ground. The orders were plain and the date by which the schools were either to be registered or closed was definite. However, the regulations were not as rigidly enforced as was at first expected by many. They are put into operation by provincial and local authorities most of whom do not go the full extent of the law. Many are very lenient and like the educational officials here at Taming do not insist on registration nor do they interfere with our religious exercises.

We have mission schools at six of our stations and with the exception of one place registration has not been insisted upon. This tolerant attitude on the part of those in authority has made it possible for many mission schools to continue their work through these years even though they were not registered. This has been the case in our mission. Thus far we have pursued the policy of watchful waiting, not registering nor closing, hoping that the government would change its regulations so as to permit religious liberty again "in private schools founded by religious bodies." Although the date when all mission schools must either be registered or closed has been moved ahead to the summer of 1932, no changes have been made in the regulations as such and it is hard to tell how soon general registration will be insisted upon. However, aside from this arises the question whether it is right for Christian schools, especially mission schools, to go against the regulations of the government?

In 1931 the Mission Board passed a resolution favoring registration of our mission schools. It is apparent from the wording of the resolution that the board felt that rather than to close our mission schools we should do what we could to meet the requirements of the government in order that we might have these institutions to develop well trained consecrated leaders for the

(Continued on page 13)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

August 21

Qualities of a Christian.—Rom. 12:9-18; Phil. 4:8.

When is a person a Christian? What distinguishes a Christian from a non-Christian? What are the traits of a Christian, his belief or his life? These and many other practical questions present themselves as we discuss this very practical topic. How can I know as to whether I am a Christian? How can my life become more Christlike? Is there a perfection stage in the Christian life or are we all becoming?

"Earthly pleasures vainly call me;
I would be like Jesus;
Nothing worldly shall enthrall me;
I would be like Jesus.

"He has broken every fetter,
I would be like Jesus;
That my soul may serve Him better,
I would be like Jesus.

"Be like Jesus, this my song,
In the home and in the throng;
Be like Jesus, all day long,
I would be like Jesus." —James Rowe.

In our Scripture portion for this topic we notice some of the outstanding qualities of a Christian. Only a comparatively small part of the Bible tells us how to become a Christian. This indeed is very essential. Birth to a physical life is essential so also is birth to a spiritual life; "Ye must be born again". The major part of the Bible, especially of the new Testament deals with how one can live the Christian life.

The entire 12th chapter of Romans is a treatise showing Christians how they should live. All of life is to be consecrated to God—both our bodies, and our service. We are to live in this world, we should be the purifying, sweetening salt of the earth, we need to be careful that we will not be conformed to the world but instead the world is to be the laboratory in which we are to be transformed into acceptable sons of God. The child of God needs to have a large portion of humility, simplicity, but not simplemindedness, sincerity, diligence, mercy and cheerfulness. Above all, have a large measure of love, love will avoid a multitude of sins. Love always hates the evil and reaches out toward the good. The true Christian will find much more joy and satisfaction in seeing his fellowmen rejoicing, and blessed, he will eagerly and in a large-hearted manner forgive those who try to wrong him. If at all possible followers of Christ should live at peace with all men. God says, "Vengeance is mine, I will repay."

When Paul wrote to the Galatians he recited the Christian virtues in Gal. 5:22-23: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." In Phil. 4:8 he puts the list in a somewhat different way: "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things." If a man thinks sufficiently about the Christian way of life he will want to live that way. That which sufficiently attracts our interest will eventually mold us.

There is no difference between a Christian and a non-Christian. So some men say from time to time. It is true, all of us are still very far from perfection, in fact perfection of life is not to be found in the natural man. It is true, not nearly every church member is even seriously trying to attain unto perfection. But when men insinuate that all church members are hypocrites, they are saying more than they can prove. The best people in practically every community in this fair land of ours will be found allied with the Christian church. When men have Christian virtues and are not allied with the church it simply means that they have somehow or another caught more of the Christian spirit than they know. No doubt in such cases there was a fine Christian mother or some other factor in a Christian environment which made its early and lasting impression. How much more such a life might be if that individual would actively ally himself with Jesus Christ, His church and the best forces in the community.

Will a truly great man be recognized as such irrespective of where he may be found? Yes, there are certain requirements for greatness of character and are admired the world over. Dr. Kagawa is considered a great man not only in Japan but in America and wherever he goes. What are the outstanding traits of a great Christian personality? We know that Jesus commanded the respect of all kinds of men, it mattered not as to whether they were centurions, sinful women, friends or a Pilate.

What do you consider the five outstanding characteristics of a Christian? One may find as many answers as there are individuals who attempt to respond. But to the writer it seems that five of the most outstanding qualities of a man who tries to follow Jesus should be the following: A great Christian is always humble. "Whosoever would be the greatest among you, let him be your servant." True Christians are always very approachable. The person who is loud, forward and snobbish is usually at heart a coward. A second characteristic of a true Christian is sincerity. Jesus criticised no group quite as severely as he did the hypocrite. By the very nature of things, the man who is insincere, is cutting loose his mooring so he will not know where he stands and soon will fall. "To thine own self be true." A third trait I should like to mention is courage. A man must have the courage to stand up for his high ideals and visions. The reason why we have so many mediocre Christians is because too many are not willing to reach forward to high ideals and those who at one time had high ideals did not have the courage to live up to the best they knew. Jesus had the courage to follow even if his duty and ideals led Him to the cross. Do we? One of our great dailies carries the story of a young doctor who already when a student knew that his span of life would be much limited due to a heart ailment. But Dr. Alfred S. Reinhart continued in his "matchless martyrdom" serving his fellowmen so that his companions said of him, "He makes us stand with reverence in the present of the possible greatness of the human spirit." Dr. Reinhart studied his own case to the end even though his last notes were dictated in great pain. But he did it all courageously even though in excruciating pain in order that his record might add to the store of medical knowledge.

A fourth trait of greatness, I would characterise as love, a large portion of which will include many other fine traits like forgiveness, tolerance and non-resistance. A fifth and last virtue of our Christian personality is diligence. Man accomplishes very little without much labor and diligence. Jesus said, "My Father worketh hitherto and I work."

Questions

1. In what ways is a Christian different from a non-Christian?
2. What do you consider the most important mark of a Christian?
3. What do you believe to be the five most important marks of a Christian?
4. Does it pay to be a Christian? In what ways?
5. Is the Christian way of life the easy or the difficult road?
6. In how far can the Christian attain unto perfection?
7. What was Jesus' standard of greatness? How can we follow?

Study the Scriptures

Mon.—Read I Cor. 13:1-7. Love.
Tues.—Read Rom. 14:17. Joy.
Wed.—Read Phil. 4:4-9. Peace.
Thurs.—Read Eph. 4:28-32. Benevolence.
Fri.—Read Col. 3:22-25. Honesty.
Sat.—Read Phil. 2:1-11. Humility.
Sun.—Read Rom. 12:9-18. Qualities of a Christian.

A CORRESPONDENCE

What did the contemporaries of Jesus think of him? What did they think of Paul? What did the Romans think of the Christians? Were they tempted to also become followers of this

Jesus who had been crucified but whom men now claimed was ruling them spiritually?

Let us imagine a correspondence which took place between a Roman soldier who helped to carry out the execution of Jesus and his friend. Let us call the soldier Primus and his friend Secundus. Soon after the crucifixion the two friends met and. spoke about the unusual sight, and spoke of the forgiving and loving spirit of this man Jesus who was crucified. They decided he could not have been guilty, and Pilate indeed permitted that unnecessarily.

Approximately thirty-five years passed. Secundus sends a parchment containing Paul's letter to the Galatians to Primus. In reply Primus sends a long letter to Secundus asking him a host of questions. Among other things he says, "Who are these Galatians? Surely they are ungrateful people. What a strange but powerful man this Paul must be. He was a contemporary of that Jesus whom we spoke about and decided that he was crucified without fault. How strange that this Paul should speak about him as his heavenly superior and yet be present within him. 'I live, yet nevertheless not I live, but Christ liveth in me.' This Jesus whom he calls Christ he was not even of an emperor's family line, he was a mere workman. How strange this all seems to me. And then Paul speaks as though the dying of Jesus and the meaning of the cross could help men. How can a cross or one dying help others years afterward? What can it all mean? Paul speaks so intimately about this Jesus as though he were better acquainted with him than could be a man living on the same street. Do you know anything more about this Jesus whom Paul calls Christ? I am strangely attracted to him and this story. Did Paul write any other letters, did you ever get to see Paul? What can you make out of all of this?"

After some time Secundus replies to Primus somewhat as follows: "Dear Friend Primus, I have delayed replying to your letter in order that I might answer you the more satisfactorily. I am sending to you a story which tells more about Jesus and his work with those whom he called disciples. It was written by one named Mark, it thrills me when I read of the marvelous works he performed and the influence and power which he exerted when men came into the presence of this great personality. Indeed Jesus must have been a God. And then too, I am sending you another letter from Paul. He wrote it to the church at Philippi, it is another letter from Paul. He wrote it to the church at Philippi, it is a very gracious letter. He was imprisoned in Rome while he was writing it, but oh the joy he finds in speaking and writing about Christ his master. He says, even though he is in prison, 'I press toward the mark for the prize of the high calling of God in Christ Jesus'. And again he says, 'I can do all things through Christ who strengtheneth me'. Yes, indeed Primus things are happening, some men are saying those who are the followers of this Christ are setting the world upside down, but from my observation it seems they are setting it right side up. I wish here to testify that it has been too much for me, I have felt myself drawn in, too. I could no longer hold myself apart. I have felt the strange warming of my inner life. Jesus Christ has become a real living power in my life too. Yes, Primus, I want to confess that I too, have become a Christian and I say it gladly. Jesus must have been very God while he was on earth and yet he lived among men to help them and show them how to live. Even though he was cruelly crucified somehow that cross stands for everything which is best and noblest in life. Well, I must come to a close. I hope to be able to speak to you face to face sometime. I am sure you too will want to try this new way of life, it is so satisfying. My life has been entirely made over. Affectionately."

TITHING

Edna Diller Badertscher

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, said Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

The prophet Malachi teaches us that Israel failed most conspicuously at the point of its obligations to God in tithe and offerings. He mentions that definite rule for the giving of the tithe, one-tenth of our incomes and possessions. But he mentions also a promise, that the blessing of God will be poured out in abundance upon those who bring the tithe into the storehouse of God.

Pagans, heathen, Jews, Christians, all alike feel the force of the law of indebtedness to Deity, and all seek to satisfy it. If godless heathen brought tithes to the worship of their idols, what ought the disciple of the Son of God do?

When Moses organized the Jewish people into a nation, the tithe by Divine direction was written into the law.

In the New Testament times it was common among the Jews. Though the Master and His apostles talked much of giving, cheerfully, liberally, and frequently, not once did one of them say a word against tithing. The tithe was so common they deemed it unnecessary to speak of it.

Paul made an appeal to the Corinthians, who had been slow in most features of Christian living, when he said that his main reason for urging them to learn to be generous in their giving was that they might "prove the sincerity of their love." Nothing more proves the degree of our love by Christ and His cause than the manner in which we give of our substance to the advancement of that cause.

But did not Paul say, "Let every man give as God has prospered him? Not grudgingly, nor of necessity, for God loveth a cheerful giver."

The tithe in modern times "works" just as it did in olden times.

Some of the fundamental reasons for tithing are: 1. To teach men to put God and the Kingdom first. With most professing Christians self, home, business and pleasure come first. The tither puts God and His Kingdom first. 2. To teach men to recognize and acknowledge God's ownership. God owns the property, land, money and income which we call our own. 3. To teach that tithing is an act of worship. Someone has said that worship is self giving to God. A man's money is a part of himself, his brain, his energy. When he gives money he gives a part of himself back to God. 4. It solves all the financial problems of Christian service and benevolence. 5. It puts religious work on a self-respecting level in the eyes of the world.

One of the very first objections raised by Christian people against the tithing system is that they can't afford it. They see only the money side of it; some have the perverted idea that they will not receive anything in return.

In our churches we find various kinds of givers. There are those who give grudgingly, as little as they possibly can. There are those who give only from their surplus. They may give large amounts, but it is only what they do not actually need. Also we find those who give because they are asked or urged to do so. There still is another class: those who see in giving or stewardship, one of the fundamental principles of the Kingdom of God. They give out of a love for the work and often they deprive themselves of some of the necessities of life in order to share them with others. It is this group Jesus gives the assurance that they shall receive a superabundance of gifts in return. It is not the amounts we give that count, but that we all give and give proportionately to our income.

One penalty for neglecting the tithe is that it fosters the sin of covetousness, which is the one commandment of the ten that we can violate all our lives and not know it.

The law of the tithe, the tenth of income rests upon the same basis as the law of the Sabbath, the seventh of the time. Theoretically a man who works seven-sevenths of his time ought to get rich faster and have more money at the end of the year than if he worked only six-sevenths, but does he?

Theoretically a man who keeps his entire income for his own use ought to save more money than if he paid or gave away one-tenth of it, but the facts are just the opposite.

The church is a vital necessity, its maintenance involve a constant expense. We must support the Christian church just as we would our public schools. Some people have the strange idea that supporting a church is an act of charity. We should realize the need of maintaining the church, and doing it as God intended, in a businesslike way.

Every man who has faithfully given to God the Sabbath of his life has been enriched a hundredfold more in all that makes a victorious manhood than the man who refused to recognize God's claim upon his Sabbath, or any obligation to God at that point. No less true is it that when a man has been faithful in paying his tithe to the Lord, he has been enriched in his own soul. Moreover, there are those who assert that when one is thus faithful, he succeeds in material prosperity as well as in spiritual growth.

"There are none so poor, of all who live, as those who have will not give."

THE S. S. LESSON

August 21

The Tent of Meeting. Exodus 33:7-16.

Golden Text—Jehovah spake unto Moses face to face, as man speaketh unto his friend. Ex. 33:11.

Moses had gone to the Mount to receive the law. He was gone for days and the Children of Israel knew not where he was. They thought their leader was lost to them forever and they had no visible sign of leadership. They became restive and came to Aaron demanding a god whom they might see, instead of Moses whose prosence had represented the great Jehovah. Accustomed as they were with the sight of images that represented gods in Egypt Aaron sought to please them by erecting the golden calf as a representation of Jehovah. This was but an imitation of one of the gods of Egypt. So little had they learned to distinguish between the true God and idols. Upon the erection of the idol they indulged in the practice usual with idol worship. The sudden return of Moses and the discipline to which he subjected them sobered them and led to their humiliation and repentance.

In the presence of God, when Moses was informed concerning the lapse of Israel into idolatry, he plead for the preservation of the people from the wrath of Jehovah. He asked that they be spared so that the Egyptians could not say of Israel that God had only delivered them that he might destroy them, but it was not alone to prevent the Egyptians from glorifying over the destruction of the people, there were higher things to be considered. God was a God of mercy. He had made promises concerning Israel. Here every sinner stands with Israel. It is not because of anything worthy that he was or what he has done, he has been untrue to the God who has been gracious to him. Yet, he may always plead the mercy and promises of God. The one plea to which God listens is the plea for mercy.

The tabernacle spoken of here in the lesson was the divinely appointed place of intercession and worship. Though people sin and deserve the wrath of God He opens the way for them to come close to Him. It is through the atoning work of our Lord that we have access to God's mercy seat. The tabernacle was placed without the camp. It was a thing apart from a sinful people. God can never look with any degree of favor upon sin, neither can He do so to the bearer of sin, except as he comes to plead mercy. Our way of approach to God is by the way of the cross. There is no other way.

Moses entering the tabernacle to talk with God suggests to us how our Advocate is now in the presence of the Father pleading for us on the merits of His suffering and death. While the Lord talked with Moses the people prayed at the doors of their tents. We have all the benefits of our Advocate when our own relation to God is right. This involves confession of sin, sorrow for sin and a determination to follow our ways of sin no more.

The prayer of Moses is significant. He asked that he might know God. This called for a further and contained revelation from Him. Nothing that Moses could do would take the place of knowing Him. The world is full of people who know about God. They cannot help doing that for all their senses reveal a God who is almighty and benevolent. But the true child of God must know God—he must continue learning to know God, for such knowledge is progressive. It is not a question whether anyone knows about God, but it is a fundamental matter whether one knows God. He would have us know Him as Lord to be obeyed and as our Saviour through Christ our Advocate. Moses also asked to know the ways of God. None can completely know all the ways of God because of his perfection, but all, as they live the Christian life, may, day by day and hour, know more and more of His ways. We are learners in the school of God so long as we live.

When Moses asks God, "That I might find grace in thy sight," He realizes that it is only because of undeserved mercy that God shows favor. In asking for himself Moses also includes Israel. They are to be brought into their promised haven not through anything they might do but because God was to lead them. All of us need continually to pray for grace, not only for ourselves, but for those whom God has given to us to lead and influence.

God's presence was manifested in the pillar of cloud. Israel had something visible by which they might know the actual presence and power of the Almighty. In every life consecrated to God there is manifest an evidence of the presence of God, not in a pillar as of old, but in the fruits by which it is known. No one can be close to his creator and in right relations with Him without in some way giving evidences of it to the world around him.

MISSION SCHOOL PROBLEMS IN CHINA

(Continued from page 8)

Chinese Christian church. Then, too, the resolution of the board implies that it does not want the mission to go against the regulations of the government but states clearly that, if the schools continue, there is to be direct Christian instruction even though it may be outside of regular school hours. This decision is in harmony with what many of the other mission boards have done.

This question in regard to registration has provoked much serious thought and prayer among Christians both here in China as well as abroad. Some missions have closed their schools, others have registered and still others like our mission have kept their schools going without registering hoping that the objectionable features would be removed from the regulations. There are constant protests being made to the government by Christian men and organizations both from China and other countries. Most of the missions are keeping their schools open, partly they feel that it would be decided victory for the anti-religious forces if the Christian schools were all closed, but also because they feel that ultimately the Chinese government will have to make good the religious liberty clause in its constitution and remove the present religious restrictions.

CORRESPONDENCE

Pandora, Ohio.—The churches of Pandora are conducting their usual Sunday night union services during the summer months. These services are held on the school lawn and are largely attended by the people of the town and community. The pastors of the cooperating churches take turns in preaching. The final service of the series is a sacred concert put on by the choirs of the participating churches. The attendance at this concert frequently exceeds one thousand people.

The Grace church has recently had as speakers at its regular Sunday morning services, Rev. and Mrs. Paul Wenger. Rev. Albert Schumacher of Berea, Ky., a former pastor of the church preached last Sunday morning to a large and appreciative congregation. Rev. Schumacher's daughter, Janet, gave a song recital at the church on Sunday afternoon which was greatly enjoyed.

Bethesda Church, Henderson, Nebr.—Not so long ago Bro. Poole, from a certain Bible Society was here, who brought very forcibly to our minds the importance of bringing God's Word direct to those who possess no Bibles, in the Kingdom of God. It seemed that they were low in funds, as in almost all missionary and benevolent undertakings. As it now appears all of us have run into debts during the good times, and it will be rather hard for us to rid ourselves of this indebtedness in these critical times.

As previously announced the Mach sisters from South Dakota were here during the conference. They also, after the conference, gave a very edifying program in our church, which was greatly appreciated by those who heard them.

In the first part of July Bro. Albrecht from Goessel, Kans., gave us two very timely sermons. On Sunday morning in German and English in the evening. During the week he was selling Bibles and good books, which from all indications, was not crowned with the best success. Large buildings on a farm are not always a sure indication of great weath.

Last Sunday evening two Russian refugees, Miss Penner and Miss Reimer were here and related a number of incidents while fleeing from Russia, and pictured the conditions in general in Russia. A large number had gathered in our church from the different churches of this vicinity. In a very striking way they presented one incident after another. At times it seemed they were about to fall in the enemies' hands, but God apparently led the way out. It was faith in God and true heroism that led the way out. Had they given up their faith in God and Jesus Christ it would have not been necessary for them to expose themselves to all the hardships and great danger. As they were preparing for medical work, they would in all probability have very little difficulty later on in providing for their future existence. They have been permitted to enter

(Continued on page 15)

JOTTINGS

The Eastern District C. E. Societies meeting in the Deep Run, Pa., church near Bedminister was addressed by the Chairman of the Conference, Rev. A. S. Rosenberger.

The Missionary Societies of Grace Church, Pandora, Ohio, and the First Church, Bluffton, held a joint meeting last week and were addressed by Miss Martha Burkhalter on missionary work as she knows it in India.

The Gospel Quartet of the Los Angeles Bible Institute gave programs in the Alexanderwohl and Newton, Kansas, churches last week. In the party are two Newton boys Olin Krehbiel, the son of Rev. and Mrs. C. E. Krehbiel and Willard Claassen.

Congratulations to Rev. and Mrs. P. P. Wedel on the celebration of their twenty-fifth wedding anniversary. Many friends and members of the Moundridge, Kan.. gathered with them for the celebration. Rev. Wedel is the chairman of the General Conference.

Rev. and Mrs. Alfred Habegger, of the mission in Busby, Montana, recently returned to their home town, Berne, Ind., for a month's stay visiting relatives and friends. Their son, Marden, will spend the winter in Berne, attending high school.

On August 13 the Bechtel Family will hold its annual reunion in the Hereford church, Bally, Pa. The first minister of the Bally church, which was established in the early colonial day, was a Bechtel, the ancestor of the present numerous family.

Rev. and Mrs. Wenger and their son Laurence, on furlough from their mission field in India are spending some time in Bluffton, Ohio. Rev. Wenger spoke at the morning service in Berne, Ind. He and Mrs. Wenger will return for the Middle District Conference.

The Anniversary of the Mennonite Home for the Aged at Frederick, Pa., will be held Sautrday, September 10. This occasion is always one of the popular gatherings for the people of the Eastern District Conference. This year's Anniversary promises to be one of the best yet.

More than 35 persons from the four churches about Bluffton attended the Mennonite Young People's Retreat being held at Shipshewana Lake, Ind., August 8-16. Rev. A. E. Kreider of the First Church, Bluffton, Rev. Paul Whitmer of the Grace Church, Pandora, and Miss Mabel Geiger are among the retreat leaders. The chairman in charge is Rev. G. T. Soldner of Goshen, Ind.

Near Menno, one of the colonies of Mennonites in Paraguay considerable military activities have been going on in the shape of building a road from Fort Islapsi 15 kilometers from the settlement to another fort 25 kilometers beyond. Soldiers frequently come into the settlement to purchase supplies. Now that Bolivia and Paraguay have agreed to arbitration there is a greater sense of security on the part of the colonists to whom it seemed for a while war was certain and they again would find themselves between two contending armies.

The report of the 134th session of the Eastern District Conference is from the press. It is a pamphlet of 48 pages and contains a full report of the Conference held in the Second Church, Philadelphia, April 28 to May, 1932. We congratulate the Secretary of the Conference, Rev. Freeman Swartz, on the thorough and tasty way in which the report is prepared.

The Middle District Conference will hold session in the Berne, Ind., church, Aug. 17-21. Besides the regular business the Educational Committee will have charge of the Thursday morning session. The evening service will be under the direction of the Young People's Committee. Sunday forenoon there will be a service of worship at which time Rev. A. H. Leaman will preach. Speakers at the Missionary Service will be Rev. Alfred Habegger, Mrs. Paul Wenger and Rev. Floyd Pannabecker. The Sunday evening closing service will be an inspirational service in charge of Rev. Allen Miller. The musical program for the evening will be given by the Men's Choir of the Berne church.

CORRESPONDENCE

(Continued from page 14)

our country as students, for three years. After this time is expired they must also leave our country but as yet they do not know where. May God open the way for them in the future as He has done in the past.

How different things might have been with us if our parents had not left Russia in the early part of the seventies. Most likely we would never have thought of leaving Russia until it was too late. How thankful we should be to God and our parents for leaving Russia at that time. They left Russia not so much for their own sake but rather for their sons who were in danger of being drawn into military service. In taking the outward conditions into consideration it did not seem wise for them to leave Russia and move to a country, which part was then largely known by the name of the "Great American Desert". What may have been God's purpose of the leading our parents out of Russia in a time when things there seemed to be so favorable as far as providing for their physical wants, and a large number of those that remain in Russia obtained later on in great wealth?

How thankful we should be to our parents.

J. J. Friesen.

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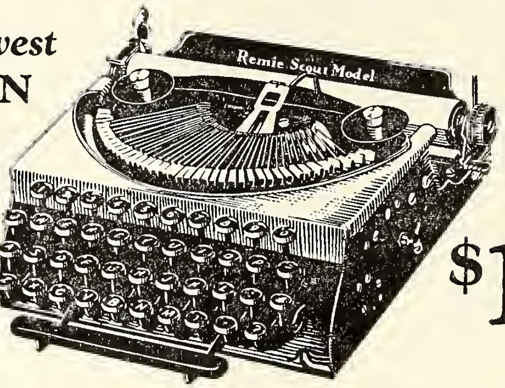

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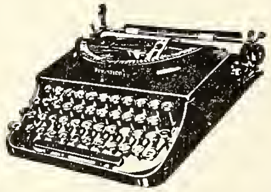

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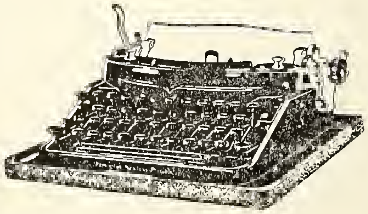

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VOL. XLVII BERNE, INDIANA, AUGUST 18, 1932 No. 32

EDITORIAL

Communications have been sent to all the congregations comprising the General Conference by the officers of Conference that comprise matters of the most vital import. Sunday, August the 21st, is near to the date when the General Conference was scheduled to meet at Bluffton, Ohio. Since it was found impractical to hold a Conference this year the officers of the General Conference have designated this date as Conference Sunday and make special appeal to all of the churches to observe it as such. It is hoped that in every church there will be special programs arranged in keeping with the appeals sent out by the officers of Conference. The President and Secretary of the Conference write in reference to this matter: “We do not wish to dictate how the Sunday is to be observed. It should be a day of prayer repentance, sacrifice and reconsecration. Let us thank God in prayer for past blessings in the Conference, its work and its workers. Let us in repentance confess that we have fallen short in many things. Let us, on this Conference Sunday, sacrificially bring special gifts to the Lord to prove that we cherish Christ’s work of salvation, and the privilege to be members of His body and to serve Him. Let us on this day reconstruct ourselves to Him and His service.”

The principal cause for the postponement of the Conference Session is the general financial depression. Traveling and other expenses of the delegates and visitors to Conference would have amounted to an appreciable sum. We trust that by postponement of Conference money will be saved for other purposes. Three of our Boards are struggling with deficits in their treasuries: **the Foreign Mission Board, the Home Mission Board and the Publication Board.** Let us make this Conference day a sacrificial day of giving and hold a special offering for these three treasuries and, if desired for other treasuries. As far as we know the **deficit in the three treasuries is as follows: Foreign Missions $30,000.00, Home Missions $14,000.00 and Publications $5,000.00.”** It is of highest importance that all the churches and all the members of our churches be informed concerning these great needs. While it may be true that the amounts are startling it is nevertheless true that our people have always been reliable when emergencies confronted us. None of us would want to see our understandings fail just because a little more sacrifice in these times when there are many needs stands in the way of saving that which we have built up by years of hard work and sacrifices. Our brethren comprising the several Boards, are in great anxiety. The church appointed them to do a certain definite task for them, it even defined what the tasks were to be and how they were to be performed. It surely would not be a becoming Christian attitude if now, after having stood in anxiety for so long a time, the church should either ignore their appeals of letting their work perish.

Now that the two political parties have declared their platform for the coming presidential election and their candidates have given their interpretation of their respective party platform the ordinary man has a little chance to stop and think what it is all about. It would seem, in the first place, that in this time of the greatest financial distress when multitudes are wondering where their next meal is to come from and how the wife and little ones will be in shape to meet the hardships of next winter, both the parties and their candidates have persuaded themselves that the country is to be saved by giving heed to the squealings of the Poland-China bipeds who must have beer, even if the ordinary decencies of life are to be sacrificed. On the one hand, the candidate and party of the minority by advocating the repeal of the 18th Amendment without offering a substitute is frankly for all the indecencies for which booze was responsible in the past ages. This candidate, who is expected to swear that he will defend and maintain the constitution, makes it his task to uphold that basic instrument. We are expected to think it reasonable that the friend of the constitution stab his knife into it. No one, unbiased by political prejudices, can see an iota of sincerity in the man who wants to be president under a constitution he glibly pledges to destroy. If he wins and the 18th amendment is repealed we predict that the governors of our states will be compelled to call out the militia the day it becomes legal for men and women to fill up on booze for we are sure highways will be jammed with rowdy rioting, irresponsible drunks, on foot and on cars, who will menace life in every direction and offer insult to every decent woman who walks the streets. The invasions of the barbaric hordes of ancient times on the towns of the civilized peoples will be but a small incident in comparison to the riot and excesses that will accompany the breaking down of the walls of our constitution designed to protect the weak and innocent against the heartless coarse guzzlers of booze.

We have had comfort in the past because of the man in the White House who could call prohibition the "Noble Experiment." It has, since his acceptance speech, been forced upon us that we mourn him as one "Whom we have loved and lost the while." He seems to have been away to some obscure corner of the earth during the time sincere populations of a number of states were trying to enforce local option, but, were hindered at every step by the encouragement given to law breakers in neighboring states. Were we are now to return to Local Option, which is practically what the President's recommendation amounts to, we would find some of our states helpless in the face of what would come out of other states to their injury. We maintain that when the executives of a nation once come to the conclusion that the law of the land, which they were so anxious to have a try at enforcing, is not to be enforced they simply are coming before the nation with a plea of their own incompetence as a reason for their failure or a plea for making their tasks easier. We may say with assurance that prohibition has not failed but the persons entrusted with its enforcement have failed either through corruption or because of unfitness for the positions they held. It is not for us to pick the party responsibile for the failure of prohibition, there are outstanding examples in both of them. Neither is it for us to advise our readers which party to support in the coming election. We must confess that we as prohibitionists have been maneuvered into a position where it does not matter with which party we vote we will be voting for booze. Perhaps the man or woman with a conscience on this subject will find that the best thing to do is to stay away from the polls next November or throw their influence in local elections to the candidates who are brave enough to remain dry. It may happen very often that candidates may have to be set up for a sacrifice hit but then it is not altogether impossible that sometime the one who goes to the base for the sacrifice hit makes a home run. Frankly, the fight on prohibition has to be fought all over again within the next few years, but we are not hopeless; a humiliating defeat sometimes spurns one on to a splendid victory.

FOREIGN MISSIONS

By J. W. Kliewer

For General Conference Sunday:

From the very inception of the General Conference its foreign mission work has played a prominent part in it. In fact, missions and schools were the rallying points around which the various and varying groups of Mennonites gathered to form the General Conference. The union was intended to be one for work in the Master's Kingdom, and not an attempt to bring about uniformity in details of practice and profession.

The first visible result of the efforts of this new union, the General Conference, was the school at Wadsworth, Ohio. After a decade of most blessed work it had to be abonded for lack of support. The second visible results of the united efforts of the churches, strangers to each other up to a very recent past, was the opening of the mission work among the Arapaho Indians in the Indian Territory, now Oklahoma. It is not likely that the churches would have held together in the newly formed conference, if there had not been the challenge to work together in this new missionary task.

With increasing interest and increasing ability to support the work, new mission fields were taken on. Work was opened not only in the states of Arizona and Montana but also in India and China. Of course this meant an increasing budget. Laudable missionary fervor several times induced the conference to instruct the Board to expand beyond what the latter had recommended in its report to conference. A praise-worthy spirit of giving in our churches made it possible to maintain a highly increased annual budget for foreign mission work. Then came the heartrending cry for help from our suffering brethren in Russia. Tens of thousands of dollars that would otherwise have been given for home and foreign missions were diverted for that purpose. No one can chide the sympathizing givers for it. And finally the depression added to the depletion of the mission treasury.

A program of retrenchment became imperative. It is natural that it was begun where the unsaved persons were the fewest per missionary employed. That is America. In Oklahoma the Mission families were reduced from five to three, in Arizona from three to one, in Montana from four to three. In India where over a million and a half are allotted to twenty-nine workers, and in China where over three million unsaved are allotted to eighteen workers, it was difficult to think of reducing working force. In these fields no furloughs are being paid from budgets. In all fields the salaries, meager though they were in the first place, have been cut. Building projects are suspended. Perquisites of various kinds are withdrawn.

And yet, we have a growing deficit, about $30,000.00 now. A further reduction of workers is advised by some. But which ones should be sacrificed on the altar of economy? Will our obligations cease to them when we drop them off the payroll? How will our church society absorb them? Not many pulpits will be open to them for permanent occupancy. Only a few of them have kept up their qualifications for the teaching profession, if they ever had them. In all the fields native workers and groups are making heartening progress, but for some time to come they will need the directing hand of the missionary. In Oklahoma individual native Christians are growing in strength of Christian character. In Arizona a more harmonious spirit is again prevailing in the Christian church. In our field and in the adjoining Baptist field Bible portions and Christian hymns translated by our workers are used to further the Christian life among our Hopis. In Montana the greater part of the New Testament has been translated into the difficult Cheyenne language—used in our Oklahoma field also—and staunch Christian leaders are emerging out of heathenism. In India a wonderful moving of the Spirit is in evidence. Our native church is doing fine missionary work in a field specifically assigned to it. China, though torn by war, has had a wonderful spiritual awakening in our field by the work of a Chinese minister. In a few weeks two fine young Christian Chinese, who have studied in Bluffton College, and have received their college degrees from Bethel College this year, are returning to their native land. We hope they will find work in our field in China. They have not cost our Board any financial outlay, since two former workers in China have financed their trip and other outlay.

Brethren, which one of the above named fields, or which of the named work, shall we let suffer by further retrenchment? The chairman of the Home Mission Board has figured out that if we make up two dollars per conference member, the deficit for the two mission boards and for the publication board will be wiped out. Some members would find it extremely hard to bring two dollars, but others can take their share besides their own. Why not accept the challenge in Malachi 3: 10? "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

PUBLICATION

Thirty-nine years ago at Bluffton, Ohio, when I attended for the first time a session of the General Conference, I was elected a member of the Board of Publication. I have served on this board ever since, except the six years during which I was president of the conference. During these thirty-nine years we have passed through varied experiences. Shortly before the time of my election to the board of Publication,

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Rev. S. M. Grubb, D. D.……………………Editor
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the Work of Publication, which had been started by donations from Rev. S. F. Sprunger and Bro. Joel Welty, had been turned over by them with its liabilities and assets to the conference, and we soon found that in the depression of 1893 and the following years the assets were dwindling and the liabilities increasing at an alarming rate.

We were compelled to reorganize the whole business which we did by selling the bookbindery and appointing a new manager for the Book Concern and the periodicals. This new manager, Bro. J. F. Lehman, has conducted the business very efficiently and successfully until three years ago when on account of failing health he tendered his resignation which we reluctantly had to accept. For years under his efficient management the Book Concern not only paid the annual deficits on our Church papers, Bundesbote, Mennonite and Kinderbote, but showed above this an annual profit, part of which was disposed of for charitable purposes at the sessions of the conference, the rest building up a surplus.

At the session of the conference held at Meno, Okla., a resolution was passed to reduce the price of our church papers from $1.50 per year to $1.00 per year, hoping thereby to greatly increase their circulation. This could not reasonably be expected because of our limited constituency, but it greatly increased the annual deficits of our papers and in a few years ate up our surplus. This was the condition of our Publication when the present depression came. This depression had destroyed another source of our income. Years ago we sold many German books and Bibles at a profit. We sold the Funke Books by the hundreds, some families having a complete set of his works of more than twenty volumes. Bibles were bought by the dozens to be given as a present to young people on the day of their baptism when they joined the church. This trade has nearly entirely disappeared. Because of these various reasons our Publication Work is at present in a precarious condition; so that the board of Publication and the business manager hardly know how to proceed. However, as we weathered the storm of 1893 so we hope that by re-organization, the elimination of some expenses, the reduction of others, and the kind contributions of our churches, we will be able to weather the present storm.

Considering the splendid books we have published, such as Dr. Smith's histories, the books of our missionaries, and the German and English hymnals, and the splendid influence for Christian living and Christian unity constantly going forth through our periodicals, it is unthinkable that our Publication Work should fail and our publications cease. You can help to carry on this useful work by continuing your subscriptions to our papers and paying the same promptly in advance. By speaking a good word for our papers to your friends who are not subscribers. Lately I was surprised to find that a man prominent in the work of his church was not a subscriber to any of our church papers.

Some years ago I made an effort through our C. E. societies to get one of our church papers into each home of our church. It was not a complete success, but the effort was worth while and ought to be made in each congregation. Then too, the Sunday Schools ought to get all their supplies, even those not published by our denomination, from our Book Concern, and every member of a conference church ought to buy all his books from the same Concern.

If the things mentioned above were done by all members of the conference, I am confident the depression burdening our Publication would soon be lifted, and we could face the future cheerfully.

H. J. Krehbiel,
Chairman of Board of Publication.

OUR MISSION WORK

is progressing in spite of the depression. Last year 221 souls were won from darkness unto light, 33 among the Indians in America, 77 in India, and 111 in China. The fuller statistics we intend to bring in the next mission number. Let us make the coming day of prayer and sacrifice also a day of thanksgiving for these fruits of the work.

This week a letter from Bro. Brown, China, says, "We are all well, the work prospers, in this part of the country it is peaceful and quiet, but we are terribly short of money. Pray for us."

Let us not forget that the salaries of our missionaries have never been high, and have so to say remained what they were in pre-war times. The big cuts now strike some of them very hard. May we remember this on August 21st.

P. H. Richert, Secr.

OUR CHINESE STUDENTS

The two Chinese young men, James Liu and Stephen Wang, who have been in this country for study, one year in Bluffton College and one year in Bethel College, from which latter institution they were graduated last June, are planning to return to their home in Kaichow, Hopei, China. They are booked for the S. S. President Hoover, sailing from San Francisco on September 23. Steamer mail will reach them if addressed in care of "S. S. President Hoover of the Dollar Line, San Franscisco, California, sailing September 23."

The Executive Committee of the Foreign Mission Board is arranging for a farewell service for these young men to take place in the City Auditorium of Newton, Kansas, at 3 P. M. September 11. The President of the Mission Board, the President of Bethel College, and the two Chinese young men will speak briefly. These talks will be interpersed by music. A general invitation to the public is extended.

J. W. Kliewer,
President of Mission Board.

MISSION SCHOOL PROBLEMS IN CHINA

Sam. J. Goering

(Concluded)

Judging from letters and papers that have come to us from the homeland some seem to be of the opinion that the mission board "requires our mission to register our mission schools," and that there is serious disagreement on the question of registration between the missionaries here on the field and the board in the homeland, and that finally this mooted question will likely have to be settled by the supporters of missions at home. This is not the case. The policy of the board has always been to let the missionaries on the field take local conditions into consideration before putting resolutions of this nature into force and that was true in this case. Thus far the mission board has not sent a single letter to the field urging registration. The position of the mission board is however fundamentally correct that the government's right to control the education of its people should be recognized.

The government is establishing more and more schools and the children of Christian parents could go there for their education were it not that the same group that forbids religion in mission schools is carrying on strong anti-religious propaganda in government institutions. The undesirable conditions in government schools were one reason why many missions and churches registered their schools and kept them going, teaching Bible on the side, rather than to subject their children to the anti-Christian influences of the government schools. Recently one of our Christian leaders said to me, "I am afraid to send my children to the government school. A Christian girl who completed a course in a mission school here in Taming and then went to a government school was recently invited back to teach in the mission school from which she graduated. She accepted the invitation but at the same time confessed that the environment in a government school is such that one can not stay there and remain a Christian. Under these circumstances mission and church schools have an important place to fill at this time. If missions, throughout China, should close their schools now they would undoubtedly give a severe blow to Christian education in this land, which would make itself strongly felt in the form of increased anti-Christian propaganda throughout the country, and in lack of trained Christian leadership in the church. The China Christian Educational Association says in a resolution passed recently, "We would urge upon all missions and church bodies the great importance of maintaining their schools, not withstanding present restrictions of the government educational authorities. The actual experience of the past few years reported to this meeting (1931) shows conclusively that, given the proper teaching staff it is possible to maintain schools that are definitely Christian. The churches and missions could make no greater mistake at this critical time than to relinquish the vitally important opportunities afforded them through the conduct of private schools. Where religious instruction is not permitted in the curriculum, school and church authorities should cooperate closely in providing the necessary facilities for instruction outside of school hours." Personally I feel that we as a mission should stand by the Chinese Christian church at this time and help them defend their rights for Christian education.

One of the main changes that have taken place, during recent years, in the field of Christian education in China, has been the reorganization of Christian schools on a Chinese basis. Missionaries at the head of schools have been replaced by Chinese Christian leaders. Schools were brought more under Chinese control and many were registered. The China Christian Year Book of 1931 says that "In April, 1929 it was calculated that 70 per cent of the 200 Christian middle schools that opened that year were either registered, in the process of registration, or preparing for it." Now it is safe to say that it has increased to 80 per cent." In regard to the weekly memorial service D. Willard Lyon says that "it seems on the whole not to have caused serious embarrassment to Christian schools, for it has been found practicable to conduct it without the implications that it involves an act of worship."

Most missionaries and Chinese Christian leaders are not opposed to the principle of registration but disagree as to whether Christian schools should register as long as they are refused the right to include at least optional courses in religion in their curriculum and voluntary attendance at religious services. Since we are primarily concerned with the education of children that come from Christian homes we decided to ask the Chinese church to take over, as far as possible, the educational work in our field and also decided to leave the question of registration to the church. Just what will happen is too early to tell at this time. Our mission like other missions are doing, will have to help bridge over the crisis but indications are that mission schools as they now exist will soon be a thing of the past. It is evident that as missions discontinue their schools the Chinese church will have to assume the responsibility of carrying Christian education on. Weak as it is financially and in many cases spiritually, it will nevertheless have to get under the load, heavy though it may be, and if it does I feel sure, there will be Christian men and women, both in China and in other lands that will gladly help to share the burden with the Chinese Christians most of whom must struggle hard in order to earn their daily bread. These schools, however, whether registered or not must retain their Christian character and influence and provide definite religious training, or not get any support from mission funds.

The Christian schools play a very important part in the missionary program and I feel that our work would suffer greatly if our schools should be closed. Most of our Christian leaders are products of mission schools. Our school children are little missionaries that carry with them into their homes each evening the Bible verses and Christian songs they learned in school during the day. All our schools are within a stone's throw from the church and if religion is forbidden in the school there is no reason why we cannot take the children into the church. I therefore feel that we should make the Christian character of the school, rather than whether it is registered or not, the condition of mission support.

If this lengthy article will give those who read it a better understanding of the problems that Christian education in China must face and thus help you to pray for it more intelligently, I will feel that it was worth while. I also want to take this opportunity to thank our home constituency for the sympathetic interest and prayerful support that is being given our China work at this time of transition when it is often so hard to know just what is best to do.

CORRESPONDENCE

Salem Church, Freeman, S. D. July, 1932. Dear Editor and Readers of the Mennonite.—A report from our Congregation no doubt is expected, although several items of interest have been sent in from time to time.

Rev. P. R. Schroeder, who served our congregation as supply pastor since Rev. Gottschall's departure, has accepted a call to serve as pastor for the next three years. He and his family moved, after the close of school, into the parsonage next to the church, which will keep them in closer touch with members of the church. There is at present a total membership of four hundred and two.

The different organizations of our church are functioning as usual. A series of sermons on the Ten Commandments were rendered (in English) at the evening service in connection with the C. E. programs. We were also inspired by visiting groups, at similar occasions, who rendered programs. A group of young people and their minister from the Scotland Presbyterian Church, earlier in the year, and another program by the C. E. of the Avon Mennonite Church, just recently, were highly appreciated. These favors are being returned by our congregation. We sincerely hope that these efforts will bring lasting results in better understanding and closer fellowship among God's children, and may be pleasing and acceptable before His Throne of Mercy. The question sometimes arises whether this is always the case, because it appears that religion, and religious services, are being commercialized like everything else, in this day and age. All kinds of pleasure trips, (yes, even around the world,) are being made under the pretense of serving the Lord, but if there is not enough publicity, monetary value, and physical comfort in it, some of these great enthusiasts are not willing to lower themselves to humble service for the Lord. Oh, for more sincerity and less show and vain glory! Why not follow the "Jesus-way" and His method, if we want to serve the Master

During Rev. Schroeder's absence last spring and at the present time, (the Schroeder family left on an extended trip through the Black Hills Montana, and Canada) the pulpit was filled by local ministers, for which we feel grateful.

We had very little serious illness during the winter months. Bro. J. P. Waltner, who has been unable to do his farmwork for seven or eight years, is still more or less confined to the house, but is slowly improving. Bro. A. J. Miller is suffering from cancer of the liver but has been able to attend services from time to time.

The infant son of Mr. and Mrs. Willard Waltner died and was laid to rest in the Salem Cemetery.

One of our promising young men, Charles Schrag, suffered a serious accident while working on his brother's farm (who was in the hospital for an operation). Charles fell from a hayloft of the barn onto a fork below, which inflicted a deep and serious wound. After spending several weeks in the hospital he was permitted to come home, where he is speedily recovering, before the time for his school-duties arrive. Another accident occurred, where Mr. and Mrs. Elmer Gering were badly bruised, when their car hit a cement bridge. Mr. Gering suffered a broken jaw and both received cuts and minor bruises, but are back from the Hospital and almost restored.

Some relief work was done by the Church in the community this winter through the Deacons and the Women's Missionary Society. Very few members had to depend on Government aid, such as, Red Cross, Seed and Feed Loans.

Early in spring, moisture fell in almost every section of the state, and optimism for the future reigned supreme. South Dakota, ravished by draught and loss of credit, being obliged to accept forty-two thousand, eight hundred and five tons of the free government wheat, (distributed by the Red Cross) to save the livestock, would be able to stand on its own feet again! Disappointments, however, were plentiful before the harvest came. Cut-worms injured the cornfields and gardens. Infestations of webworms were quite general over the eastern part of the state. Most of the damage was done to corn, since the small grain was too far advanced. The great armies of webworms moving off of nearby pastures and alfalfa fields, taking as high as ten to fifteen acres a day in single fields of corn in some places north from our community, caused quite a bit of commotion. This scourge, however disappeared in a short time because in a week or ten days after the worms begin destruction they go into the cocoon stage.

When harvest time finally came most of the people in this community were pleasantly surprised with **more than an average yield** of small grains. The continued hot and dry weather is causing the corn to suffer, in some places the leaves are fired and beyond any help, should moisture come now. No rain has been received since early in July and that was mostly local showers, covering small areas.

Closing with the "Golden Text" of the S. S. Lesson, July 31. "Every good gift and every perfect gift is from above, coming down from the Father of lights." Jas. 1:17. ,

Caroline A. Waltner, Corr.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

August 28.

Why Do Some Approve of Christ but Reject Christianity?—I Cor. 3:1-7.

There is no lack of critics in this world, the church comes in for a large share of criticism. It is always thus. Any institution with high standards will have a large number of enemies and cynical bystanders. Many who are on the church-roll and yet do not have the best interest of the church at heart will oftentimes be outspoken critics. They feel that they ought to give their full loyalty but because of selfishness they find it easier not to and as a sop to conscience they try to justify themselves by painting the church black.

The church is more than a human institution, it is also divine. Jesus says in Matt. 16:18 "Upon this rock will I build my church and the gates of hell shall not prevail against it." The church has met many enemies since Christ has divinely ordained it, but the church has always come forth triumphantly. "The anvil wears the hammers out, you know." That which is right will come to be. God is never in a hurry, man becomes impatient but God's cause silently, majectically proceeds.

"O God, our help in ages past
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

"Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

"A thousand ages in thy sight,
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun."

—Isaac Watts.

In the early history of the Mennonite Church in America, it is very noteworthy that our forefathers in the faith came to this country for religious freedom. They were a progressive forward-looking people, filled with a high idealism. But the first century or two in this country wrought havoc to some of these high ideals. Because the struggle in the wilderness was severe, because they were far removed from any neighbors, having few papers if any, and no schools were in existence among them, there resulted a good deal of ignorance and intolerance. In fact Mennonites came to look upon anything which savored of education as something averse to religion. Many sections of Mennonites still suffer from this period, and all groups are more backward in progress because of it. Many young people have left the Mennonite Church because they became impatient with the ignorance and intolerance.

As a result of our forefathers being more or less segregated from each other there arose a difference in customs and doctrines. And as a result of this difference factions arose. It has been the experience of many denominations that if they are bound by a common project, by some common service they will be drawn together, but invariably when they seek reunion by finding absolute uniformity of doctrine they are proceeding on the road toward ruinous factionalism. The history of the General Conference of Mennonites seems to bear out the fact a spirit of goodwill and a better unified spirit always result when they are busied with a common task in missions, education or relief. But whenever any group tries to find a basis of a unified spirit in doctrine then dissension will follow in every task attempted.

What are some of the deficiencies of the Christian Church? Some will blame the church for being interested primarily in denominationalism. And it is a grave fault. To have over 200 denominations in one country and all of them claiming the same Christ, it is little wonder that some outside of the Church become bewildered and disgusted, and even within the ranks too much effort is put into keeping the machinery well-oiled. Mrs. Ruth Muskrat Bronson, a young Indian woman who has won public recognition for herself as a worker among her own people and has appeared before the recent Washington Home Missions Congress, said:

"I think probably the most puzzling thing about Christianity for us Indians is this matter of denominational rivalry. We haven't been able to understand how a people upheld by and permeated with so great a love as Christ's love of which they teach, have been afraid to trust each other in the spreading of His word. And it has been a confusing and bewildering thing, which has too many times obscured from us a true vision of Christ, for us to be taught that the Roman Catholics across the road and the Protestants on this side cannot be friends. Sometimes I think that if I could ever—I say if I could ever—have a bitter resentment toward the white man for what he has done for my people, it would be for this one thing, that you have fostered on us your own narrowness and prejudices and antagonisms too many times when you thought you were bringing us Christ. My father was a Baptist, my mother a Methodist, my sister and I went away to school and became Presbyterians. Now out of six children, two will have nothing to do with any church at all, two have joined the church functioning in their neighborhood, and two of us are still standing by the Presbyterians. Too often in your zeal to put your denomination first, you have brought us a narrow and distorted Christ, an obscured and flickering view of his love." What better picture and more biting condemnation of the evils of denominationlism can be found than that, and yet it is only too true and common?

Some who would excuse themselves for not boosting the church will say the church does not measure up to the ideals of Jesus on social and moral issues. It is very true, the members of every church act too much like humans, and yet that is just what they are, the church is a human institution in that all members will be human and imperfect as long as they remain in the flesh. In some quarters the claim is made that the church always stands on the side of capital and the upper classes. As a result of this feeling oftentimes labor organizations violently oppose the church The task of the church is to bless every class, if the church will have no room for the lower strata of society as found in the laboring classes, then there may arise a day of reckoning when the church will fare as do many churches in Russia today. The church must be more than a social club, it must be an uplift organization giving the message of Jesus Christ to every individual within her reach.

Let us face the facts, we are the church, the church is made up of individuals. If we do not portray Jesus Christ in our daily living we may thereby give an excuse for some weak brother to reject Christ. In many churches, the organization and finances are cared for in such an unbusinesslike manner that it does not foster respect. If the Church would practise the system of tithing she would not need to leave her bills unpaid. It is not very complimentary when the biggest institution in the world goes begging to keep her bills paid. Most business houses would not think of bowing to the money raising methods used by the church.

Let us stand by the church, let us raise her standard high. The church will go on, the question is as to whether we may have a share in bringing about that greater, nobler, more Christ-like Church which will surely be in the coming years.

"Hark, the voice of Jesus calling,
Who will go and work today?
Fields are white and harvest waiting;
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward He offers free;
Who will answer, gladly saying
Here am I, O Lord, send me?

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,

You can help them at your door.
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus
You can say He died for all.

"While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
There is nothing I can do.
Gladly take the task He gives you
Let His work your pleasure be;
Answer quickly when He calleth,
Here am I, O Lord, send me."

Questions

1. What do you consider the greatest weakness of the Church?
2. What are the most common failings of the church?
3. What does dissension within the church do to the spiritual life of that church?
4. What is the result when a church becomes "worldly"?
5. What can we do to further the work of Jesus Christ through the Church?

Study the Scriptures

Sunday—Read Jn. 1:11-12. Christ Himself rejected.

Monday—Read Mk. 10:17-22. An approver.

Tuesday—Read I Cor. 6:1-9. Unfaithful Christians.

Wednesday—Read Jn. 3:9-11. Autocratic Christians.

Thursday—Read Col. 2:18-23. Self-sufficient.

Friday—Read I Cor. 1:10-17. Church strife.

Saturday—Read I Cor. 3:1-7. Approving Christ but rejecting Christianity.

THE BEER TALK INTRIGUES ME

Strickland Gillilan

The beer talk intrigues me. I once would have said "interests me," but that is old stuff. It means the same, but "intrigues" has it over "interests" like a tent.

And here is something I thought about when I saw all the European bankruptcy and beer, running neck and neck, and yet heard the clamor for American beer as a panacea:

Why is Germany in trouble?
She has beer.
Why has England got it double?
She has beer.
Why is Belgium in distress?
Italy in such a mess?
Why grow pesos less and less,
Where there's beer?

One would think there'd be no sorrow
Where there's beer.
The millenium'd come tomorrow
Were there beer.
Yet the countries that have brought us
To the brink where now you spot us,
Raising bogies that have got us—
All have beer!

I'd espouse that panacea,
Foamy beer.
I'd believe that there would be a heaven here
Were there beer.
But the grieving is the deepest
Where the stuff has been the cheapest;
Road to solvency seems steepest
Where there's beer!

Were that brew the magic token—
Potent beer.
Then that word should soon be spoken
Over here;
But those frantic demonstrations
Of a lack of clothes and rations
In those beer-befuddled nations—
Whoops, my dear!

—Exchange.

STATISTICS OF 1932 RETREAT

The Eastern District Conference held its fifth annual Retreat at the Girl's University Camp, Green Lane, Pa., June 17 to 19. Eighty-seven young people attended and six of this number have attended every Retreat.

The churches sent the following: Allentown, 8; Bally, 8; Deep Run, 6; Germantown, 7; Lansdale, 10; Mechanics Grove, 5; First of Phila., 11; Second of Philadelphia, 2; Quakertown, 8; Schwenksville, 6; Souderton, 9; Springfield, 2; East Swamp, 2; West Swamp, 4; one visitor.

Dr. Robert Fritsch, Professor of English Bible at Muhlenburg College, Allentown, gave the General Course; Dr. E. E. S. Johnson, pastor of the Hereford Mennonite Church, a Course in Revivals and Evangelism; Rev. A. S. Rosenberger, pastor of Quakertown, West Swamp and Flatland, a course on the Minor Prophets; Rev. and Mrs. Cressman, missionaries from French

Indo-China, a course in Missions.

The committee that had charge of the Retreat consisted of Rev. Daniel Unruh, Chairman; Mary E. Hunsberger, Secretary, Wm. H. Mohr, Treasurer; Eleanor Temple, President of the Young People's Union; and Robert Ross, President of the Sunday School Union.

Mary E. Hunsberger, Sec'y.
Plumsteadville, Pa.

REPORT ON COURSE TAUGHT BY DR. JOHNSON

The two terms "evangelism" and "revivalism" must be defined in order that the points that follow may be understood. The word "evangelism" means telling the Good News or imparting happenings of your own experiences. The word "revivalism" means a renewing of a life that is dead. These two terms are not synonymous, but they may go hand in hand.

Evangelism will be discussed first. The mystics were the first evangelists. They had no doubt in religion. Things were seen spiritually by them but they could not express them. Each mystic had his own ideas. Meister Eckhart was an outstanding mystic. He took Jesus as his pattern. Sin was for him turning the mind on punishable things. Eckhart had many followers, of whom John Touler was one. He evangelized the people by teaching the way of Jesus. His book of sermons has often been republished.

The mistaken idea that there was not any religion before 1500 is held by some people. In thousands of homes there was a "spiritual power" which was kept alive by the consecrated men and women in the individual homes. Long before Martin Luther was born, devotion was also found in the homes. He was brought up a Christian and Catholic by his parents. He broke away from the Catholic church and today the Lutheran denomination bears his name.

Ulrich Zwingli lived the same time as Luther. Their ideas of religion were almost the some. He is claimed as the founder of the Reformed denomination of today.

The Anabaptist movement was started about this time by Hebrew scholars. Soon the Gentiles took up the movement. They no longer thought that infant baptism should be tolerated. Only adults who knew the responsibility should be baptized. Adults, who had been baptized when infants, had to be baptized again, and hence they were called Anabaptists, a word which is derived from and meaning again and baptiso meaning baptized, the whole word meaning baptized again or as it is now practiced adult baptism.

All denominations sprang forth out of the movements started by the following groups:

1. Martin Luther.
2. Caspar Schwenckfeld.
3. Anabaptists (Later Menno Simon arose from this group.)
4. Ulrich Zwingli and John Calvin.

Revivalism started about 1740 with Johnathan Edwards as the leader. Revivals are sporadic, rising up and dying down quickly and so there is need for a reawakening shortly afterward.

In 1806 Camp Meetings were established. The people were preached at until the "convulsions of conversion" were brought on. A little later Sunday schools were organized.

Evangelism is far more important than revivalism as the "Good News" must be told before it can be revived.

Kathryn Kulp,
Souderton, Pa.

COME CLEAN

When the game is on and your friends about,
And you could put your rival out
By a trick that's mean but wouldn't be seen,
Come clean, my lad, come clean.

When exams are called and you want to pass,
And you know how you could lead your class,
But the plan's not square—you know it's mean,
Come clean, my lad, come clean.

With the boss away, you've a chance to shirk,
Not lose your pay, not have to work,
He'll neither fire you nor vent his spleen,
Come clean, my lad, come clean.

When you're all alone with none about,
And not a soul would find it out;
You're tempted to do a thing that's mean
Come clean, my lad, come clean.

For a home awaits, and a girl that's true,
And church and state have need of you,
They must have your best, on you they lean;
Come clean, my lad come clean.

—Selected.

THE S. S. LESSON

August 28.

Gifts for the Building of the Tabernacle. Exod. 35:21-29.

Golden Text.—Honor Jehovah with thy substance. and with the first fruits of all thine increase. Prov. 3:9.

While the children of Israel were encamped before the Mount Sinai, the Tabernacle was erected. It was to be built according to a pattern revealed to Moses and so constructed that it could easily be taken down and erected again in any new camping place where Israel halted. The Tabernacle has been described by some as "The Gospel according to Moses. Its sacrifices set forth God's plan of redemption by blood." The lesson today is chiefly concerned with the privilege of giving that God expects to be a part in man's program of worship.

We note in the study of this partion of the Word that an appeal went out for contributions of gifts. We, of modern times, have come to look upon an "appeal" as some sort of a begging scheme to which resort must be given in times of stress or financial difficulties. It was not so much an appeal as a matter of giving information concerning of the requirements of the Lord's work. In other words, what was needed was proclaimed to all with the expectation that there would be a cheerful responce. Modern religious readers are sometimes given to various forms of trickery in order to beguile the dimes and dollars from none too willing donors. When one realizes one's obligation to God and is conscious of the blessings that come from public worship the matter of supplying the material needs for the public worship of the house of God, will never become a serious problem. Many of us who have had something to do with the financing and building of places of worship will note how light the task must have been for Israel. The needs were stated and the required materials came on in so great quantities that they had to be asked to quit. Imagine a response to a drive for money in our day becoming so great that it would not be known what to do with the gifts and the donors would be asked to place a halt on their liberality! Well, such things do not seem to have happened again since the time of Moses. Let it be noted that the Tabernacle, while a beautiful and substantial structure, was nothing beyond the needs or the ability of the people to pay for. We have a right to expect decently comfortable places of worship, but, when they represent pride rather than devotion and when they impose severe financial burdens on both the present and coming generations, more of human folly than glory to God has entered into the erection of such structures. It is a glory to God when modest but efficient places of worship are erected for his service, but, when extravagances and display eat up the offerings of Christians and impose hardships upon the children who come after them a grave injustice has been done. The Lord's money was used where it was not needed and the church has been afflicted with an unnecessary debt.

We note that in response to the request for materials to erect the Tabernacle all had an opportunity to take a part, men, women and rulers are recorded as having brought offerings. It is well to examine the words used in describing the givers. They were those "whose heart stirred him up," "Willing hearted," "Wise hearted" and "Willing to bring." It will be noted that there was no pressure, but, the individual conscience that led to the giving. "The Lord loveth a cheerful giver" and it is always most blessed to give when the heart goes with the gift and when heart and hand are one in the service.

In this ancient example of giving we note that it was a heart giving. They first gave themselves and then they were fitted and able to give the Lord the right kind of gifts of the right quality and quantity. In giving, if it is to be acceptable, there must be affection behind the gift. This is what made the amount so large. Israel was showing its love for Jehovah. Thus giving came to be a part of worship by which love is shown to God in a visible way.

The next to be noted in the giving of Israel was that it was a giving of material things. A long list of the gifts is mentioned—the giving was a free-will offering given without stint and according to the ability of the Giver, willingness, generousity and ability to give mark any collection as a successful one.

Finallp, we must not forget the gifts of service rendered by willing and skillful hands.

All worship includes the idea of service. Practical service is blessed service. It is a service like that of our Lord who said He came "to minister." Service, even to the extent of costing our lives, Paul reminds us, is reasonable service.

MARRIAGE

Hiebert—Steiner.—On Sunday, July 24, Mr. John D. Steiner, a son of D. J. Steiner of Pratum, Oregon, was united in marriage with Miss Anna Hiebert of Dallas, Oregon. The wedding was held in the Bruderthaler church at Dallas, Oregon, the ceremony was performed by J. M. Franz of the Pratum church in the presence of about 300 guests.

Mr. and Mrs. John D. Steiner will make their home on a farm near Pratum.

DEATH

Hersh—Mrs. Lena Ramseyer Hersh, the only daughter of Joseph and Anna Ramseyer, was born in Salem, Ore., June 21, 1891. Most of her life was spent in the vicinity of her birthplace, where she was much loved and respected. She also served for several years with good success as a well trained practical nurse.

On August 14, 1910, she was baptized by Rev. S. S. Baumgartner and received into the membership of the Emmanuel Mennonite church at Pratum, Oregon. She has always been a sincere Christian and evidenced her heartiest interest in the work of her church. During the past year she held the office of treasurer of the Ladies Missionary Society.

On October 20, 1929 she was united in marriage with Mr. Fred Hersh. Together they lived on a farm in the Waldo Hills southeast of Pratum. Although their period of wedded bliss only continued for a little better than two years, yet indeed it was a most happy time.

Because of her gradual failing health, she was compelled to submit to an operation about four weeks ago, after which her condition became very critical. Every possible means available was procured that her condition might be improved and thus her life be saved but all in vain. At 2:30 a. m. Monday, July 11, she departed to be with her Lord, at the age of 41 years and 20 days.

Her early departure is mourned by her husband, her parents, her brothers, a large number of relatives and a host of friends.

CONTRIBUTIONS

Emergency Relief Board, Month of July, 1932.

For Russia:—P. M. Claassen, Newton, Kan., $15; John Voth, Elbing, Kan., $5; Anonymous, Korba, C. P., India, $15; Anonymous, Korba, C. P., India, $10; Miss. F. J. Isaak, Champa, India, $33.34; San Marcos Menn. Ch., Paso Robles, Calif., $7.27; Justina Wiebe, Whitewater, Kan., $5; Mrs. Anna Andres, Newton, Kan., $30; Brudertal Ch., Hillsboro, Kan., $13.70; Gustav Rempel, Los Angeles, Calif., $10; C. C. Wedel, Goessel, Kan., $10.25; Mrs. Anna Andres, Newton, Kan., $5; Salem Ch., Munich, N. D., $14.78; Frank Harms, Paso Robles, Calif., $4.25; Johannes Hamm, Sr., Paso Robles, Calif., $3.50; Anonymous, Upland, Calif., $6; Thanksgiving offering per Missionary P. J. Wiens, C. P. India, $17.

For Canada: Bruderthal Ch., Hillsboro, Kan., $21.76.

General Fund: D. W. Friesen, Altona, Man., Canada, $1; First Menn. Ch., Upland, Calif., $7.46; Bethel S. S., Inman, Kan., $17.70; J. F. Schmidt, Sedgwick, Kan., $50; Emmaus Ch., Whitewater, Kan., $66.75; West Zion Ch., M'dge., Kan., $21; First Menn. Ch., Phila., Pa., $3.14; Salem Ch., C. E., Munich, N. D., $16.11; Bergthal Ch., Pawnee, Rock, Kan., $10.69; W. P. Rempel, Pasadena, Calif., $15; Alexanderwohl Ch., Goessel, Kan., $31.72; Mennoville S. S. Menn. Ch., El Reno, Okla., $3.16; John J. Pauls, Perryton, Tex., $10.

Harbin Refugees: S. S. Class No. 33, First Menn. Ch., Berne, Ind., $13.55; Anonymous, Korba, C. P., India, $15; Menn. Settlers Aid So., Goessel, Kan., $700.

July 1st, Balance and Reserve		$1457.82
Received for Russia	$205.09	
Received for Canada	21.76	
Received for General Fund	253.73	
Received for Harbin Refugees	728.55	1209.13
Total		$266.95
Paid out during month		$1738.45
Balance and Reserve on hand August 1st.		$ 928.50

Gratefully acknowledged,

C. F. Claassen, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JULY, 1932

Foreign Mission, Gen'l. Treas.: Bethesda Sew. Soc., Marion, S. D., $10; Menn. Sew. Soc., Inman, Kans., $10; Brudertal Sew. Soc., Hillsboro, Kans., $25; Oakleaf Mission Soc. and Willing Workers First Menn. Ch., Mt. Lake, Minn., $15; Menn. Sew. Soc., Buhler, Kans., $10; Miss. Soc., Trenton, O., $11; Mary Martha Circle, Immanuel Ch., Los Angeles, Calif., $4; West Swamp Ladies Aid Soc., Quakertown, Pa., $75; Bethel Mission Soc., Wolf Point, Mont., $12. Total $172.

Home Mission, Gen'l. Treas.: Salem Zion Ladies Aid, Freeman, S. D., $57; Menn. Sew. Soc., Inman, Kans,. $10; Oakleaf Miss. Soc. and Willing Workers, First Menn. Ch., Mt. Lake, Minn., $15; Menn. Sew. Soc., Buhler, Kans., $5; Miss. Soc., Trenton, O., $11; West Swamp Ladies Aid Soc., Quakertown, Pa., $25; Bethel Mission Soc., Wolf Point, Mont., $12. Total $135.

In Place of Sewed Clothing: San Marcos Sew. Soc., Paso Robles, Calif., Janjgir St. India, $12; Brudertal Sew. Soc., Hillsboro, Kans., Janjgir St. India, $20; Dorcas Soc., Wayland Iowa, Basna St. India, $20; Deep Run Sew. Soc., Bedminster, Pa., Lame Deer St. Mont., $5; Brudertal Sew. Soc., Hillsboro, Kans., Lame Deer St. Mont., $10; Hoffnungsau Sew. Soc., Buhler, Kans., Ashland St. Mont., $5. Total $72.

Expenses of Ex. Com. and "News and Notes": Bethesda Sew. Soc., Marion, S. D., $19; Young Women's

Miss. Soc., West Swamp, Quakertown, Pa., $3; Saron Mission Soc., Orienta, Okla., $.80; Sew. Soc., Inman, Kans., $2.20; Sew. Soc., San Marcos, Paso Robles, Cal., $1.20; Sew. Soc., Morden, Man., $.25; Mrs. Otto Rupp, M'dge, Kans., $.25; Menn. Sew. Soc., Hillsboro, Kans., $1.50; Jr. Mission Sew. Soc., Henderson, Nebr., $2.20; Sew. Soc., Goessel, Kans., $1.50; Ebenezer Mission Soc., Bluffton, O., $1.50. Total $33.40.

Miscellaneous: Miss Elizabeth Voran, Littlefield, Texas, Orphan, India, $15; Zoar Sew. Soc., Goltry, Okla., Biblewoman, India, $18; West Zion "Mission Workers", M'dge., Kans., Dr. Caroline Banwar, India, $200; Bergtal Sew. Soc., Pawnee Rock, Kans., Evangelist, India, $30; Bethel Sew. Soc., Mt. Lake Minn., Orphan, India, $30; Bethel Sew. Soc., Mt. Lake, Minn., Evangelist, China, $60; Bethesda Sew. Soc., Marion, S. D., Evangelist, China, $80; Men. Ladies Aid, Donnellson, Iowa, Biblewoman, China, $5; Bethesda Sew. Soc., Marion, S. D., Lepers Home, India, $5; Bethesda Sew. Soc., Marion, S. D., U. S. Indian Missions, $5; Salem Zion Ladies' Aid, Freeman, S. D., India Missions, $57; Salem Zion Ladies' Aid, Freeman, S. D., China Missions, $57; Menn. Sew. Soc., Buhler, Kans., F. J. Isaac, India, $10; Brudertal Sew. Soc., Hillsboro, Kans., Elizabeth, Goertz, China, $5; Sew. Soc., Goessel, Kans., Mrs. R. Petter, Mont., $3; Menn. Girls Sew. Circle, Hillsboro, Kans., Gen'l. Treas., W. D. Conf., $40; Menn. Mission Circle, Meno, Okla., where needed $14.50. Total $634.50.

Grand Total $1,046.90.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR JULY, 1932

Bethel S. S. Wolf Point, Mont., $6.81; First Ch. Geary, Okla., $13.63; West Zion Ch., M'dge., Kan., $37; Alexanderwohl Ch., Goessel, Kans., $61.72; First Ch. Mt. Lake, Minn., $64.59; First S. S. Allentown, Pa., $40; Lehigh Menn. Ch., Lehigh, Kans., $5.48; Ebenfeld C. E. Soc. and S. S., Montezuma, Kans., $10; Salome Loganbill, Pt. Legacy, Versailles, Mo., $46.54; Jacob H. Krehbiel, M'dge., Kans., $30; Bethesda Ch., Marion, S. D.; $50; Johannestal S. S., Hillsboro, Kans., $25.70; Dr. H. P. Tieszen, Marion, S. D., $10; Int.—Conf. Trust Funds, $259.75; Eng. Dept., Bethesda S. S., Henderson, Neb., $5.34; Savings of Levi Friesen, Dec'd., Henderson, Neb., $5.46; New Hopedale Ch., Meno Okla., $11.75; J. S. Harder, Whitewater, Kans., $10; Menn. Group, Wichita, Kans., $8.50; Bethany Ch., Freeman, S. D., $25; H. D. Voth and Family, Escondido, Calif., $20; John H. Claassen Est., Whitewater, Kans., $33.50; Bethel Ch. and S. S., Mt. Lake, Minn., $300; Tabor Ch., Goessel, Kans., $46.36; Student Vol. Group, Bethel College, Newton, Kans., $20; Grace Hill Ch., Whitewater, Kans., $26; A. P. Froese, Buhler, Kans., $50; Menn. Ch., Wisner, Nebr., $16.35; Zion Ch., Souderton, Pa., $200; Menn. Ch., Pulaski, Ia., $8.75; First Ch., Phila., Pa., $10.46; Bethel Ch., Perryton, Tex., $51.33; Grace Ch., Lansdale, Pa., $45.83; Menn. Ch., Pratum, Ore., $37.29; Hebron Ch., Buhler, Kans., $25.63; Eden S. S., M'dge., Kans., $62.08; Bethesda Ch., Henderson, Nebr., $65.92; Menn. Ch., Halstead, Kans., $44.47; Menn. Ch., Arlington, Kans., $17.56; Swiss Ch., Whitewater, Kans., $8.50; Bergthal Ch., Pawnee Rock, Kans., $12.70; Menn. Ch., Deer Creek, Okla., $12.07; New Hopedale S. S., Meno, Okla., $8.20; First Ch., Allentown, Pa., $72; Y. P. C. E. Soc. First Ch., Reedley, Calif., $15; Grace S. S., Lansdale, Pa., $27; Bethel S. S., Lustre, Mont., $15.70; Menn. S. S., Monroe, Wash., $12.60; Rosenort Ch., Osler, Sask., $8.54; German Bible Class, Bethel College Ch., Newton, Kans., $6; Bethel College Ch., Newton, Kans., $46.71; First Ch., Berne, Ind., $204.79; Germantown Ch., Philadelphia, Pa., $6.75; Zion C. E. Soc., Dallas, Ore., $10; Bethel C. E. Soc., Inman, Kans., $20.86; Miss. Sew. Soc., M'dge, Kans., $25; SOS Class Grace Ch., Lansdale, Pa., $20; St. John Ch., Pandora, O., $23; Eden S. S. Schwenksville, Pa., $100; First Menn. S. S., Beatrice, Nebr., $151.84; Children's Coll. First Menn. S. S., Beatrice, Nebr., $48.22; First Menn. C. E. Soc., Beatrice, Nebr., $16; New Hopedale Ch., Ringwood, Okla., $6.85; Bethlehem S. S., Bloomfield, Mont., $30.91; Bethlehem Ch., Bloomfield, Mont., $23.93; Salem Ch., Munich, N. D., $23.75; Hoffnungsfeld Ch., M'dge., Kans., $10; Menn. Ch., Pretty Prairie, Kans., $102.39; Grace Ch., Pandora, O., $28.66; Bergthal C. E. Soc., Pawnee Rock, Kans., $75.35; Springfield Menn. Ch., Coopersburg, Pa., $20; Inman Menn. Ch., Inman, Kans., $17.31; Eden Ch., Schwenksville, Pa., $662.20; First Menn. S. S. Class No. 53, Berne, Ind., $41.25; Martha K. Goerz, Newton, Ks., $30; Calvary Ch., Quarryville, Pa., $22.04; Lichtenauer Ch., St. Elizabeth, Man., $4.76; Miss. Friend, Newton, Kans., $500; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.) $750.08; H. N. Harder, Gretna, Man., $5; Vineland Group, Ontario, $9.50; Menn. Ch., Drake, Sask., $25; Gretna Sew. Soc., Gretna, Man., $10; Sew. Soc., Laird, Sask., $70; North Star Ch., Drake, Sask, $25; Vineland Group, Waterloo, Ont., $8.30; North Star C. E. Soc., Drake, Sask., $35; North Star Sew. Soc., Drake, Sask., $18; Anna A. Goering, M'dge., Kans., $50; Sew. Soc., Boissevain, Man., $13.75; C. E. Soc., Newton Siding, Man., $3.30; North Star Ch., Drake, Sask., $18.40; Sew. Soc., Laird Sask., $23.50. Total $5344.51.

Balance in Bank July, 1932		51.39
Gifts for General Fund	$4574.80	
Gifts for Orphans, etc.	492.46	
Gifts for Sundries	10.00	
Interest and Rent	267.25	5344.51
Balance and Total Receipts		$5395.90
Money Borrowed During Month		4000.00
Total		$9395.90
Paid on Orders During Month	$ 178.60	
Paid on Debt During Month	8500.00	8678.60
		$717.30
Canadian Money remitted direct to India		$314.75
Balance in Bank August 1, 1932		$ 402.55

(On Aug. 1, 1932 the Board has a debt of $9,500.00 with unpaid budgets for Second Quarter due April 1, 1932 amounting to $9263.00 and unpaid salaries, budgets, etc. for Third Quarter due July 1, 1932 amounting to approximately $20,000.00).

Respectfully submitted,

J. E. Regier, Ass't. Treas.

JOTTINGS

A total of 112 young people of the Middle District Conference and the Central Conference registered the first day at the Mennonite Retreat held at Shipshewana, Ind.

A group of singers from the Moody Institute, Chicago, held a service in the Ebenezer church, Bluffton, Ohio. Music comprised the main portion of the program.

The brethren of the Western District Conference have been at work establishing a congregation in Wichita, Kan. Recently work began on a parsonage which is for the time also to serve as a meeting place for the worshippers.

The twenty-four young people of the Upland, Calif., church who attended the California Mennonite Retreat held at Lake Sequoia returned full of energy and enthusiasm and gave vent to it by holding an "Echo Meeting" on the following Sunday in San Antonio Park where the whole congregation had opportunity to share with them some of the good things received at the Retreat.

Rev. and Mrs. Floyd Pannabecker, who have been making their home at Bluffton, Ohio, during their furlough visited the Dalton, Ohio, church last week and gave addresses at the regular service. Later they went to Berne, Indiana, to attend the meeting of the Middle District Conference. The family expect to locate at Evanston, Ill., where Rev. Pannabecker expects to complete his theological education before returning to China next year.

The Mennonites in the vicinity of Coaldale, Alberta, largely refugees from Russia needed a church and so a tract of land was devoted to the raising of sugar beets which the several families tended and in this way a considerable amount of money was raised toward the purchasing of material. With the material at hand the brethren contributed their labor and a basement structure was completed that will soon be in use as a place of worship. The congregation expects at some future time to complete the building and the timbers of the present roof will then be used in doing the work.

In an address recently given, Rev. W. S. Gottshall, of East Swamp, Pa., told of some of the queer ways of peoples he had visited, for example, the Old Colony People of western Canada arrange their farms in long narrow fields, the object being that in plowing it is not necessary to turn around so often thus saving time for the plower and the energy of his team. This reminds us of a labor saving trick of the Hutterites of S. D., which we noted. These are a people who live in a commune, all eating at the same table. On one side of the great dining hall was a window through which all the garbage that had accumulated during the meal and its preparation was thrown. After the meal was over boys were sent into the pasture to drive in a herd of hogs to eat the garbage. These Hutterites reasoned that it was easier to make the hogs come after their food than it would be to take it out to them.

One Sunday evening last month the Union Baptist (Colored) church of the vicinity was invited to give a program in the Flatland Mennonite church near Quakertown of which Rev. A. S. Rosenberger is pastor.

Dr. Irwin Bauman of Bluffton College who is spending the summer in the east has been busy supplying the pulpits of the several churches of the Eastern District Conference. He preached in the West Swamp church on July 3. During the absence of the pastor of the First Church, Philadelphia, he preached in Rev. Carl Landes' stead.

The members of the Peace Caravan that has been active in the East and Middle west during the summer is composed of the following young people: Ellen Handrich, Gwendolyn Basinger, George Stoneback, Winfield Fretz, Harry Yoder, Alberta Lowenberg and LaVerne Basinger. The group is known as the Bluffton College group. Besides giving the pageant "In the Vanguard" and conducting "Goodwill Summer Schools" the young people have been available for peace addresses in churches. Winfield Fretz and Harry Yoder of the party gave addresses recently in the Dalton, Ohio, church.

Rev. and Mrs. van der Smissen who have been living in Berne, Ind., where Bro. van der Smissen was connected with the Mennonite publication house as editor of the Bundesbote for twenty years, will move to Newton, Kansas. Last Sunday, Aug. 14, a special farewell service was arranged for Mr. and Mrs. van der Smissen by the Berne congregation. Addresses were made by the local pastor, Rev. C. H. Suckau, Bro. J. F. Lehman and Rev. van der Smissen. A double quartet composed of members of the Sunday School class taught by Rev. van der Smissen for many years rendered suitable music. Rev. van der Smissen has passed his 80th year some weeks ago.

The West Swamp, Pa., Sunday school is making preparation for the entertainment of the Annual Convention of the Eastern District Sunday School Union, on September 24. The event will be one of unusual interest to the West Swamp Sunday School and in fact to all the schools in the Conference since the occasion will mark the 75th anniversary of the West Swamp school, the first in the Conference. The school was organized by Rev. John Oberholzer who was one of the leading men to whom the General Conference of Mennonites of America owes its existance. Rev. Oberholzer was also a pioneer in the publication of Sunday school and other religious literature.

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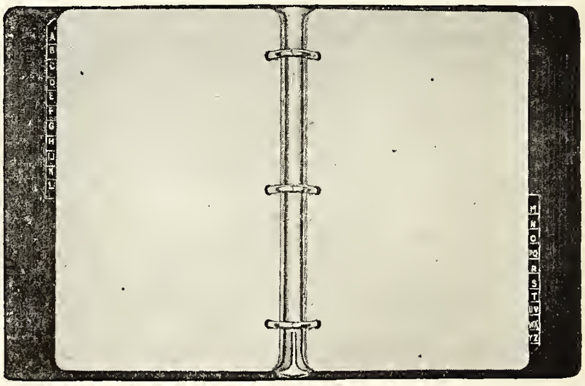

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIAL

They say that the difference between a fad and a hobby is that the one is just a passing fancy while the latter becomes a life time habit. Fads are vanities while hobbies have their genuine worth. As children, we, or at least most of us, took to collecting things. Sometimes the things we collected, such as bugs or even live snakes became the terror of our mothers. Buttons with various emblems appealed strongly to some boys and he who could decorate his person with the most glaring buttons thought himself a real hero among his fellows. Just between the boyhood and manhood stage, that is about during our high school age the mania for collecting things grows acute. We confess having fallen for the hobby and to gathering together stone arrow heads, stamps and old coins. Coins of any kinds are scarce things for high school boys to garner in any noticeable quantity. The stamp business has been commercialized to the extent that plenty of them of the plentiful grades may be bought by the boy with limited means while enough of the choicer grades may be gotten for the collector who is ready to pay the prices asked. Stone arrow heads may be found almost anywhere where there is open country. They do not appear in large numbers and yet are sufficiently numerous to be found sometimes for those who seriously go after them. We have found that hobbies are a source of splendid recreation and the further we have gone into those that appealed to us the more interesting and instructive they become. An hour's anxiety or a day of trouble and business may be forgotten in an intimate association with one's choice hobby.

To be sure there are some who would let the hobby become their master and waste time and money that should be devoted to more practical things. But abuses are common to nearly everything we have. One need not make a delightful hobby his master even though it may become his delightful companion.

We have much for which to thank the hobbyist. Through him we have come into some of the most important information concerning trees, flowers, things in the earth and over the earth. The astronomer may be just an innocent gazer into space, the botanist may be a wanderer over fields and into the woods seeking companionship with the things that grow, but, to spend an evening with an astronomer or to walk over the meadow with a gifted botanist is a liberal education and a never-to-be-forgotten delight.

We are especially happy because there have been hobbyists to whom an old book or an old scrap of paper was a treasure to be preserved and studied. It is because we have had people of this type in the world that our knowledge of history has become so extensive. In every home, or in every circle of friends at least, there should be one or more hobbyists who sees to it that the papers, books and letters that accumulate in some garret or closet are examined and preserved. The richest treasures in our great libraries were once so musty scrap until some one with an eye for their worth rescued them from destruction and saw to it that they were preserved safely so that future generations might rise up and call the finders blessed.

The time is rapidly approaching when schools and colleges will begin their new year. At this moment there are many young men and women preparing to enter the higher institutions of learning. The venture will mark a new era in their lives. Hitherto they have been under the eyes of parents and protected from many of the alluring things of life that appeal to young people. In schools and colleges, away from home, most young people are placed upon their honor. They are expected to loyally maintain the character that has been bred into them in their homes and churches. At such times it is presumed that the youths seeking training for the serious responsibilities of life realize that their future depends upon the molding to which they are subjecting themselves in the institutions of their choice, or one should say, in the institutions of their and their parents' choice.

We know something of the influences that are at work in the larger universities and colleges which are working havoc with the religion of the young people who are getting instruction there. The time has come when higher institutions not definitely committed to a program of religion and simple faith have anything but a good influence upon the spiritual lives of their students. The social life of students in such institutions is no better than their religion. It is surely not in harmony with what the world sneeringly would call puritanical and, while there may be numbers of students in these instutions who have sufficient character to hold their own against the temptations to fall away from the faith and to lessen the strictness that was bred into them in their Christian homes, there nevertheless remain the temptations and the associations that do not contribute much toward the ideals of the homes where Christian influences direct the lives and conduct of every member of the family.

Young people of Christian homes should select institutions in harmony with their home atmosphere in which to secure their preparation for life's work. They should choose a denominational college and if possible, one of their own denomination. We note their own denomination for several reasons. These institutions represent the sacrifices of the members of the church to which they belong and it is not improbable that they represent the sacrifices their own parents made with the thought of giving their children an education under the direction and influence of the leaders in the church whom they have loved and trusted. In giving such support parents have had in mind the future existence of their beloved church under the leadership of the children whom they would send there. It is not really keeping faith with one's church and one's parents when one selects as one's place of learning an institution that has nothing to do with the interests and hopes of the church of which one and one's parents are members.

The strength of the denomination, especially the small one, will in the future lie in the youths who have not only received their training for life in the institutions of that body, but, who also will have made their most lasting and valuable friendships in the schools of their church. Sometimes it is said that church schools are matchmaking institutions. It is undoubtedly true that matrimonial matches in unusual numbers are made in the smaller colleges. Surely that is no argument against such institutions. Personally we would rather have a son or daughter find his or her mate in a college in which we had confidence than in a ball room or at a road house. In this age of divorces there are statistics to show that there are fewer divorces among college-bred people than among many other classes.

In selecting a school for one's children we should think that the facts that we know the teachers, they are members of our own church, and that they stand for the same principles we stand for would count heavily for the schools of our denomination. Indeed we can hardly escape a feeling that there must be something disloyal with the parents of their sons and daughters when they reject the opportunity of getting their higher education with their own people and from their own institutions in favor of institutions of which they cannot be sure concerning many things that should enter into the life of a loyal Mennonite. It would be equally as silly to build a house and pay for it and then go and live with neighbors whom we could not pay for our board and keep as it would be to strain every financial nerve on our church to have institutions of learning for our youths and then send them away to other schools of which we know little where they may finally disappoint our hopes with reference to their future careers and their future faith.

A DAY OF PRAYER FOR SCHOOLS AND COLLEGES

The triennial meeting of the General Conference of the Mennonite Church of N. A., which was to have been held at Bluffton, Ohio, during the last week of August has been postponed for a year on account of the financial distress through which our country is passing. It was thought that the money spent for Conference might be saved and directed into the depleted conference treasuries.

But an uneasy feeling has been stealing over some of us lest the spiritual dynamic flowing from such a conference might be lacking and the purpose of the postponement be defeated. Only two channels remain open through which the knowledge of the status of our conference work and the necessary inspiration to carry on in a time of need may stream out to our people, namely, the press and the pulpit.

As chairman of the Board of Education of the General Conference I venture to present the needs of Christian Education and to speak for all of our schools. Our schools and colleges, as all the institutions of the Church, find themselves in dire need. The Conference Secretary has called attention to the fact that the indebtedness of the Mission Boards, Home and Foreign and the Publication Board amounts to $50,000. Let it be said that Mennonite schools and colleges need ten times that amount, not all for the payment of debt to be sure, but to do efficiently the work the Lord has laid upon them.

The Executive Committee of the Conference has asked that Sunday, August 21, be observed by all churches as a day of prayer, repentance and reconsecration to the service of the Lord and that sacrificial offerings be received for Home and Foreign Missions and Publication interests. In choosing this day the Conference officials were kindly mindful of the fact that the last Sunday in August, the day on which the Conference would have been in session, is the day observed by many of our churches as the day of prayer for schools and colleges and for the young people leaving for school.

May we not urge, therefore, that Sunday, August 28, be observed again as the day of prayer for schools and colleges by all of our churches? Do you know that during the year 1930-31 there were 2180 young people in attendance at Mennonite schools and colleges?

Do you know that 1515 of these young people were Mennonites? Do you know that 1234 of them were of college rank? Do you know that although Mennonite colleges are doing really outstanding work, both educationally and in Christian training, not one of them meets the financial requirements of a standard college? And that this condition handicaps the work?

Why are there 1515 Mennonite youth in Mennonite schools? They are there because they believe in their church, the Mennonite church, and are loyal to the church of their faith and her institutions. They believe they can serve the Lord best by being loyal to the church of their faith and her institutions. Let us make no mistake about this, the Mennonite church of tomorrow will be in the hands of the young people found in Mennonite schools and colleges today.

The education of her youth is the great challenge of the Mennonite church today. No one else, no other school or college can do this work for the church. It is her work and her obligation.

It is of tremendous importance, therefore, that this education be God-directed and Spirit-guided. May we not urge once more that on Sunday, August 28, the whole Church, including the trustees and administrators of our colleges, their faculties and students, the directors and teachers in our church schools, the many hundreds of teachers of Mennonite faith in high schools and grade schools throughout the land, all unitedly join in fervent prayer for an outpouring of the Holy Spirit and for His guidance in this great work of the Church. "The supplication of a righteous man availeth much in its working."

S. K. Mosiman, Chairman
General Conference Board of Education.

THE SHIPSHEWANA LAKE YOUNG PEOPLE'S RETREAT

The annual Mennonite Young People's Retreat was in session August 8-16, 1932 at Shipshewana Lake, Indiana. This lake is located in the well-known sand-knoll and lake region of Northern Indiana. The grounds are owned and controlled by the Brethren Church, insuring an environment favorable to such a gathering of Christian young people. Commercialized entertainment has no foothold on these grounds, nor within easy driving distance.

The grounds comprise a large farm bordering on the lake a distance of a half-mile and extending back over two large sandy ridges. Upon the first one of these ridges stand the retreat buildings consisting of a large chapel, a hotel, a ladies' dormitory, an eating pavilion and several dozen cottages. On the second ridge are located the recreation grounds. Facilities are provided for boating, swimming, cro-

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quet, tennis, quoits, volley ball and baseball. The grounds are well shaded by a variety of native and planted trees.

Here the Brethren Church holds its annual Church and Bible Conferences and a Young People's Institute. Their young people's institute is similar to our Young People's Retreat. Most of the cottages are privately owned but they are available to our Retreaters at a very reasonable rental for the period of the retreat. Here the retreat officers and leaders and the retreaters live together for a week or ten days and work together for the mutual benefit of all participants.

The purpose of the retreat is definitely religious. The whole program is designed with that in view. Each morning opens with a half-hour devoted to quiet and the morning watch and each evening closes with another period of group and private devotions. Each forenoon, too, the young people conduct a chapel service of a half-hour for the whole group of officers, leaders and retreaters. This chapel service was one of the most helpful features of the whole retreat. A vesper service is conducted each evening on the lake front consisting of hymns, Scripture reading, prayer and a brief sermon by one of the retreat leaders. These four periods of worship occur each day of the retreat.

Most of each forenoon is given to instruction of groups of retreaters by the several leaders. Classes are organized in Old and New Testament studies, in young people's problems, in the application of Christ's teachings to everyday life, in hymn interpretation and singing and in Mennonite history or similar study of our Protestant churches. Sometimes courses are also offered in Sunday School and C. E. methods. The method of instruction is an informal discussion participated in by leader and the members of his group or class.

Each evening in addition to the vesper service on the lake front there was regularly a second meeting in the chapel. Two of our missionaries spoke at these evening meetings. "In the Vanguard," was presented one evening by the Peace Caravan. Two evenings were given to pageantry by the young people of two near-by Mennonite churches. The first evening was devoted to a get-acquainted social. Following this second evening meeting there was a half-hour choir practice each evening.

The afternoons were devoted to quietness and study until two o'clock. From two o'clock until five-thirty various recreations were engaged in. Some boated, some swam, some played tennis, croquet, volley ball, quoits, baseball, some walked over the grounds and along the lake front, some wrote letters home and rested. With all these varied activities we had an exceedingly busy eight days at Lake Shipshewana.

It may be of interest to some of our readers to know who the young people are who attended this Retreat. The following facts were learned in regard to the retreaters. Seventy of the 115 were high school graduates and of the remaining forty-five, thirty-nine are high school students who have not yet graduated, leaving only six who are neither high school students nor high school graduates. Eighteen of the 115 retreaters were college students and eight were college graduates. Three of the retreaters were Sunday School superintendents and fifty-four were either S. S. teachers or officers in their home churches. These facts clearly show that the retreaters were on the whole serious minded and earnest Christian young people who came to learn the way of life more perfectly and to be able to serve their Lord more acceptably and effectively.

The retreaters came from four states—Indiana, Ohio, Pennsylvania and Illinois. Indiana had the largest number of retreaters with Ohio following with only a few less than Indiana. Pennsylvania and Illinois were not so largely represented. Most of the retreaters were members of the General and the Central Conferences. The Defenseless Conference was also represented. Two young men came with Mennonite groups who are members of other Protestant churches. These retreaters were some of the choicest young men and women of our Mennonite churches. Nearly one-half are already active S. S. officers and teachers. Perhaps an equal number are the back-bone of their respective C. E. Societies in their home churches. To these young people with religious interest and convictions and willingness to assume positions of responsibility in Christian service we shall turn with confidence for Christian leadership in our Mennonite churches in the future.

Rev. G. T. Soldner was chairman of the Retreat Committee. He and his committee deserve much credit for the success of the 1932 Shipshewana Lake Retreat. The Sec.-Treas. of the Committee, Rev. Earl L. Salzman, also deserves special mention for his whole hearted and effective work on the Committee.

Paul E. Whitmer.

REV. C. VAN DER SMISSEN HONORED WITH A SPECIAL FAREWELL SERVICE AT BERNE, IND., CHURCH

The following account from the Berne Witness of August 15, will no doubt be of interest to the many friends of Rev. C. H. A. van der Smissen:

A very impressive farewell service was held Sunday morning at the Mennonite church for Rev. C. van der Smissen and Mrs. van der Smissen, who are about to take up retirement in Newton, Kansas.

Members of a Sunday School class which he taught nearly twenty years contributed special music; Rev. C. H. Suckau paid tribute by summarizing the high spots in the achievements of Rev. van der Smissen throughout his life. This included his training, much of which was received in European universities and his work in the ministry for the Mennonite church which extends over a period of nearly sixty years.

J. F. Lehman also paid a fitting tribute by reviewing the life of Rev. van der Smissen during the years he was a resident of Berne, telling of the progress that the several publications have made under his editorship through which he had an opportunity to minister to thousands of Mennonites throughout the land.

Rev. van der Smissen gave a short farewell sermon speaking in the German and English. He particularly admonished the young people to find their purpose in life because earth is no permanent abiding place and life flees swiftly. His message was very impressive.

This afternoon Mrs. van der Smissen left by train accompanied by a daughter, for Nebraska.

Wednesday afternoon a public auction will be held at the van der Smissen home. Rev. van der Smissen will remain here until after the conference here this week and will then leave for Kansas, but will visit the homes of several of his children enroute.

A CLASS FAREWELL IN INDIA

In our schools in India we do not yet have as many doings during the closing days as are custom in America. Of course our Boys' School does not yet have the standard of an American high school or college. Our highest class is the seventh standard which is about equal to the eighth class in U. S. A.

Last year we wanted to have a little "doings" for the outgoing class, and so we called the whole class for a tea to our home. The teachers were also invited. After Mrs. Thiessen had served some cookies and tea and some roasted peanuts, I asked the teachers and the housefather of the orphanage whether they would be willing to give the boys a farewell word before they leave. I thought that they surely would not be ready to say anything worth while on such short notice, but I was pleasantly surprised. In the first place it was a surprise to me that they had thought of giving the boys a word of advice along on their way in life. The second surprise to me was what they said.

The Headmaster, Brother Job Rattansingh, spoke to the boys of the importance of character. He taught them in a minute the saying: If money is lost nothing lasting is lost. If health is lost, something is lost. But if character is lost, everything is lost. Then Brother Samson Walters spoke to them about the necessity of wholehearted activity. He told them that halfheartedness in one's vocation and in one's religious life spells failure. The housefather, Brother Jacob Dindayal, spoke to them about the necessity of listening to authority. India is today in a mood of despising all authority. He told them if they would not listen to human authority then it is only a short step to not listening to the voice of the Holy Spirit. He encouraged not to forget the voice of authority in their life. Then Brother Jagram told them that the real wise man made the Bible his closest friend and guide in life. In the puzzles and problems of life they should not forget that they find light on the road of life.

We asked the boys then what vocations of life they would choose. The answers were of quite a variety, which suggested to me that they had learned to think for themselves at least a little. Several wanted to be teachers, several chose preaching, others carpentry, tailoring, motor driver, and one wanted to become a fitter. It was a bit disappointing to me that none had chosen to be a farmer, because India is in the first place a land full of agricultural people. It told me that perhaps we have failed in our school to hold up high the dignity of agricultural work.

For the close I told them yet a few things about world depression in the economic field. Only a few years ago the jobs looked for men, and now men hunt for the job. And further, that is not only in one kind of occupation that we can help our heavenly Father to build His kingdom on earth, but that the honest Christian can and does help his Savior, no matter in what particular line of work he or she is. Then I gave them each an English New Testament (because our seventh class boys have had three years of English) and we prayed together and said "good-bye," with the idea in mind that we would never again meet again as such a group.

Such little experiences make a person very happy in the mission field. **John Thiessen.**

OUR SCHOOL CHILDREN IN INDIA

By John Thiessen.

Thousands of parents all over the world are concerned about their children in school. In our own field in India we have several hundred homes of Christian parents whose children are in school. We still have the good opportunity in India that we can offer the Indian parents a school for their children where Jesus is the recognized head of the school. What this means only those are fully aware of who have a chance to compare. Even those who do not recognize Christ as their own personal Savior can and do compare. Our Christian schools are open for non-Christian children too. Only a few weeks ago we again had the experience that one non-Christian father preferred to send his sons two miles to a Christian school instead of one and one-half miles to a government school. Really, do we think it a small and unimportant matter to have the opportunity to daily sow the seed of eternal life in the hearts of these receptive children? Yet the present "depression" forces us to leave this blessed work. That is painful. May God grant that we need not close the doors to all children. "And Jesus said: 'Feed my lambs'!"

RELIEF NOTES

By Levi Mumaw.

The following freely translated extracts from a recent letter to Bro. O. O. Miller from Pre. Gerhard Isaak who serves on the Hospital and Sick Committee in the Paraguay colony as well as on the committees in charge of schools and of the colony religious life called (KFK.) will be of interest to all our readers:—

"In our colony health conditions seem to be improving. Inflamed eyes is an ailment with which we are particularly troubled; but how good it is that we have remedies, and if they are used in good time, the effects are not so serious. You probably have read in our paper what arrangements we have made for nursing the sick, but I will add some further information.

"We are in touch with a Spanish military physician whom we believe to be a reliable man. This physician visits us as often as we desire, but we send for him only twice a month and if necessary we call him for an extra visit. Each time we pay him 500 pesos. According to the present rate of exchange this amounts to $7.00 in U. S. A. money. We were considering calling a German physician (a native of Germany), bu he asked 18,000 pesos monthly and we gave him a declining answer. A former midwife of Russia, Mrs. Doerksen, is also active. She receives patients every Wednesday at the Central town. Our daughter Susie, who came last, is working in the drug store; she used to be a nurse.

"Further I must tell you that I was given the oversight as the chairman of the committee for taking care of sick, and I am present almost every Wednesday. Concerning expenses: Mrs. Doerksen receives 60 pesos and my daughter 30 pesos. Thus on the day when the physician comes our expense is 590 pesos and on the other days 90 pesos. To date I have been doing my work for the Lord, i. e., I desire to help as much as possible to advance the work. We are of course materially weak. We have made arrangements that every one must pay something when he comes to the physician. But we also must procure a considerable quantity of medicines, for in some kinds the supply nears exhaustion, also new kinds must be bought. Of our colonists we really cannot ask much, for the question of marketing our products is critical. There is corn ready for the market but cannot be sold. We hope that in time another way will open.

"And then there are special cases needing treatment. One woman has inward cancer. The physician would not undertake the operation alone. Moreover, the hospital building is not yet finished. We sent her to Asuncion, where she will have charity treatment, but the cost of the trip and other incidental expenses were to be met. We are compelled to draw on the fund for the sick. The cost was 1,200 pesos. Another case: The amputation of a limb was necessary for a Bro. Esau. This was done here. The special trip of the physician and nursing required extra expense.

"So you see, dear brother, we had to draw on the fund for the sick; but as you have noticed, there are also receipts. All that we receive for medicine which we also sell as opportunity offers, and for treatment by the physician, is added to the fund for the sick.

"If you can, dear brothers, send us now and then something for the fund for the sick. As already said, all of us also pay something, but it is only little. In a year we shall send you the account how we have used it, as well as of the fund for the sick. My time is very closely taken up. I must travel much. God gives me the strength. So long as I can, I will do it for my brethren. The work of the settlement is difficult. Man by nature is not better today than he was at the time of the exodus of the Children of Israel. Much is to be experienced, but **I ask you have patience with us** I believe it is God's leading that we are here. We also have very enjoyable hours, especially in the spiritual work. Struggles are not spared us here. May the Lord reward you for what you do and have done for us. A brother from Harbin said to me, 'I believe our people can live here as Mennonites'."

In another letter Bro. Isaak advises of the beginnings of school work in the villages occupied by the Harbin group. He states that the group has well qualified teachers who have begun their service with no promise of any pay or support and that any help from American brethren designated for the conduct of the schools would accomplish much good.

Since Bro. Miller's return from Paraguay several contributions have been forwarded to the K. F. K. the funds of which are used in supporting definite religious work in and about the colony. At least some of it has gone to enable ministers to regularly visit and serve the groups of young people working in Puerto Casado and Asuncion. Bro. Isaak mentions the need for further help for this fund.

The committee, therefore, would call our brotherhood's particular attention at this time to these three causes in Paraguay:

1. The fund for the sick (used for such as cannot provide for their own, and to aid in providing hospital facilities and medicines for the colony in general.)
2. The school and teachers' fund (help to this cause is particularly necessary during the first several difficult years until the economic status of the colonists will enable proper support on their own part of these grade schools.)
3. The K. F. K. fund (in charge of a committee of six representing all the congregations and used exclusively in promoting the religious and missionary interests of the colony.)

Any gifts to any of these should be so designated and forwarded through the treasurer of your local or Conference Relief Committee. Aside from the foregoing, the Mennonite Central Committee is responsible for further feeding and equipment support for the recently arrived Harbin groups to the extent of about $500.00 a month —this to continue until May 1, 1933.

All funds coming through your treasurer to the Central Committee for the Paraguay brethren and unspecified will be used in this feeding program or for such other purposes as seems most needed from time to time.

Mention should be made of $500.00 appropriated to the colony's sick fund and $1,100.00 to the school fund by the Central Committee from its general fund during the past year.

Any further information wanted by any one interested, as to the need for, purpose of, and manner of using any of these funds will be gladly given. Write Orie O. Miller, Akron, Pa., any member of the Mennonite Central Committee or to the committee of your Relief Board.

Scottdale, Pa., Aug. 15, 1932.

PIONEER SWISS MENNONITES IN OHIO

By P. B. Amstutz.

(Note—The following excellent description of the first Mennonite church is written by P. B. Amstutz, venerable resident and historian of the Swiss Settlement.)

The first Mennonite church was erected in the year 1840, seven years after the arrival of Michael Neuenschwander, the pioneer Mennonite of the Swiss Settlement. The building, located in the heart of the Settlement between Bluffton and Pandora, was a long structure, thirty by forty feet in dimensions. On one side of the building was added a small room likewise made of logs, which served as a private consultation room for the ministers, where all the preliminary arrangements were agreed upon for the day's service.

The inside arrangements were simple. The benches consisted of rough boards, made from the first cut of the log by the saw. In each end two holes were bored, and one in the middle, into which the wooden pins serving as legs were inserted. There were no backs.

Members were seated by groups; the old men in the northeast corner; the old women in the northwest; the young men in the southeast, and the young women in the southwest. The ministers sat between the first two divisions.

There was no pulpit. The big Bible, after the usual chapter had been read in the service, was placed back in its accustomed resting place on the beam above. Between the last two groups a table was placed, around which sat the singers of the meeting, and on which was to be found the "one voiced" psalm book.

The service opened with a song of eight or ten stanzas sung in a slow tempo, followed by the reading of a chapter from the big Bible and an earnest, spirited prayer, then by a sermon of at least an hour's duration.

Two or three witnessing brethren testified to the truth and soundness of the preacher's message, which with another prayer and song brought the meeting to a close, after a two hours' session. And so, if the listener gave close heed to the preacher's efforts he might receive enough spiritual inspiration to last him for another fortnight, for services were held only twice each month.

Today there are eight or ten meetings during the same time, all of which serves to promote the cause of the wisdom of God. Have we been truer and more humble followers of Christ than our forefathers were, and have we drawn closer to Him than were they? May the answer to this question be the serious consideration of every one whose life has covered this period.—Bluffton News.

CORRESPONDENCE

Bethesda Church, Henderson, Neb., Dear Editor and Readers of The Mennonite:

We are greatly pleased to report that the singers of the Los Angeles Bible School were here last week and gave programs in the different churches in our village and vicinity. These young men speak well for the school that they represent and the Gospel that they proclaim in testimony and song. They witnessed of the crucified Savior whom they had accepted as their personal Redeemer by the grace of God and the atoning Blood of Jesus Christ. Their testimonies were simple, childlike and impressive and in a cheerful mood. We have read that our schools are sending out students to give peace talks and programs which are timely and of great importance. Now would it not be just as timely and important if they would also send out Gospel teams who would bring the pure Gospel of Jesus Christ in song and testimony to our young people who are craving for something to save and satisfy their souls? Some years ago there was the watchword: "Evangelize the world in the coming generation," of which we hear very little now.

On August 10 Missionary Sommer and family from Africa were in our midst. They have been serving in the mission field for a number of years. Their message they illustrated by means of pictures, thrown on the wall, which spoke more forcibly than words could describe. One of their sons sang a song and gave two readings, that touched the hearts of the audience in an unusual way. How pitiful the conditions of these unfortunate people. Then on the other hand what marked changes have been brought among those families where the Gospel has gained a footing. What a contrast was brought

(Continued from page 14)

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR

September 4

What Is Our Attitude to Work and the Worker?—Eccl. 9:10; I Thess. 4:9-12.

"My Master was a worker
With daily work to do
And he who would be like Him
Must be a worker too;
Then welcome honest labor
And honest labor's fare,
For where there is a worker
The Master's man is there."
—Wm. G. Tarrant.

This is the Sunday preceding Labor Day. It is well for us to think carefully and prayerfully upon the problem of work and the worker. We need a true philosophy of work. There is too prevalent the idea that the highest possible aim of every youth is that he may become independent and belong to the "white collar" class. It is honorable to work. All work that needs to be done is dignified if the worker applies himself diligently. Paul urged the Thessalonians that they study to be quiet, to do their own business and to work with their own hands." It matters not how dirty the work nor how soiled the hands and clothes of the worker if he maintains sufficient self-respect to wash and don clean clothing, when he comes to the end of the day. It is of even greater importance that the mind and spiritual outlook be kept clean, noble and Christlike. We should spend much time in meditation upon Christ and His marvelous abounding grace.

"Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
The olive trees, they were not blind to Him,
The little gray leaves were kind to Him,
The thorn tree had a mind to Him,
When into the woods He came.
Out of the woods my Master went,
And He was well-content,
Out of the woods my Master came,
Content with love and shame."
—Sidney Lanier.

The pearl of great price, the thing which matters more than anything else in the world is to accept Jesus Christ as our Savior and live His way of life. We need to become "winners of men" and strive desperately like men seeking to save a drowning man, and then when a man is truly saved, he should find real joy in working.

Christianity needs also to be interested in teaching the eternal principles which Jesus taught. One of those is the great priceless worth of every human being. The church must so impress that truth upon the world that it will no longer be possible to make man secondary to machines and dollars. In the last decade the machine has rapidly been replacing the worker. Where formerly 70,000 men were needed in the midwest wheat harvest it is now done by 3,000 men. A few years ago a machine was invented which will make 73,000 bulbs in 24 hours whereas heretofore one man could make only 75 in one day. Man is of greater worth than things.

In a year like the one through which we are passing there are vast multitudes who desire work but cannot find any employment, but there are also those who have no desire whatsoever to find any, they are well satisfied to live on the charity which is graciously contributed by many who do not have an abundance for themselves.

Recently a group of one hundred men who had been fed and lodged by a charitable institution of a high order went to the commissioner in charge with complaints. They requested better food, more comfortable beds and objected to work like splitting wood for their meals. God bless the man who can work and wants to work. "He who does not work shall not eat" seems like a divine proposal. All those who call Jesus thir Savior should earnestly seek to eagerly serve and find delight, no matter how lowly the service.

Questions

1. Is work a curse and a disgrace? Why do men apologize to be workers?
2. Are business men and professional men any less toilers than the manual day-laborer?
3. What does the Bible teach about the dignity and place of work?
4. Is it true that the laboring class feels the church is only for the moneyed class? If so, what can the church do about it?
5. Should the church try to help find the labor-capital problem?
6. How can we win workingmen to Christ?
7. What is meant by "My Father worketh hitherto and I work"?

Study the Scriptures

Mon.—Read II Chron. 2:11-14. Pride in one's skill.

Tues.—Read Eph. 4:28. Pride in honest work.

Wed.—Read Prov. 10:5. The hard worker.

Thurs.—Read Prov. 12:11. Mr. Lazyman.

Fri.—Read Matt. 20:1-15. Unemployment.

Sat.—Read Ruth 2:4-9. Kindness to the worker.

Sun.—Read Eccl. 9:10; I Thess. 4:9-12. How shall we think of work and the worker?

LET NOT THY HANDS BE SLACK

Let not thy hands be slack, live not in vain;
Out on life's lonely track men toil in pain.
Play thou a brother's part; strength, love and hope impart;
Bid thou the fainting heart look up again

Let not thy hands be slack, haste to the fray!
Dream not of turning back: life is not play!
Gird thou thine armour on; fight till the battle's won,
Then shall thy Lord's "Well done" more than repay!

Let not thy hands be slack; "Fear not! Be strong!"
Cease not to make attack on every wrong!
Press on for truth and right, hold thou the gospel light;
Expel the dirge of night with heaven's song!

Let not thy hands be slack; the days fly fast.
Lost moments come not back from the dark past.
Then, be not slack of hand! help thou the weak to stand.
To God and fatherland give all thou hast.

S. E. Burrow.

CALIFORNIA YOUNG PEOPLE'S RETREAT

Gertrude Eymann.

Lake Sequoia, near Grant's Park California, is an ideal place at which to hold any retreat. It is far removed from anything commercialized, and has the most beautiful atmosphere for which one could wish. Camp Gaines, at which the 1932 Retreat was held, is situated on the shores of Lake Sequoia. Large towering pines and Sequoias grow on the hill sides and peaks surrounding the lake, which lies in a valley covering about 100 acres. Being in such an atmosphere, away from every distraction, one is naturally nearer to God, for the very trees, lake and sky speak of Him. Anyone who has been there feels this very definitely.

This year there were about 45 young people at the camp. Fifteen of these were Intermediates, which is the first time there have ever been so many of Intermediate age to attend our retreat. They came for inspiration, and instruction and certainly received both. The personal contacts with leaders such as Mr. C. F. Mueller, Rev. Haley from Selma, and Mr. H. Dirks of Los Angeles, also Miss Emma Ruth, certainly helped each young person to higher life ideals.

The program of the camp was well planned and carried out. Two credit courses were offered, one in New Testament, led by Rev. Haley, and the other a Church Music course, conducted by Miss Emma Ruth. Both classes were well attended and ten hours of class study were completed by most of the members of the retreat. The discussion groups of life problems, C. E. or S. S. problems, also personal problems proved very helpful to every one. The Intermediate group had separate discussion groups with Mr. C. F. Mueller, camp director, in charge. He made these hours together very practical, discussion choice of life work, cooperation in the home and the general application of Christianity to daily living.

Vesper services seemed to be especially inspirational to most of the young people. Possibly the time of day and the beauty of nature at sunset was responsible in part for this general appreciation of God's nearness. These services were held at sunset on the shores of the lake, on Inspiration Point. The lake, reflecting the trees, hills and sky in its waters, grew very still and colorful. As the shadows lengthened and deepened, and sunset colors left the sky and lake, the stars would creep out, while the group on the lake shore grew nearer to God's great heart. It was here many felt free to speak to God, and received much strength and encouragement to face anew the things which so often seem so very hard in life.

It was here also that several received inspiration for poems. One follows written by Mrs. Olin Krehbiel of Los Angeles:

Lake Sequoia Beautiful

Lake Sequoia beautiful and serene,
Surrounded by mountains and trees of green,
With rippling water and rustling stream
Fairer art thou than my fairest dream.

It seems that thou must be
Just like the Sea of Galilee
In that far away land of long ago
Where Jesus loved so much to be.

I love to walk along the shore
And think of Jesus going on before,
As He talked to our Father above
Bearing our burden in His infinite love.

Feeling Christ's presence ever so near;
How can my life again be drear?
The beauty of lake, mountains and tree
Has revealed Thyself unto me.

Camp fires were hours of singing, fun and inspirational talks. The last evening was especially impressive, when Rev. Haley and Rev. Dirks served communion to the group around the campfire. There were more unuttered resolves made in the silence of that evening than anyone will ever know.

The afternoons were spent in recreation. A ball game between the North and South proved of great interest and resulted in a tie of 19 to 19. Several young people swam across a place in the lake which was about one-half mile wide. Regular swimming periods were enjoyed by many. A trip to Grant's Park to see the Giant Sequoia and also a drive to King's River canyon were two special occasions during the afternoon. The Intermediate groups also took several hikes.

The last evening in camp was very impressive. After the communion service around the camp fire, the whole group walked to the lake shore where there could be seen far out in the lake a beautifully lighted cross, which had been carried there in a boat and while the silent group on shore looked at the beautiful sight a quartette at the foot of the cross sang, "The Old Rugged Cross." It was a very fitting closing to the last night at the retreat. It is at such moments as this, that thoughts are difficult to express, but there is no difficulty in feeling, for the atmosphere is charged with the presence of God, and a part of His spirit enters every heart.

There can be no doubt as to the results of this retreat. No one came away who did not at one time or another during the retreat resolve to work anew for Christ and His ideals. The Retreat Committee, instructors and camp director deserve special words of appreciation for time, energy and plans with which they made so successful a retreat for California's Young People possible.

HOW THERE CAME TO BE EIGHT

Mrs. A. C. Morrow.

There were seven of them, maidens in their teens, who formed one of those blessed "Do without bands." It was something entirely now, this pledge to "look about for opportunities to do without for Jesus' sake"; but they were earnest Christian girls, so they organized with enthusiasm. Their first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was mooted as to whether they would have a silver or bronze badge, that she ought not to afford a twenty-five cent one. So the others decided to choose the bronze, which was only five cents, and save the twenty cents. And they had $1.40 to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without ruching, and wore linen collars. She bought lisle thread stockings instead of silk. She mended her old gloves, and went without a new pair. She made thirty-five cent embroidery answer when she had been used to paying fifty.

Carrie is moderately wealthy. She never indulges in silk stockings nor high-priced embroidery. She used the buttons on an old dress for a new one; bought just half the usual amount of plush for the trimmings, and did without flowers on her best hat.

Elsie never used expensive trimmings or feathers or flowers. She was a plain little body, but she did enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocket book which was good and substantial, but not alligator, and walked to school when she used to patronize the street car.

Confectionery had been Mamie's extravagance. Once a week she went without her accustomed box of bon-bons, and sometimes bought plain molasses candy instead of caramels, and saved the difference.

Peanuts and pop corn are Sadie's favorites. And as she began occasionally "to do without" these, she was surprised to know by the amount she saved, how much she had been spending.

Lottie went without tea and coffee and sugar, and her mother allowed her what she thought they cost. She enlisted the sympathy of the family and persuaded them to go without dessert one week.

All this and much more these young girls did, not without some sighs and some struggling that first month; but it is growing easier to do without for Jesus' sake.

I think their history would forever have remained unwritten but for Maggie, the youngest and poorest of them all. Her dress was plain even to poverty. Fruit was a rare luxury on their table. Ruching and embroidery and fancy trimmings were not so much as thought of. She did not drink tea nor coffee. As the days wore on her heart was heavy, for there seemed absolutely no opportunity for her to do without, even for Jesus' sake. As she looked around her plainly furnished room, she could see nothing which anyone would buy. Occasionally her mother had been used to give her a penny to buy a doughnut to eat with the plain bread and butter lunch she always carried to school. But the times seemed harder than usual, and there was not even a penny to spare.

A copy of the Missionary paper came to Maggie's home. Alice had given a subscription to each of the Band. The child's heart ached as she read the pitiful story of need in the homes so much poorer than her own, and going to her room she knelt and asked the Father to show her some way in which she could sacrifice something for Him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him up in her arms and burst into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. "I cannot, darling, I cannot," she said as she held him closer. His name was Bright, but she always called him Darling. She opened the door and sent him away. Then she lay on her face for more than an hour, and wept and struggled and prayed. Softly and sweetly came to her the words, "God so loved the world that He gave His only begotten Son." She stood up. "I suppose He loved His only Son better than I love my darling. I will do it," she said. Hurriedly she called Bright, and went away. When she came back she held five new five dollar bills in her hand. She put them into her "Do-without envelope" and sent them to the Band, with a brief note. She knew she could never trust herself to go and take the money. They might ask her where she got so much.

Three days went by. Maggie was strangely happy, though she missed her little playmate. The fourth day good old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell him her secret, but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all his careless, generous life he had never denied himself so much as a peanut for Jesus' sake.

"Come here, Bright," he called, as he entered his gate. Gravely the dog obeyed. He was no longer the frisky, tricky creature Dr. Gaylord had always admired. He missed his little playmate.

The next morning when Maggie answered a knock at the door, there stood Bright, wriggling, and barking, and wagging his tail.

"My darling!" was all the child could say, as happy with tears she scanned the note Dr. Gaylord had fastened to his collar. It read:

"My dear child: Your strange generosity has done for me what all the sermons of all the years have failed to do. Last night, on my knees, I offered the remnant of an almost wasted life to God. I want to join your Band, and I want to begin the service as you did by doing without Bright. He is not happy with me. God bless the little girl that led me to Jesus."

So that "Do without Band" came to number eight. Every month, Dr Gaylord sends his envelope, and his doing without usually amounts to more than their doing without all put together. And Maggie's Bible has a peculiar mark, at Psa. 126:6. She thinks she knows what it means.

THE S. S. LESSON

September 4

Evils of Intemperance. Isaiah 5:11-26, 22, 23.

Golden Text—Drink no wine nor strong drink. Leviticus 10:9.

It would seem, in the light of present political events, that a discussion of the evils of intemperance is highly in order. As the situation now stands, the politicians have so maneuvered things, so that, no matter how one may vote in the coming presidential election, his or her vote will be considered as a wet one. The corrupt political rings, the foreign populations in large cities, the metropolitan press and the very rich are straining every power to remove from our national constitution the article that makes the making and use of intoxicating drink illegal and so again open the way for the riot of misery and poverty that is sure to accompany the unlimited use of strong drink.

One of the things that must be emphasized is that so many of the young people who will vote at the coming election are not old enough to remember the terrible conditions that existed in the days of the old saloon. They are reading much of the cant printed in the daily papers about the evils that exist because of prohibition but know nothing of conditions as they once were when the brewery, the distillery and the saloon were legalized instruments of evil. It is in the interest of the futures of the boys and girls who are coming into manhood and womanhood that every one who wishes to do right by them will be a staunch supporter of the 18th amendment.

The following account by G. W. Crabbe, superintendent of the Anti-Saloon League of Maryland illustrates how liquor people fight:

"A Bill was pending in one of the great states of America some years ago which, if enacted into law, would close every saloon in the state. The fight was exceedingly close in the State Senate, the House overwhelmingly dry. It was finally discovered that if the wets could secure one more vote they could kill the Bill. A committee was appointed to try to discover the one man to take away from the drys.

"Finally the spokesman for the committee approached one of the Senators and said, 'Senator, we understand you have a boy in the penitentiary. We also understand that your wife is seriously ill. We have just come from the Governor to say to you that if you will vote against this bill that your boy will be pardoned and he can be home with his mother tomorrow night.' The Senator said, 'You will have to give me a little time on this.'

"He went at once to the state prison and called for his boy. He laid the matter before him and said, "Now, son, I am going to leave this entirely in your hands. I can vote against this bill and you will be home with mother tomorrow night, or I can vote for it and you will have to stay in this penitentiary as long as you live.' His reply was, 'Father, I am in the penitentiary for a crime I committed in a saloon while I was drunk. You go back and vote for the bill but go quick before I change my mind.'

"The father went back to his seat in the Senate Chamber and when the bill was being voted on and his name was called he stood up and said, 'Aye,' and the bill was passed and every saloon in that state closed because of the patriotism of that boy held behind prison walls."

We must not be carried away by the noise made by the Wet Press with reference to the general demand for the return of drink. Some months ago a well known magazine promoted a poll on Prohibition and the wets were pleased because the returns seemed to show a victory for them. The fact of the matter is that of the more than 20,000,000 ballots sent out sixteen millions of those receiving them did not vote—in other words hardly one fourth voted. It is the three-fourths who did not vote who will have the final say about Prohibition.

Bishop Cannon of the Board of Temperance of the M. E. Church South says, "The school teachers of the country hundreds of thousands strong, have gone steadily on record for the 18th amendment, one of their leaders recently declaring it to be one of the 'greatest child welfare measures in all history'; the National Grange, representing the farmers and their wives, are strongly against submission for repeal; the Federation of Women's Clubs, with 12 millions of members, vigorously oppose submission; the great national representative bodies of Baptists, Methodists, Presbyterians, Disciples, Congregationalists, United Brethren, have recently declared their unwavering opposition to submission and repeal and all through this summer and fall, district and state religious bodies from one end of the country to the other will doubtless oppose submission and repeal."

CORRESPONDENCE

(Continued from page 8)

to our view by these pictures. The very change of the homes was striking. Womanhood had been brought on the level with man through the Gospel of Jesus Christ. Men have as many wives as they can buy. At times as many as 500 or more. They believe in witchcraft and bad spirits. Their mission work is crowned with success. As many as 1,200 gather for the meetings. Their church holds 1,000. 225 were baptized at one time. $10.00 is enough to keep a boy in school for one year and $15.00 in a higher school. $50.00 keeps an outstation for one year where many souls are won for Christ. What a small investment and what large dividends! The languages are numerous, about 500, and 300 dialects.

The pictures indicated that all their mission buildings could not be very expensive. Some were covered entirely with grass supported by a framework. Others, the roofs were only thatched with grass, but all in good shape and their appearance was well and attractive.

There appeared, also, to be many wild animals and reptiles. Bro. Sommer said that he had seen a snake that was thirty-six feet long. At times they devour whole goats at one time.

In spite of the unfavorable climate for the whites the death rate has been exceedingly small. Two in 20 years have been called higher which Bro. Sommer attributed largely to God's wonderful care. **J. J. Friesen.**

Beatrice Nebraska, August 14, 1932. Dear Editor and Readers of the Mennonite.

The 12th of May our Bible School had its closing program. The teacher, Rev. Carl Friesen, had a brief address having as text II Tim. 3:14, "But continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them." Eight students have attended the school in the past year.

During the time from Easter till Pentecost Rev. Franz Albrecht instructed a class of ten young people. On three Sundays this class quoted from memory the entire catechism, including many Bible verses pertaining to the different topics. On Pentecost they were received into the congregation through baptism.

May 29th the congregation partook of the Lord's Supper. Three members of our congregation have passed away since our last communion service.

On the 21st of May the funeral of our brother in the Lord, Gerhardt Fast took place. Rev. Cornelius Penner had charge of the services in the church. His sermon was based on II Tim. 4:18, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever, Amen." The deceased had reached the age of over 93 years.

The 23d of June a church meeting was called concerning the Nurses' Training School of our hospital. As introduction Rev. Albrecht read Eccl. 8:6, "Because to every purpose there is time and judgment." For various reasons it is difficult to continue the training school.

On June 26 Rev. Henry C. Poole of the Northern Bible Association gave an illustrated lecture on "How we got the Bible." This lecture was both interesting and instructive.

With best regards to the Editor and Readers.

Correspondent.

DEATH

Meyer—Mrs. Magdalena Meyer, the daughter of John and Anna von Gunten was born April 6, 1853 at Meyersmat, Canton Bern, in Switzerland.

At the age of eighteen years she immigrated to this country and made her home in Wayne County, Ohio. After five years, however, she came to Marion county, Oregon, and spent the remaining 54 years of her life in the community of Pratum.

On April 26, 1878, the year in which she came to Oregon, she was united in marriage with Gottlieb Meyer, who in 1915 preceded her in death. This union of 37 years was blessed with six children, three of which also have preceded her in death.

Upon her confession of faith in Christ as her Savior she was baptized on January 3, 1904, by Rev. P. R. Aeschlimann and received into the membership of the Emmanuel Mennonite Church at Pratum. She has always been a sincere Christian and a most faithful member of her church.

About six months ago her health began to fail her and she gradually became weaker until on Friday, July 29, she peacefully departed to be with her Lord.

She has made her pilgrimage on earth for 79 years, 3 months and 23 days and leaves to mourn, three children, two sisters, 17 grandchildren, three great-grandchildren, a large number of relatives and a host of friends.

JOTTINGS

A Gospel Team comprising young people from the Los Angeles Bible School were the guests of the Ebenezer Mennonite church, near Bluffton, Ohio, last Tuesday evening.

The Monthly District Meeting of the C. E.'s of Bluffton, Ohio, was held on the campus of Bluffton College. Rev. A. E. Kreider of the local Mennonite church was the speaker. There were also special musical numbers.

Michael Hofer, of Freeman, S. Dak., celebrated his 100th birthday, August 4. He was one of the early Mennonite settlers in that vicinity coming from Russia. Few communities have the privilege of having aged fathers and mothers abide with them past the 100th year.

Dr. Harvey Bauman, of Bluffton College, has been spending his summer in the East preaching in the Mennonite churches of the Eastern Conference. Last Sunday and the Sunday before he occupied the pulpit of the First church, Philadelphia. Next Sunday he will preach in the Second church.

The Moyer Family of Pennsylvania, which is one of the most numerous in the eastern section of the state, will hold its annual reunion August 27. Rev. Ross Stover of Philadelphia will be the speaker. The Moyer clan has many representatives in the various Mennonite churches in this part of the state.

The secretary of the Western District Conference, Bro. P. K. Regier, has the following announcement to make: The time for the regular session of the Western District Conference will soon be here again. The place of meeting has not yet been decided upon, since no invitations have come in. Should any congregation decide to invite the Conference for the fall session the Conference officers will be glad to consider such an invitation.

The Middle District Conference, which met in Berne, Ind., last week represented a membership of about 5,000. The visiting ministers who addressed the Conference were Rev. A. H. Leaman, a member of the Central Conference and a former member of the faculty of Moody Institute, Chicago, and Rev. Dr. Robert G. Lee, of Memphis, Tenn. The program of the first day of the conference was devoted to Young People's and Sunday School matters.

The Daily Vacation Bible School of the Souderton, Pa., church had an enrollment of 84. The pastor, Rev. E. J. Bohn, was called upon to conduct the Baccalaureate service for the local high school commencement. He also gave the address at the commencement of the Franconia Township schools. The members of the class of men taught by Benjamin Simmons, accompanied by their wives and friends, paid a fraternal visit to the Bowmansville, Lancaster County, church on a recent Sunday. Rev. Stubbs, the pastor of the Bowmansville church, was a former member of the Souderton church.

The Young People's Retreat held in Freeman College, Freeman, S. Dak., which was sponsored by the Northern District Conference had a splendid program. The principal speakers were Dr. and Mrs. P. A. Penner of the India mission field and Rev. H. J. Glenn of Sioux Falls.

At a recent conference of the Sunday School workers of the Zion church, Souderton, Pa., it was decided to hold the Rally Day on Sunday, September 25. Arthur Smith, of Eureka, Ill., was a recent visitor in Souderton and spoke in the Mennonite church on the subject: 'Things Pertaining to God in Nature." During the absence of the pastor, Dr. Erwin Bowman of Bluffton, Ohio, and Rev. Reed Landis of Germantown, preached in Zion church.

About 500 members of the Fretz Family attended the annual reunion of the clan held on the grounds of the Deep Run Mennonite church. This was the forty-fourth annual meeting of the descendants of the brothers John and Christian Fretz who immigrated from Germany 225 years ago and settled in Bucks county. A large marble marker in the cemetery of the Deep Run church was erected some years ago in honor of these pioneer brothers.

Mennonite settlers in the jungles of Paraguay, who are still living in the pioneer state, are not unmindful of their Christian duty to those who are without a knowledge of the Christ. As their winters come in summer on that end of the earth in various colonies during April and May harvest Home services were conducted during these months and at all of these meetings collections were taken for missionary purposes. It is the aim of these South American Mennonites to conduct missions among their neighboring Lengua Indians.

The 22d annual reunion of the Bechtel Families Association was held in the Hereford Mennonite church, Bally. The members of the association are descendants of the immigrants, Rev. Hans Jacob Bechtel, who settled near Pottstown, in 1720; Rev. John Bechtel, of 1726, at Germantown; Rev. George Bechtel, of 1728, in Hereford; Christopher Bechtel, of 1730, in Exeter Township; Abraham Bechtel, of 1739, at Clayton; John George Bechtel, of 1743, in Amity, near Pottstown, and Peter Bechtel, in Lower Merion, Montgomery County. About 200 members of the clan were present.

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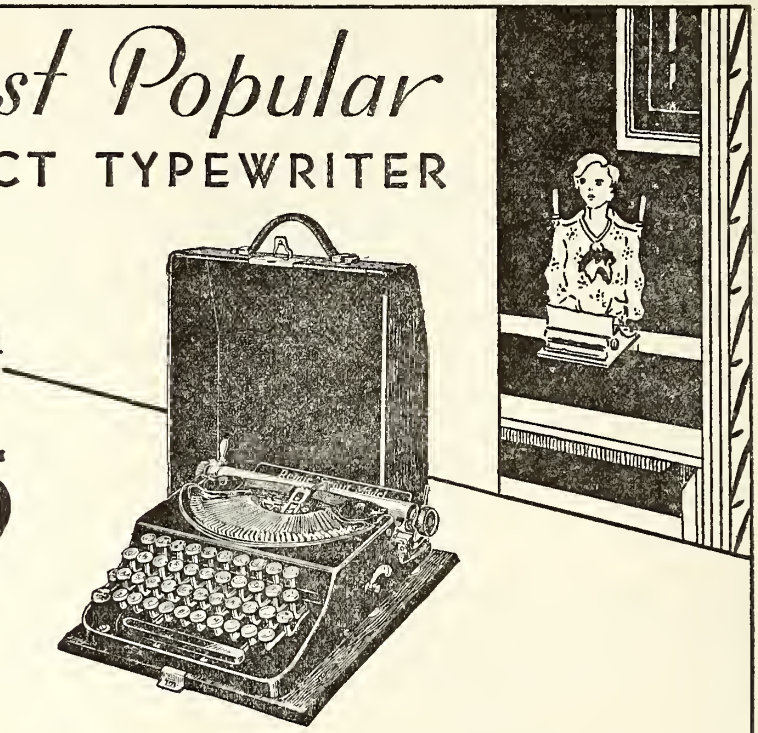

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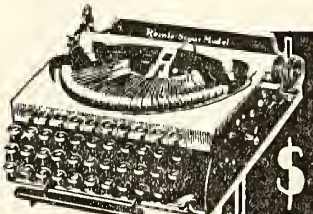

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MENNONITE BOOK CONCERN,
BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, SEPTEMBER 1, 1932 No. 34

EDITORIAL

Now that the political campaign is getting into full swing it is to be expected that spellbinders will be keeping the air crowded with their lofty and eloquent appeals to the country to save the nation by electing them to the offices of trust that the electorate will fill this fall. Already we hear them calling one another dishonest and childish. Already they are passing the buck for the condition of depression that has taken hold of the whole world. We predict that few votes will be changed by what they hear over the air. The speakers themselves recognize that their "speel" is largely for home consumption and that while it may hearten some of their own kind the actual making of votes and throwing the election must be left to the petty politicians and ward heelers who, in the end, expect to reap some material reward in the shape of easy things for themselves.

On the whole, the radio is beginning to play itself out. The public is not quite so anxious to hear some wonderful classic given to it by the courtesy of the makes of a certain brand of soap or by some concern that experts in beauty nostrums. Prize fights described in terms more spectacular than the fights themselves do not keep people up at night any more to hear who will be the winner. Some of the stuff that is inflicted on the public makes one wonder who is foolish enough to pay out good money to have it sent over the air. The number of ways to eat the right kind of food or the kind of beauty lotion to use to preserve the appearance of youth and the kind of garments that give one a genteel and attractive appearance are, after all, matters of taste that the radio cannot seriously affect.

We do agree that there are great religious possibilities in the radio. Sermons are switched in between dance music and cheap vaudeville in several varieties so that one may take his choice. Often the variety of speaking that passes over the radio as a sermon is but an excuse for special pleading. Often such sermons prove to be nothing more than the expression of political ideas of preacher amateurs, who, if they are not better pastors than politicians had better close up shop. Sectarian presentations are open to any party who happens to be willing to pay for the privilege of broadcasting. Recently, we heard an unattached evangelist give announcements for several days at a time that he was ready to administer baptism to those who would apply. Any one wishing to submit to the rite was asked to write in for a blank sheet to fill out and after returning it arrangements could be made for the administration. Later reports had it that a considerable number responded to the invitation. We fail to see in such a procedure anything of the serious regard that should be shown to this ordinance instituted by the Master. Protestants are given to tell how the Catholic missionaries of other days would baptize masses of hundreds at one time. Mass baptism being but a form without anything of conversion or of a regenerated life to back it up is no baptism at all and using the radio in inviting masses to appear for baptism with little or nothing more to show contact with the subjects only cheapens the rite and gives the world the wrong idea of this sacred act.

This year's Labor Day will be unusual because there will be so few who still have the privilege of laboring for their daily bread. The depression has been going on for many months and the end is not yet in spite of what boosters tell us about having passed over the crest, etc. There are millions of men and women to whom the future is as gloomy as it ever was. What is the church going to do about it? For one thing it is not going to bring in another golden age of prosperity. It is conscious of the needs of humanity and, in the spirit of Christ, it should respond to humanity by services of love and helpfulness. In every community there are numerous cases that stand in need of the practical assistance the Christian people of the community are in a position to give. Where there is a want of food some one must be found, not to get up a food fund or something like that, but to go with the basket that represents the saving out of the home surplus. Where some one is cold those who still have fuel and who still have a surplus in clothing should be ready to pass it on to these unfortunate ones. We have come now to realize that the rich who have money left have stored it away and have gone to Europe to wait until the storm blows over. There is nothing more to be expected from the very rich. Indeed they may have been spectacular givers in some things but when it comes to visit the poor in their distress and minister to them with their own hands, they are sadly wanting. A little more practical charity and a little more human sympathy where it is needed if shown by all who profess to walk in the footsteps of the Christ will do more toward relieving the needy who are in need for no fault of their own than the spectacular drives and makeshifts that have become common in these latter days.

There does not seem to be an end to the remarkable discoveries relative to the Bible. In all the Bible lands remains have been uncovered of cities about which the Bible has much to say and in these ruins records, works of art, implements and utensils have been uncovered that shed more and more light on the Bible, Bible times and the persons mentioned in the Bible. There is no reason for any one to doubt a single statement in the Bible, but, when aside and apart from the Bible, the spade of the explorer uncovers evidence that corroborates the Bible statements we are all the more convinced of the truth of the sacred narrative and our faith in it is all the more strengthened. It would seem that such a time as this, when so many new facts come to light confirming the Scriptures, there would be a revival of Bible study such as no other age has seen. There is a kind of unfriendly investigation by some who should be the foremost defenders of the Bible and in some quarters their criticisms have led to the serious undermining of the faith. We predict that, in spite of such criticism, the Bible will come out of the struggle all the more strengthened because of the tests to which it was put.

The richest treasures of our age are the priceless manuscripts of the Bible which owe their origin to a time very close to the Apostles. The three great manuscripts, the Vatican, the Sinaitic and the Alexandrian, were known when the translators of 1611 produced our authorized version which has fixed the English language and imbedded itself into the thought and life of millions. The revisers of our time had the advantage of these old texts and could with confidence enlighten us on many points of translation. Yet, with the serious and exhaustive study of the revisers, no variation was found from the ancient texts that fundamentally affected the sense the original writers had in mind.

With all the human carelessness in writing the Bible text and rewriting it through the centuries we may be assured when comparing our Bible with the most ancient ones that we still have the substantial truth as it was written when the Holy Ghost dictated it.

One of the latest discoveries with which scholars are now working is a manuscript comprising 190 papyrus leaves upon which are written parts of nineteen books ranging from Genesis to Revelation. The verdict of the three great scholars who have examined these leaves is that they are much older than the three oldest texts of the Bible which we have named — possibly more than a hundred years older! When we can go back so near to apostolic times and find actual parts of the Bible which do not differ from the Bibles of our time we may rest assured that God had a part in preserving the Bible for us in its purity. It is interesting to note that manuscripts of other ancient books are so full of corruptions and mistakes that it is impossible to be sure that, in their present form, these books give us the full and true thought of their authors. On the other hand, there need be no doubt in our minds that we get in our Bible just what holy men of old wrote as they were inspired by the Holy Ghost.

BRIEF MISSION NOTES

(J. B. Epp, Hesston, Kansas.)

To be as a part of your daily prayer calendar.

The Far East.

China: The masses gladly hear the Gospel. Nearly five million Gospels and Bibles were sold last year. "Yet what is that among so many?"—400 millions. Nation-wide Gospel campaigns are carried on by the Chinese Christians, who deeply feel their responsibility towards their fellow countrymen.

Japan: The "Japan Evangelistic Bands" are preaching to crowds, with the motto, "A chance for every Japanese to hear the Gospel!" Evangelist Kagawa is out for one million converts. II Kings 7:2.

Korea: Pray for the bright, Bible-loving, singing Korean Christians as they give their testimony throughout the land.

Indo-China: There are still many provinces there completely unoccupied for the Gospel. "Pray the Lord of the harvest . . ."

India: Many of the 60 million "untouchables" are in danger of being won by bolshevism. Special prayer is also asked for about 1,000 churches in one district, that they may dedicate themselves completely to the Lord's service.

This should be our daily prayer for the church in all the world. Then it will soon be possible for all to hear the Gospel!

SUGGESTIONS FOR PROGRAM OF THE SEPTEMBER MEETING OF THE WOMEN'S MISSIONARY SOCIETIES

The appeal sent out by our Conference president and secretary to the churches regarding conference Sunday may well become a part of our meditation during the first meeting of this new year, and especially so since one of our missionary sisters has requested that this be a **Prayer-Meeting** — a day of prayer, repentance, sacrifice and reconsecration.

Meditation: While heads are bowed and the pianist plays softly, "I Gave My Life for Thee," the leaders may ask the following questions: Do I do only those things for Christ and the church which are easy and cost me little? Do I use in service for Christ and the church only the time and money which I can spare? Or do I know the joy of sacrificial giving and living? Am I willing to do difficult things for Him? Remember Jesus' words, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow me." After a few moments of silence read, "Do not pray for easy lives, pray to be stronger women. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."—Phillips Brooks.

Directed Prayer: while all are in the attitude of prayer, the leader reads a subject or petition and then pauses a bit.

Thank God for the Bible and what it means to us.

Pray for a deeper understanding of its teachings, that God may more fully come into our lives.

Pray that through our reading and study of the Bible we may become better stewards of our time, our talents, our possessions.

That we may refrain from needless giving and that we may give abundantly to the causes of Christ and thus share in the spreading of His kingdom.

Pray for Christian courage on the part of India and Chinese Christians in the midst of turmoil.

Pray for the missionaries and the Nationals.

Pray for the many who have never heard the Gospel. (What if I had been one of them?)

Pray for Christians in America that we may be more faithful in our witnessing for Jesus, and in our intercessory prayers.

Others may follow—

Stewardship.

"Have we ever thought what it would mean to the church if each member would adopt the plan of stewardship? We should then be free for the real task of saving and serving mankind. What are we women putting into the Lord's work? Little or much? If we want big results, we must put much in."

"I saw three ships come sailing in
So fair at close of day;
Stewardship and Fellowship,
And worship led the way.
And what rare gifts were in them,
Beneath the sunlight sifting—
The sacrificial gifts and prayers
For living, loving, lifting.
Dear God, the Father of us all,
Increase our gifts, we pray,
Till every nation in the world
Shall bow beneath Christ's sway."

S. G. Ziegler,
Mrs. J. Hal Smith,
—In "Our Father's Family."

The Literature Committee.

THE MENNONITE

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RE-DEDICATION SERVICES

To Be Held in the Upper Milford Church, Zionsville Pa., Sunday, September 4th, to Thursday, September 8.

The Upper Milford Congregation is pleased to present a report of the re-dedication program as it will be given starting Sunday morning, September 4th and continuing until Thursday evening, September 8th.

The Sunday School service will start promptly at 8:45 a. m. This session will be in charge of the Sunday School superintendent, Clarence S. Shelly.

The re-dedication service will start at 10:00 o'clock. Miss Lena Stauffer will preside at the new electric organ, with the choir of the church rendering special anthems. Rev. Wilmer S. Shelly, a son of the congregation, and now a very successful pastor at Wadsworth, Ohio, will deliver the re-dedication sermon in English. Rev. A. M. Fretz, pastor of the Deep Run charge for forty-nine years, will bring the message in German. The pastor, Rev. Howard G. Nyce, will offer the re-dedicatory prayer.

The afternoon service will be a conference service. The conference president, Rev. Arthur S. Rosenberger, pastor of the Swamp charge, will deliver the address of the afternoon. Other ministers of the conference will be called upon to bring the greetings from their respective congregations. The Allentown choir will render the special musical numbers with Mr. Thomas Glose at the console.

Sunday evening service will welcome the Schwenkfelder congregation of Palm, with their pastor, Rev. Lester Krehbiel; and the Hereford Mennonite congregation of Bally, with their pastor, Dr. E. E. S. Johnson. Both pastors are scheduled to deliver addresses. The local choir will again render anthems. The Allentown and Upper Milford male chorus will also render a selection. Miss Anna Moyer, organist of the Hereford church, and Miss Florence Schultz, organist of the Schwenkfelder church, will each play an organ solo. We are counting on a large crowd to attend the Sunday services. For the benefit of those who will spend the entire day with us, the committee has planned that meals be served on the grounds at a very reasonable price.

Monday night will be known as Congregational Night. At this service we hope to hear from the presidents of the different organizations of the church. Mr. William Stauffer, a graduate of Bluffton college, and who expects to attend Oberlin Theological Seminary, to prepare for the ministry, will deliver the principal address. Revs. William U and Henry M. Kistler, pastors of St. Marks Lutheran church, of Pennsburg, are also expected to be present and deliver brief addresses. Mr. Fred Roeder, organist of the same church is expected to preside at the console.

Tuesday night will be Community Night. At this service we will hear from Rev. D. C. Kaufman, pastor of Old Zionsville Lutheran church; Rev. J. N. Blatt, pastor of the Reformed church of Old Zionsville; Rev. G. F. Yost, pastor of the Mennonite Brethren church and Rev. Charles Elwood Hess, pastor of the Upper Milford Evangelical church. The choir of the Lutheran church of Old Zionsville will render special anthems.

Wednesday night will be Bluffton College Night. This program will be in charge of the students of Bluffton college. Gerald Kriebel of Lansdale will play several trumpet solos. Milton Oberholtzer will sing a solo. William and Allen Stauffer will give a brief talk. The speaker of the evening will be Rev. Carl J. Landes, pastor of the First Mennonite church of Philadelphia. This program at the present time is incomplete, we are sure that the Bluffton students will present an interesting program.

Thursday night will be Missionary Night. The speakers for the evening will be Rev. W. S. Gottshall, pastor of the East Swamp church, a former pastor of the Upper Milford church, the secretary of the home mission board of the General Conference; and G. G. Buhler, pastor of the Mechanics Grove church. The Reformed church choir of Old Zionsville will render special musical numbers.

EARLY REPORT OF THE WORLD SUNDAY SCHOOL CONVENTION

Samuel G. Inman.

The great Sunday School convention is over. The last meeting Sunday night in the Municipal Theatre was a most impressive one. Dr. George Howard closed with one of the most remarkable appeals for consecrated service that I have heard. He shifted from Spanish to English and back again in a way that carried all English, Spanish and Portuguese speaking people with him. No convention has had a more stirring closing session. The great Alleluia chorus was typical of some of the fine music. The whole spirit of the convention has been splendid from the day of the opening session, held also in the Municipal theatre, when the representatives of the President gave an official welcome, and Dr. Luther Weigle explained the purpose of the convention.

The newspapers have given good accounts of the sessions. The public has been kind; the hospitality very smart and groups of delegates have been entertained by many organizations such as the National Education Association, the Rotary Club, the Country Club, Women's Club, and so forth. Many lasting friendships have been formed. The charm of the city of Rio has permeated the hearts of all the delegates. Many have been received in Brazilian homes and understanding on both sides, foreign and Brazilian, has been enlarged. There has not been a single untoward incident. Both Catholics and Protestants have remained quiet concerning their differences, and the expected clashes, happily, have not been realized.

The revolution which was started against the Central government by Sao Paulo, a week before the convention, has unfortunately deprived us of the presence of some five hundred delegates from that progressive part of the country. The revolutionary movement otherwise has not disturbed the convention, even the great open-air meeting on Sunday afternoon being carried out with great success. There were about ten thousand people present in Praca da Republica, all of whom heard the program easily by means of amplifiers. Representatives from thirty-three nations gave one a sense of greatness. This and other meetings have impressed the city.

Many of the smaller meetings of groups, facing all kinds of problems in many different parts of the world, have added to the value of the convention.

The joint sessions of the general committee on Cooperation in Latin America and the Regional committees have occupied two days and a half and given opportunity for the discussion of the continent-wide evangelistic movement, the indigenous curriculum of religious education, relations with the International Missionary Council and the better coordination of our various interdenominational movements in Latin America.

The morning sessions which were devoted to seminar and conferences with a small group, gave opportunity for detailed discussions of many interesting problems. These small groups dealt with subjects of curriculum for religious education, relations between education and evangelization, the further development of many movements for Christian education, and along with the remarkable youth council, composed of sixteen young people from many nations, met at Bennett college; all these have contributed greatly to a new orientation of the Christian program in South America.

Delegates from the colleges and other educational institutions have had meetings with Brazilian educators in both the government and church schools.

We had a wonderful experience Sunday morning. About twenty of the delegates were met at their hotels and carried to the ferry which crosses the bay to Nictheroy. The trip gives a fine chance to see the marvellous bay of Rio and the magnificent display of island, palms, beaches and drives.

We were met at the landing by autos and taken around the new drive skirting the bay on the Nictheroy side. Since this is the town where the Braga family resides, I arranged for us to pay our respects to them. Our whole group stopped in the front yard where our beloved friend, Professor Erasmo Braga lived and were affectionately greeted by his aged father and mother and his daughter and her little boy of three. They and we were deeply moved as we stood together on the ground made sacred by such a life as was lived by Professor Braga.

On Wednesday night of the convention, which was Latin America night, I presided and we gave a public tribute to Professor Braga. His picture was unveiled and I spoke of his wonderful life and his contribution to the cause of Christ and humanity. That session was filled with news and appeals from Latin America. Stuntz, Camargo and myself made addresses and we had greetings by delegates from Mexico, Argentine, Chile, Paraguay, Uruguay, Peru and Brazil.

The group visiting the Sunday school of the local Congregational church at Nictheroy included Camargo of Mexico, Mendez of Ceylon, Salet of Egypt, Chung of Korea, Abington of the United States, Zotello of Chile, Srita Helene Goldschmidt of Uruguay and Srita M. Cepelloni of Argentina. The Egyptian delegate showed he had found his country mentioned three times in the lesson paper for the next Sunday; the Ceylon delegate told of how his ancestor six generations back was converted to Christianity in Ceylon and given the name Mendez, and how the palm trees of Brazil reminded him of his own land, for from there they had been brought to Brazil, as had many other things, by the Portuguese, who in those early years had a world-wide kingdom. The Korean, the Mexican and the South Americans each gave some beautiful touch with the Sunday schools of each nation.

Delegates are now leaving for their homes in many parts of the world, some of those from North America sail this week for a longer trip around the continent of South America.

THE BIBLE: ITS VALUE IN THE INDIVIDUAL AND THE SOCIAL LIFE

Paper Delivered before the Ministerial Conference, Eastern Conference.

Carl J. Landes.

This is an age of doubt, anxiety, and indifference, all in one. A large group of the average folk are challenging the principles, creeds, and doctrines which our fathers took for granted. Furthermore, many sincere people are seriously questioning the worth of the Bible, religion, and even of God. If they are not in open hostility to religion, as is Russia for instance; they are at least very indifferent to the church and her God.

Some of us condemn these "doubting Thomases" as worthless, careless, indifferent, wicked infidels and atheists. Others of us blame this "unspanked generation" which is growing up—as if it were the fault of the young people that they go "unspanked." Others of us just coldly question the sincerity of those who say they question religion, the Bible, or God.

But the minister or the church leader, who is blind to the honest doubts of his parishioners, is missing the greatest opportunity the ministry affords. When young people see their fathers plunge the world into a war, such as we witnessed in 1914-18; when young people see their fathers go at each other's throats like a group of wild animals; and when young people see their fathers profess a God of Love, and at the same time pray to that same God for strength with which to kill their brother—it seems to me young people have reasons for having some honest doubts.

When young people see their fathers—and may I add their ministers and deacons—come to a religious worship service and do little else than call each other un-Christian names, and condemning all but themselves,—well, it just seems to me that young people have some reasons for doubting a God of "Love", a "Holy" Bible, and a "worthwhile" religion. The minister who ignores, or condemns these honest "doubting Thomases", is cutting his ministry short.

So this afternoon we are facing a real, a vital problem in our theme:

"The Bible: Its Value in the Individual and the Social Life."

(1) First let us turn to the values for the Individual Life. One of my college professors defines the Bible as:

A revelation of God as He is.
A revelation of man as he is.
A revelation of what man ought to be.
A revelation of how man may become what he ought to be.

(a) So the first value the Bible has in my life is, it reveals me to myself just as I am, without God.

Here we cry out with the Psalmist, "What is man that Thou art mindful of him, and the son of man that Thou visitest him?" More than one faithful follower of God, has thought of himself and spoken of himself, as a "worm in the dust." If we look at man only from the point of view of the animal, that is nearly correct. All the demons of hell cannot be more base and more cruel than a man who permits his lower passions of the flesh to rule his life.

Secular and religious history is blotted with immoral, cruel, and hellish deeds of men who never rose above the animal stage. A man who permits his lower passions to control his life, is worse than an animal; because God has given man power to think, to plan, to delve into things. But suppose man chooses to abuse those powers; then man sinks lower than the animal, which merely acts according to instinct.

The Bible is filled with illustrations, revealing to man his sinfulness; revealing man to himself in pitiless terms of truth. The Bible doesn't hide man's sin; it brings it out in the foreground so plainly that no man can say "I am without sin." Moses, David, Paul—three of the greatest characters which life in its pages outside of Jesus—are brought to us in their goodness, and in their sinfulness. The Bible does not cover up my sin to keep peace in the family; but like a two-edged sword, cold-bloodedly, **and yet with love,** tells man just exactly what he is without God.

The fact that the Bible reveals me to myself in my worst, and best moments, gives it value for my Individual Life.

(2) The second value of the Bible: it reveals to me what I ought to be—a "Son of God."

Once a man faces himself as he actually is, if he is honest, he will cry out for something higher, better. David saw himself as he actually was, after the dastardly deed concerning Uriah and his wife, and David cried out, "Create within me a clean heart, O God." Many a David has found himself in that picture of the Scriptures. The "Prodigal Son", when he had sunk to the level of the swine he was feeding, "came to himself;" saw himself as he actually was, and said, "I will arise and go to my father." Many a "prodigal son" has "arisen and gone to his Father" after seeing himself in that picture of the Scriptures.

David and the "Prodigal Son" are pictures of men who faced themselves as they actually were. Their cry was the cry of one who realized that without God, man becomes a mere "worm in the dust." But their cry was also the cry of one who has caught the vision of what man ought to be—a "Son of God." No man can honestly study the lives of Moses, David, John the Baptist, and Jesus without catching a vision of what man ought to be.

God "created man in His own image." If man is to achieve his highest goal in God, man must catch the vision of himself as a potential son of God.

(3) This brings us to our third value: The Bible reveals to me how I may become what I ought to be; how I may become a "Son of God." It is a most interesting study to see how man grows from the conception of himself as a "worm in the dust", until he comes to a plane where he thinks of himself as a "Son of God." In John 1:12 we read, "As many as received Him, **to them gave He power to become sons of God."** In Romans 8:29 Paul speaks concerning the same question in these words, **"That He (Jesus) might be the first-born among many brethren."**

When we become "One with Jesus Christ", we become sons of God; the goal of man, as revealed in the Bible. In Jesus we find the "Way, the Truth, and the Life." Jesus said to Nathanael, "Hereafter ye shall see the heavens open and the angels of God ascending and descending on the Son of Man." Jesus "opened the heavens" for you and for me. Through Him we receive power to become "Sons of God."

The Bible is valuable to me because it reveals me to myself as I am, what I ought to be, and how I may become what I ought to be.

II. Let us now turn to the values of the Bible in the Social Life.

(a) The Bible reveals the home in **worthy terms,** of love, companionship, and fellowship. The first real contacts the child makes are the contacts of mother, father, sister, and brother. Thus the home becomes the first vital phase of the child's Social Life.

Authorities have stated that if they could have a child at birth, and keep it until it is seven, they could make anything out of the child they desired. That may be stretching the truth a bit; but nevertheless, there is enough truth in those words to make any sincere father and mother tremble before the responsibility of rearing children.

If we want merely men and women—human beings on the physical level—then the Bible has absolutely no value in the home. But if we want spiritually-minded "Sons and daughters of God", then the Bible has every value for the home. The personalities of the father, mother, brothers, and sisters, will "grow into" the child. If the home is guided by the light of Truth, Beauty, Love—as brought to us in the Scriptures—that same Truth, Beauty, and Love, will "grow into" the child.

Here I think of Jesus as He visited the Temple at twelve. "And Jesus waxed in wisdom, and in stature, and in favor with God and man." "Waxed in wisdom"—Truth. "Waxed in stature" Beauty. Waxed in favor with God and man"—Love. That is the only way to "wax" in those things.

Where did that growth come from? Well, I like to think that a goodly portion of it came from a "Scripture-filled", a "Bible-fed" home. "And Mary pondered all these things in her heart." She used the Bible in her home; thought about the deep spiritual truths she wished to carve indelibly upon the character of her children, of whom Jesus was one.

Today we are witnessing, at least to some degree, the breakdown of the home. We have blamed everything from the Family Altar at the top of the scale, to the divorce court at the bottom. Now divorce is not a cause of the breakdown, not a cause of the disease; divorce is merely the symptom of the disease. The little red spots on the face of a smallpox patient are by no means the cause of smallpox; they are the symptoms, telling us that the disease has already set in.

Likewise, divorce is not the cause of the breakdown of the home; divorce is merely the symptom telling us that the home is already on the rocks. A family is never broken in court. The fact that the case is in court, proves that the home has already been broken. To be sure, the court separates the parents and children legally; but they have long been separated in the home.

We naturally ask at this point, "What is the cause of the breakdown of the home?" And "What has that cause to do with our theme today?"

Is the cause divorce? No, divorce is a result, not a cause. Is the dying Family Altar, as we have known it in the past, the cause of the breakdown? Not necessarily. Because there are homes where the Family Altar is rigidly "enforced"; but where love is an unwelcome guest. Also, there are homes where the Family Altar has been broken by the mad rush of civilization, and Love, Christ, God, reign supreme.

The real cause of the weakening of the home, then, seems to be that we have failed to consider the home in worthy terms. Here is where the Bible comes to our rescue. The Bible reveals to us the standard of a Christ-like home; where "Christ is the unseen Guest at every meal, and the silent Listener to every conversation." If that motto were true in every home where it adorns the wall, most of our home conversations would carry a different spirit—even in our Christian homes.

The Bible reveals the fellowship, the companionship which should be supreme in every home. Yet how many Christian homes there are where parents and children never learn to be companions; where fellowship with God is professed, but where fellowship with father, mother, son, and daughter are missing. "If you love not your brother whom you have sen, how can you love God whom you have not seen?" "If you fellowship not with your children or parents whom you have seen, how can you fellowship with God whom you have not seen?"

We have not considered the home in worthy terms. We have thought of the home as a "biological incubator", in which to rear children to help us on the farm, in the shop, or in the store. Many Christian parents are very much disappointed because the stork brings a girl instead of a boy. A girl will simply help her mother; she is of little value in the field, shop, or factory. We have thought of the home as a money-making, biological incubator—not much different from any other incubator, "to make money."

Somehow we have entirely overlooked the opportunity of making the home **first a religious** and a **social** "incubator." An incubator where Love, Fellowship, where Christ reigns supreme; where companionship is on the highest plane.

Even we Christians have failed in this sacred trust. We need again to hear Jesus' words, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Or, "Whoso causeth one of these little ones to offend, which believe in me, better were it if a millstone were hanged about his neck." How many Christian parents and ministers, "offend little ones" because we have not considered the home in worthy terms, in terms of Jesus.

(2) The second important contact made by children, at least in religious homes, is the contact of the Church. What values does the Bible have as we come to the Church? Paul in writing to Timothy, in the Second Epistle chapter 3:16, "All Scripture is given by inspiration of God,

(Continued on page 14)

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

September 11.

Does God Really Care? Matthew 6:25, 26.

"Does Jesus care when my heart is pained
Too deeply for mirth and song,
As the burdens press and the cares distress,
And the way grows weary and long?

"Does Jesus care when my way is dark
With a nameless dread and fear?
As the daylight fades into deep night shades,
Does He care enough to be near?

"Does Jesus care when I've tried and failed,
To resist some temptation strong;
When for my deep grief, I find no relief,
Tho' my tears flow all the night long?

"Does Jesus care when I've said goodbye,
To the dearest on earth to me,
And my sad heart aches till it nearly breaks
Is it aught to Him? Does He care?

"O yes, He cares; I know He cares,
His heart is touched with my grief;
When the days are weary, the long nights dreary,
I know my Savior cares."

—Frank E. Graeff.

Is there anyone who cares? Is there any power on earth or in heaven who cares? This has been the ever-recurring question which has been asked down through the ages. When we are discouraged or defeated, it helps so much if someone else knows about it and sympathizes with us. A young man or woman can do the almost impossible task if they know that there is somebody who is expecting great things. Likewise if we feel confident that there is a loving heavenly Father who knows and cares, it will be so much easier to refrain from that which is evil and strive toward the good.

In the Old Testament dispensation the loving care of God was best understood by the prophets Amos, Hosea, Isaiah and Jeremiah. In several cases God is spoken of as a Father. The Psalmist in 103:13 likens God to an earthly father in "Like as a father pitieth his children, so the Lord pitieth them that fear Him." But it is not until we come to the New Testament that we see God as a Father of love, One who is interested in all of His creation especially in the human race which was created in His own image. Since God is primarily a God who loves, understands and sympathizes, it gives true meaning to life.

In our Scripture text Jesus is asking all His believers and followers not to worry or be overanxious about life. When a soul comes to the experience of life so that he can feel himself in the Everlasting Arms, he will not care as to what will come, knowing that God doeth all things well. One of our great artist-poets has painted a picture of faith where he depicts a seashore scene with the wind blowing, the waves beating upon the shore, all nature seems to be furious but underneath a rock is safely perched a bird in its nest, having no cares nor fears, for God is caring for it. Adoniram Judson learned to trust implicitly. In later life when misfortunes came, he simply rested himself in God's care and delighted in observing how God would bring him out of the tangle.

Are you conscious of the presence of God? Do you feel His nearness when you awake from your night's sleep? Does your mind turn to Him many times during the day? Do you thank Him when rich blessings come your way? It is easy to praise when the sun shines and all moves along smoothly, but what do you do when the storms of life oppose us? Can you then also turn your heart to Him in prayer? No, Jesus never forsakes us, He is still the great Physician, there is no burden or temptation which He is unable to understand, He sympathizes in all our difficulties. We see how God cares when Jesus was hanging on the cross. Jesus was not forsaken, God raised Him up and He has become our Mediator, if we believe on Him we shall have that abundant life here and in the world hereafter.

TRUSTING JESUS

Simply trusting every day,
Trusting through a stormy way,
Even when my faith is small,
Trusting Jesus, that is all.

Brightly doth His Spirit shine
Into this poor heart of mine;
While He leads I cannot fall
Trusting Jesus, that is all.

Singing if my way is clear;
Praying if the path be drear;
If in danger, for Him call
Trusting Jesus, that is all.

Trusting Him while life shall last,
Trusting Him till earth be past;
Till within the jasper wall:
Trusting Jesus, that is all.

Trusting as the moments fly,
Trusting as the days go by;
Trusting Him, whate'er befall,
Trusting Jesus, that is all.
—E. Page.

Questions

1. Why do people worry? Is it ever justifiable?

2. Is there a difference in the person who trusts a loving heavenly Father and one who does not? What makes the difference?

3. How can we understand that a loving God permits evil and suffering?

4. What is God trying to do with us in this generation?

5. What is the place of prayer in a life of trust?

Study the Scriptures

Mon.—Read Deut. 29:1-9. Care for His people.
Tues.—Read Matt. 19:28-31. The faith of Jesus.
Wed.—Read I Peter 5:1-7. Believe in God's care.
Thurs.—Read Heb. 12:4-13. Discipline needed.
Fri.—Read Matt. 6:24-34. God's love in nature.
Sat.—Read Psalm 91:1-16. A Psalm on God's care.
Sun.—Read Matt. 6:25, 26. Does God really care?

MENNONITES AND PEACE

J. Winfield Fretz.

The one outstanding fact that impressed me most was the need for the awakening of the Mennonite people to their sense of duty. All true Mennonites are pacifists and have been for four hundred years, but, very few have shared their beliefs and propagated these beliefs which are so close to the teachings and principles of Jesus. We have too long let matters take their course, and sat back hoping that in some miraculous way peace would come without working for it.

The Mennonites as a general rule have been, in the past, most agriculturalists. This may have accounted for their lack of interest in national and international affairs. But today, with conditions as they are, the farmer must be as well informed on the question of tariff, reparations, imports and exports, etc., as the banker or the manufacturer, if he wishes to hold his own.

It is tremendously important today that we make an endeavor to understand and learn more about people of other countries; about their conditions, language and customs. They are our customers, we are theirs. Surely we want to do business in a friendly way. The only way this can be accomplished is by educating ourselves with the facts. Nothing is more valuable to men in any kind of work than a clear understanding of each other's problems and difficulties.

The Mennonite Peace Society, recently organized, is an organization with plans and purposes which will help to bring about these things which need to be done. First of all, it brings the Mennonites together into a working unit. In this way we can line up with other desirable forces working for peace and international good-will. We can publish information which the Mennonites have so long needed, from an unprejudiced standpoint; promote young people's conferences; support young people who are willing to spend their time as caravaners and in this way doing personal work among our own as well as other people. Last, but by no means the least important, is the organized spreading of the Gospel of Jesus, The Golden Rule, the law of love. The necessity of settling all our controversies in a human, Christian way.

Once we as a group of people, 500,000 strong, assume our duties in these matters, we shall have advanced a long way in doing our bit toward the furthering of world peace

What are our duties as Christians? Not to use force under any conditions. Settle all difficulties even as Jesus settled His. Inform yourself on today's important issues, so that you will not judge from ignorance or prejudice, and so that you can state your own position clearly and definitely. Become an active Christian, not a passive one.

THE RETREAT AS A SPIRITUAL FORCE

Don E. Smucker.

The readers of this periodical each year have read glowing accounts of the spiritual uplift and inspiration received from the Mennonite Young People's Retreat held at Shipshewana Lake, Ind. At the conclusion of the retreat the youth attending this convocation leave, thoroughly inculcated with a new enthusiasm for the work of the Christian church. Why does this retreat remain so effective spiritually?

Let us consider the retreat spiritual program. Each retreater present took two courses from the four offered. Rev. Kreider, Rev. Weaver, Rev. Hartzler and Rev. Whitmer led these illuminating classes. The chapel programs which included sermonettes, prayer, and various types of worshipful music, were planned and carried out entirely by retreaters. Rev. Hostetler gave the young people a real appreciation of hymns by pointing out the deep spiritual experiences represented in these prayers of harmony. Thought provoking messages were heard during the vesper hour as the sun's rays put into the skies unmistakable evidence of God's presence. Christian ideals and philosophy were portrayed in a practical way in the presentation of three religious dramas. Intimate conversations were held by retreaters on religion. The day was fittingly closed by a devotional period of prayer and meditation in each cottage.

All these things combined to bring concretely to those present the need for spiritual retreating. That is, to draw away from your present environment temporarily and invoice your inner self. This is a necessary requisite for a successful and happy life as a Christian. From this introspection the Mennonite young people there saw in a clearer light their relation to the church; its needs, its problems, its hopes, and its message to the youth of the world. Hopes were expressed for a merger of the Central and General Conferences of Mennonites. Why? Because from the deep spiritual experiences of this convocation the retreaters saw that tradition and minor details of theology, be it of the Mennonite church or otherwise, should **not** keep the Christian churches from unitedly working for God's kingdom.

Many young people caught an entirely new vision of the meaning of Christianity. We believe the retreat to be the most forward looking movement of the Mennonite church. We believe it warrants the unqualified support of the ministers and the laity.

A RELIGION OF FOUR LETTERS

(Editor's Note—The following tract carries a thought which is good for us to consider. Man can accomplish but little but God through man can work wonders.)

"There is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had long been interested. "Indeed," said he, "how is that?" "Your religion," she replied, "has **only two** letters **in it,** and mine has **four."**

It seems that this gentleman was one of that numerous class who are seeking to get to heaven by their doings, by attention to ordinances and ceremonies, by what the apostle in the ninth of Hebrews, terms **"Dead Works."** But he did not understand about the two letters and the four. His friend had often spoken to him and on the occasion to which our anecdote refers, she had called to take her leave of him for some time, as she was about to go from home.

"What do you mean," said he, "by two letters and four?" "Why, your religion," said the lady, "is d-o, DO; whereas mine is d-o-n-e, DONE." This was all that passed. The lady took her leave; but her words remained and did their work in the soul of her friend—a revolutionary work verily. The entire current of his thoughts was changed. **Do** is one thing, **Done** is quite another. The former is legalism; the latter is Christianity. It was a novel and very original mode of putting the gospel; but it was just the mode for the legalist, and the spirit of God used it in the conversion of the gentleman. When next he met his friend, he said to her, "Well, I can now say, with you, that my religion is d-o-n-e, DONE." He had learned to fling aside his deadly doings, and rest in the finished work of Christ. He was led to see that it was no longer a question of what he could **do** for God, but of what God had **done** for him.

This settles everything. The four golden letters shone under the gaze of the emancipated soul "**done.**" Precious letters! Precious words! Who can tell the relief to a burdened heart when it discovers that all is **done?** What a joy to know that what I have been toiling for, it may be many a long year, was all done over eighteen hundred years ago, on the cross! Christ has done **all.** He has put away sin—magnified the law and made it honorable—satisfied the claims of divine justice—vanquished Satan—taking the sting from death and the victory from the grave—glorified God in the very scene in which He had been dishonored—brought in everlasting righteousness. All this is wrapped up in these four letters, "**d-o-n-e.**" Oh! who would not give up the two for the four? Who would not exchange "do" for done."

Reader, what say you to this? What of your religion? Does it consist of two leters or four? Is it still "d-o" with you? Or have you found your happy portion and rest in "d-o-n-e"? Do you think of it, dear friend—think deeply—think seriously, and may God's Spirit lead you this moment to cease from your own "d-o" and to rest in Christ's eternal "d-o-n-e."

Ques. "What must I do to be saved?"

Ans. Believe on the Lord Jesus Christ.

"Nothing either great or small,
Nothing, sinner, no;
Jesus did it, did it all,
Long, long ago.

"Cast thy deadly doing down,
Down at Jesus' feet;
Stand in Him—in Him alone
Gloriously complete."

MOTIVES

What a tremendous factor motive is in all the affairs of life. When we seek to understand a person's actions, to solve a mystery, to see the reason for a certain choice, we say, "What was the motive?" Motive dominates us as we choose our life work. John wants to be a rich man, Jack likes to rule. Power is a magic word to him. Margaret wants admiration and popularity. Albert dislikes anything that requires struggle and grim determination to see it through. Will is always willing to serve; his greatest ambition is to make some contribution of his time and talent to the happiness of others. These desires will be the motive power that will largely determine what John, Jack, Margaret, Albert, and Will will choose for their life work. Motive will affect one's attitude toward his life work and his interpretation of it even more than the actual choice. Jack may choose the ministry because he thinks it will give him power and prestige. Will may enter business because in it he sees his largest opportunity for service. Whatever work we choose, we must be sure that our motive is right.—C. E. Guide.

WHAT I HAVE

There is a fine flash of exultant confidence in Peter's words, which is rather spoiled in the translation of the Authorized Version. He did not say, "Such as I have I give," as if this were inferior to the money requested by the lame man and which he did not possess, but he said, "What I have I give." Here is a very different tone. The expression eloquently magnifies the power which he possessed as far more precious than wealth, and it speaks of his assurance that he did possess it—an assurance which rested not only on his faith in his Lord's promise and gift, but on his experience in working former miracles. And how deep his words go to the obligations of possession! "What I have I give!" This should be the law for all Christians in regard to all that they have, and especially in regard to spiritual riches. God gives us these, not only in order that we may enjoy them ourselves, but in order that we may impart, and so in our measure enter into the joy of our Lord and know the greater blessedness of giving than of receiving.—Alexander Maclaren.

THE S. S. LESSON

September 11.

Israel Journeying Toward Canaan. Numbers 10:11-13, 29-36.

Golden Text—"Come thou with us, and we will do thee good." Num. 10:29.

The story of Israel for the long period of forty years was the story of a journey. Not always a pleasant journey for there were trials, troubles, discouragements and open disobedience to God's command. When they followed the commands and the leadership God gave them they were well provided for. When they disobeyed they suffered. Indeed the forty years of banishment in the wilderness came as the result of a lack of faith which is always a disobedience to God.

We may make the journey of Israel from Egypt to Canaan symbolize our lives. Sometimes we wander in pleasant places. At other times we war against foes within and without. Sometimes we wander from the path of duty and very frequently we complain "because of the hardness of the way." We do not deserve all the blessings God sends us but, because He is gracious we are headed toward our heavenly Canaan into which we may enter if we continue in faith and obedience to Him.

Let us note that on their journey the Children of Israel were under the leadership of a divinely appointed commander. Moses was entrusted with the responsibility of leadership because God had prepared him for that task through all the years of his life. Moses was, like Paul, not disobedient to the heavenly vision and devoted his whole life and energy to the task to which God had called him. He was the greatest man in the world in his age and it was because he was the leader God had chosen. Moses was conscious of his own limitations but he also knew the power and wisdom of God which was to be used for the benefit of God's people.

We note, too, the Israel that only a little while before was a mob of runaway slaves had in this time come to be a nation with God-given laws and a common purpose. They had been organized into tribal communities and a regular system of worship was set up. Each one had his place and was expected to be in his place. The binding power that held Israel together and made it a nation was the Law that God had given and the leadership He had set over the nation. They had no visible king but God was their king. Their commands came from Him directly. God had chosen them as His favorite people but of them He expected many things, especially a respect for His law and worship at His tabernacle. We are happy that under the New Dispensation all believers are numbered with God's chosen people. They are chosen because God delights in showing His grace. They have a part in the blessings assured to the chosen people as they participate in sincere worship and obey the law which God has laid down for all who would please. God, too, has set over his people of this day chosen leaders whose duty is not to further their own interests, but to glorify Him and lead men to a deeper knowledge of Him.

To Israel there were given visible evidences of God's presence—the Tabernacle, the cloud and the pillar of fire and the presence of His prophet, Moses, who spoke for Him and who explained the meaning of the law and enforced it. We still have evidences of the presence of this same Jehovah. Here is His word containing the revelation of the plan of salvation. Without this revealed word we would still be far from God. We have an evidence of His presence in the living church which functions toward the redemption of sinners and the eternal glory of God. We have a ministry that proclaims the will of God and continually invites sinners to come to Him and follow the Lord. Above all, we have that wonderful presence of the Spirit which testifies of God, leads men to good works, encourages and directs them and gives assurance to believers that they are the children of God.

Jesus gives to all those that are His the assurance that he is with them always not in symbols only, but in his presence under every circumstance. Upon Him they may call for the strength and guidance needed in this journey through life that leads to the better and eternal life.

All the needs of Israel were provided for during their long journey into Canaan. They had food, drink, leadership and law. They were protected in danger and corrected when they were going astray. It is the source of greatest assurance to the Christian when he knows that God supplies all his wants and that He is with him ever. Not only is there bread for the temporal life but the soul is supplied with all needed spiritual nourishment.

Israel was a wandering people in the desert. They were not to abide there forever. Canaan was their home toward which they directed their path. Let us remember that here we are but aliens and strangers and that we seek another country, an heavenly. In that heavenly abode there will be eternal happiness and all the miseries and trials of earth will eternally be shut out.

Hobeb was invited to join himself with the Children of Israel because it would be a benefit to both Israel and himself. Israel would benefit by his knowledge of the country and he would benefit by their knowledge of God. Every one who joins himself with God's people brings with him his talents and his knowledge which may be consecrated to the service of God. Such an one is helped because the people of God have something to share with him that the world does not have and knows nothing about.

THE BIBLE: ITS VALUE IN THE INDIVIDUAL AND THE SOCIAL LIFE

(Continued from page 8)

and is profitable for doctrine, reproof, for correction, for instruction in righteousness.

In the Church we are interested in that view of the Scriptures. Especially in the words "Doctrine" and "Instruction in righteousness." One of the great tasks of the Church is to bind her members together around the great doctrines—"Living Doctrines"—and to "instruct in righteousness." One deals with man's relationship to God; the other with man's relationship to his fellow man.

Often today we hear, "It doesn't make any difference what a man believes, so long as he is sincere." This is in error, and is very destructive, if taken at face value. It makes a vast difference whether I believe in the God of Love who says on the cross, "Father forgive them", or in the God of revenge, who instructs Elijah to "Hew Agag to pieces before the Lord in Gilgal."

What is usually meant by "It doesn't make any difference", is that the church dare not ridicule or condemn sincere religious folk— whether they be followers of Christ, or worshippers of the alligators in the Ganges. Again, the church must remember that those doctrines are not dead, static scraps of paper—never to be changed; that those doctrines are "Living, Growing Documents, carved into the Souls of Living men and of God."

(To be concluded)

CORRESPONDENCE

Buhler, Kansas, Aug. 21, 1932. Dear Readers of the Mennonite: The congregation of the South Church at Buhler has been doing some fine work during the hot summer months. Our Sunday school has been fairly well attended and especially the younger folk have been very faithful and active in their work. Our superintendent, J. C. Regier, has been loyal in the Sunday school and he has put forth much effort to keep up the interest in this work.

We have two Christian Endeavor societies, which meet every three weeks. These meetings have been going on regularly all summer. The Juniors give their program the first part of the evening, which then is followed by that of the Seniors. In the afternoon of August 14 both societies had an open air program next to the Little Arkansas river. In connection with that a lunch consisting of cookies, sandwiches, and watermelons was served.

The Ladies' Sewing society meets regularly once a month and usually once a week if there is some extra work to be done.

Rev. P. R. Voth has been taking a rest for a few months. During that time we have had ministers from surrounding churches serve us. Rev. Henry Riesen from Newton, Kansas, gave us an appropriate sermon this morning since it was Conference Sunday.

Our regular choir does not meet during the summer months but special music is furnished every Sunday morning by different groups. We have all been richly blessed by the different kinds of music that has been furnished.

Sincerely,

Anna Schmidt, Corr.

DEATHS

Swope.—Catherine Fretz Swope, wife of Horace Swope, died at her home in South Perkasie, Pa., on July 17th, 1932, aged 79 years, 2 months and 10 days. Services on the 21st in the local Lutheran church and continued in the Deep Run church by A. M. Fretz, assisted by Rev. C. F. Brobst. Interment at Deep Run.

Fretz.—On August 17th, 1932, at the home of Pastor A. M. Fretz, Perkasie, Pa., Hannah Cassel Fretz, mother of Mrs. A. M. Fretz, aged 92 years, 10 months and 20 days. Services and interment at Deep Run on the 22d, by Rev. Brumbaugh of the Brethren (Dunkard) church officiating.

JOTTINGS

Six Mennonite families, who succeeded in escaping from Siberia, have found haven on the Japanese section of the island of Sachalin The Rundschau reports that they have found employment and are comfortable.

More than 2,000 persons were present at the Freeman College auditorium when Dr. P. A. Penner and others addressed the meeting. An amplifier made it possible for those who could not get into the building to hear as plainly as those inside.

Members of Bethel church, Mt. Lake, Minn., gathered in their church on a recent Sunday in a farewell service for Dr. and Mrs. P. A. Penner, who will shortly return to their field in India. Mt. Lake is Dr. Penner's home town.

Instead of regular evening services five neighboring Philadelphia churches, including the First Mennonite church, have held union services during the summer months. The auditorium of the First Church has been renovated. A special re-dedication service has been planned for the last week of September.

At its recent yearly meeting held in Berne, Ind., the Middle District Conference elected the following officers: President, W. S. Shelly, of Wadsworth, Ohio; Vice-President, Rev. A. H. Miller, of Noble, Iowa; Secretary, D. W. Bixler, Pandora, Ohio. The conference selected Dalton, Ohio, as the place for next year's meetings.

Anniversary Day at the Mennonite Home for the Aged, Frederick, Pa., will be observed September 10. This is one of the big yearly events in the Eastern District and there are indications that this year's celebration will be as interesting and as well attended as were former anniversaries. The program includes addresses by Revs. Wm. Barnes Lower and A. S. Rosenberger. Musical features will include selections by the famous organization of colored singers, The Tindley Gospel Singers and xylophone numbers by Jack Klein.

On Saturday, August 20, several hundred Gottshall's, descendants of Rev. Jacob Gottshall, who came to Germantown in 1702, gathered in their 27th annual reunion at Saratoga Park. Rev. W. S. Gottshall, the president, presided. The principal address was delivered by Rev. Andrew Gottshall, of Baltimore. His theme was the background of the religious activities of Mennonites since about 1500. The clan had come from four states. Those coming from the greatest distance were Mr. and Mrs. Raymone, Kinstown, N. C.

The Middle District Conference at its recent meeting, adopted the following resolution with reference to Prohibition: "Recognizing the confusion that exists at present as well as the resulting general indifference in regard to the subject of prohibition, we believe that it is more than ever the duty of the church to teach concerning the evils of alcoholism and the benefits of temperance in order that the wide-spread insidious propaganda against the 18th Amendment may not cause us to lose sight of the moral and spiritual values for which the Christian forces of America have labored so many years."

Bluffton College announces the opening of its fall term for September 14. There will be several changes in the faculty. Prof. Maurice Troyer, head of the department of psychology, will leave to take up graduate studies at Ohio State University. Clara Birkey, who was instructor in home economics, has resigned and is now Mrs. MacElroy. Prof. Floyd Byers, instructor in economics and treasurer of the college, has resigned to take a position as auditor in a Goshen, Ind., business house. Miss Naomi Brenneman, professor of English, who has been on a leave of absence last year, will return. Dr. Mosiman announces that the prospect for students for the coming year is good. Like all institutions of the kind, the matter of finances offers the severest problem for the coming year.

The recent issue of the Congo Missionary Messenger issued by the Congo Inland Mission Board gives portraits and short biographies of a number of missionaries under appointment. Those so introduced to its readers are: Rev. John Barkman and family of Manitoba and members of the conference of the Defenseless Mennonite Brethren. They will start for the field in Kalamba about April of next year.

Russell Schnell is also a member of the Defenseless Brethren. His home church is the Mennonite Bible Mission in Chicago. When financial matters can be arranged he will be sent to Charlesville, Congo, where he will have charge of the mission press and be used in producing literature for the work of the mission.

Helen Yoder is a graduate of this year's class of Bluffton College and a member of the Eighth Street Mennonite church, Goshen, Ind. She will depart for the field when funds are supplied.

Anna H. Quiring is a member of the General Conference church, Mt. Lake, Minn. She is a graduate of Tabor College. It is hoped that there will be sufficient funds to send her to the field next year.

Elsie Flicker is a member of the Defenseless Conference church and has been atending a Bible school in Cincinnati, Ohio, for several years. She is a graduate nurse and her presence on the field will be of great worth to the mission.

Lena Wiens of the Mennonite Brethren church, Reedley, Calif., is also a trained nurse having served as nursing instructor and has taken post graduate work in one of the large Chicago training schools. As in the case of Miss Flicker the board is anxious to send Miss Wiens to the field not later than 1933.

MARRIAGE

Schmidt-Charles.—On May 29th, in the Deep Run church, following the worship hour, by Pastor A. M. Fretz—Walter H. Schmidt of Perkasie, Pa., and Mary H. Charles of Dublin, Pa.

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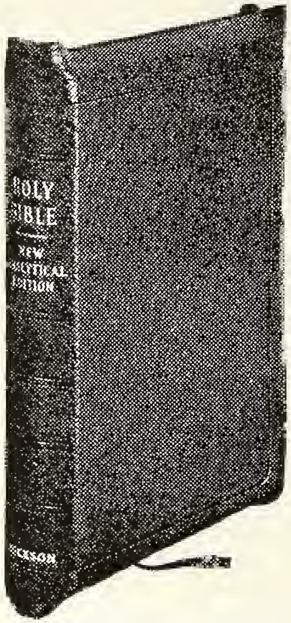

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II CORINTHIANS 3:18

18 But we all, with open [unveiled] face beholding as in a glass [reflecting as a mirror] the glory of the Lord, are changed [transformed] into the same image from glory to glory *even* as by the Spirit of the Lord.
Ro. 8.29; 1 Co. 13.12; 15.49; 1 Ti. 1.11.

PHILIPPIANS 3:11,12

11 If by any means I might attain unto the resurrection of [from among] the dead.
Lu. 14.14; 1 Th. 4.16; Re. 20.4-6.

12 Not as though I had already attained, either were already perfect: but I follow after [press on,] if that I may apprehend [lay hold on] that for which also I am apprehended of [I was laid hold on by] C̱hrīst Jē′-sŭs.
1 Ti. 5.12; He. 12.23.

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VOL. XLVII BERNE, INDIANA, SEPTEMBER 8, 1932 No. 35

EDITORIAL

Had it not been for the postponing of the General Conference this number would no doubt be bringing a considerable report of the work and actions of that body. However, in the light of the great financial stress that is affecting the whole world and our own country as well, the officers of the Conference saw fit to call the next meeting to meet a year from now. Let the churches and the membership bear in mind specially at this time that the Conference is thus making it possible for the congregations to save the great amount of money involved in sending delegates to Conference so that the contributions to Missions, Home Missions, Publications and Education will not suffer. All of our Boards are in debt, some of them are in desperate straits. Unless money comes in in sufficient amounts there will have to be a painful paring down of budgets and a lessening of efforts all along the line. No church should let the opportunity pass for making continued announcements of the needs of our Conference Boards and then acting on these announcements in a way that the empty treasuries of the various church interests will feel. It would be an inexcusable crime if we permitted the work, which we have started, go by default. There should be no such a thing as failure in the Lord's work and there need be none. Our conference is not asking for spetacular gifts but it is asking for consistent support in the work our people have asked it to do. We hope that every pastor, in every church, will prove his loyalty and interest by keeping the needs of our Boards continually before the people and we hope as sincerely that the whole membership will make the present needs of the church the subject of earnest and continual supplication.

An epidemic of infantile paralysis is taking serious proportions in Philadelphia and other cities and health authorities in some quarters are delaying the opening of schools and keeping Sunday schools closed for a period to extend over several weeks. It is one of the prices we pay for our modern civilization that makes the spread of contagion possible and calls for heroic measures to combat it. We are fortunate that, in this age, so much is known about disease and its prevention. In other ages, when a pest of any kind appeared there seemed nothing else to do but let it burn itself out. People now know how to care for themselves and give their little ones an amount of protection from infections that no doubt saves millions. It is only where there is ignorance of sanitation, or an actual disregard of it, that plagues find it possible to make the progress they once did. The thing for all to do is to avoid unnecessary exposure to the disease, use sense and apply the common rules of sanitation to themselves and those under their care and above all things not become panicy.

Yet, when we consider the number of people who go to make up our population and the number of sufferers from the so-called epidemics, the number of victims is small. We have so many more effective ways of spreading information that in our day a few cases are noted and reported when in other days we know nothing of the many cases that existed. We well remember when the summer season was always marked with many typhoid cases. Today half that number would be called an epidemic. It is one of the wonders of the age that physicians are in a position to tell us that certain weeks during the summer in a city of two millions not a single case of typhoid existed. It's serious enough to have many little ones suffer from the present epidemic, yet, considering the extent of the population, the marvel is the number remains so small.

The president of the American Federation of Labor has a protest to make. He says that owners of brewery plants, acting in anticipation of a speedy return of beer, are ordering beer kegs in large quantities, so as to be ready for the rush, but, they are ordering them in Europe. We are not familiar with the brewery business and we do not know how soon their optimistic dreams will be realized. It is our opinion that it will be a long time before they can engage in legitimate business, although we admit that brewers are not concerned about the legitimacy of their operations. Though the wets understand the president, Mr. Hoover, to have taken a very liberal attitude toward the matter of the 18th amendment and from him believe they have received considerable aid and comfort, no man who has the slightest respect for himself and his standing in the community will want to go into the saloon business after what Mr. Hoover said about it. One can readily see how much the makers of real beer love the American public from which they hope to draw vast wealth in order to give the government in a little rake-off in the line of taxes. Just now, in the midst of the hardest times we have ever known, these benefactors are having some thousands of kegs to be made. Instead of giving the work to those from whom they hope to coin wealth they go over to Europe and have their work done. It is these same people who expect that the American people shall sell their honor for them who have the indecency at this time to look for their supplies across the seas instead at home. Of course they are home destroyers and anything that has to do with any kind of a home does not interest them. Makers of strong drink have always been a soulless bunch and even now, when they are asking the public for permission to poison it, they run true to type and let American people starve for the sake of getting a cheaper article elsewhere.

With the fall season it becomes necessary in our churches, Sunday schools and young people's organization to look forward to the coming year and make preparations for meeting their needs. A church, or any other religious organization, without a program won't get very far in the Master's work. No doubt in every church there is a desire for more effective work and effort. This needs planning. Do the leaders of our organizations fully realize the importance religious literature plays in the work? Of course something, they say, will be needed in that direction. But the time for considering securing such material is when plans are being made for the coming year. Every Sunday school will need supplies, so will every young people's organization. Where should they get them? Our answer is that the most loyal and most reasonable thing for a Mennonite organization to do is for it to get its supplies from the Mennonite Book Concern which every church has had a part in establishing. We cannot understand how church business should be permitted to be turned into other channels than our own house, especially at a time like this, when the very life of the institution depends upon the support it should get from its constituency. That pastor or that superintendent who tolerates the shifting of business away from the church house is lacking in the kind of loyalty that should go with his office. We venture the suggestion that if all of our organizations, church, schools, etc. were to order all their supplies for next year before the first of October the business manager of the Book Concern would feel his most difficult problem solved. Added to the church supplies that should be bought from the Book Concern are the supplies of literature and stationery of our individual needs. What could be a more graceful gesture of loyalty than for us this year to consider the Book Concern when selecting the presents we are to buy for our friends. A book or a Bible would be an excellent present and one most appreciated by our friends. Why not buy some good books and Bibles this year and order them early and thus solve the problem of what to give to our friends to make theirs a Merry Christmas?

BETHEL COLLEGE OPENING

The fall term of Bethel College will open Sept. 6th. The first two days are to be devoted to orientation and guidance for freshmen and new students. It is very important and necessary that all freshmen and new students be here, ready for work promptly at 8:00 a. m. Tuesday, Sept. 6th. This means that rooms and other necessary arrangements should be looked after not later than Monday, Sept. 5th.

Sophomores, Juniors and Seniors enroll Thursday, Sept. 8th, from 8:00 a. m. to 12:00 m., but should arrive on the campus to make other necessary arrangements Wednesday afternoon.

The formal opening for the entire school is to take place Thursday evening at 8:15 in the College Chapel. Prof. D. H. Richert will speak on "The One Thing Needful." All students are expected to be present and the general public is invited.

In spite of the depression we hopefully look for a fair enrollment this year. With the equipment and faculty that is necessary in any case, we could take care of 300 as well as 200 students. A larger enrollment would considerably increase our annual income. Sending a student to Bethel this year, therefore, in a sense, is equal to a donation to the school.

The average cost per student including books, room, board, tuition, and necessary fees amounts to about $340.00 for the entire year, or half that much per semester. This is less than the cost at any other four-year accredited college in Kansas. Even this, however, can be reduced considerably if students are willing to work for board and room, or to do their own cooking. At this writing we still have quite a number of good homes in the city of Newton where a girl can earn all her board and room which would approximately cut the total cash outlay in half. The college has also made special arrangements for more men and women students to do light housekeeping in our dormitories for those who desire to reduce their expenses in this way. Those interested in working for their board and room, or doing light housekeeping should make arrangements through the college office as soon as possible.

Commending the coming school year at Bethel to your continued intercession, I remain,

Sincerely,
Ed. G. Kaufman, President.

VII. BRIEF MISSION NOTES

J. B. Epp, Hesston, Kansas

To be used as a part of your daily prayer and praise calendar.

Africa

Egypt: Scriptures are being purchased in the highways and byways. "And My Word shall not return unto ME void."

North Africa: Desert oases are being visited by mission bands. Muslims, Jews, and Italians are being evangelized.

South: New openings are reported especially in answer to prayer. Pray on!

West: French colporteurs knowing the native languages are penetrating Senegal and the Sudan. Former German work is being revived.

East: Italian authorities allow no new foreign missionaries; this brings more native Christians to the front in evangelism. Even women are evangelizing heathen villages. In one province 81 self-supporting schools have been erected by the native Christians. Let us praise God for all this!

Abyssinia: The old Gnostic heresies are reviving. A split has resulted in the church. As a result many more now are inquiring for the "Truth." Rom. 8:28.

A REPORT FROM KORBA

By Mrs. Christine Duerksen

My husband and I have been trying to persuade one another that it is the other one's turn to write. Now that the Bible course has begun in which Mr. Duerksen teaches two classes and I only one, I suppose it is my duty to write the report.

Glancing through the diary it seems to me there have been no outstanding happenings—perhaps because I am too close to them. Mr. Duerksen was out to examine all the outstation schools during the early part of April while I was in Champa for the Bible Women's Conference. The report of this has been sent to News and Notes so I will not mention it further except to say that I found it very helpful.

Later on in May our teachers and Mr. Duerksen attended the Teacher's Conference in Janjgir. Because our children were just barely over the whooping cough we did not dare to take them to Janjgir for fear Willis Orie and Anna Marie might get it too.

While Miss Augusta Schmidt and her sister Johanna were in the hills I had charge of the dispensary. I always find this work difficult because I have had so little training. Then so often patients do not follow instructions as they should. Our language teacher's wife became desperately ill and we fear she would not have recovered if it had not been possible for us to get Dr. Caroline here in time.

I have one matter to report now which shows how disobedient we have been but perhaps the Board will forgive us when the whole

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story is told. In spite of the order "No new buildings" we are putting up a small four-roomed dispensary. Three years ago we planned to build one but because the budget was to be cut we decided we could do without one. Last year we hadn't the courage to mention it although we felt it was needed worse than ever.

The present dispensary is a tiny room about 10x12 and so full that it is almost impossible to get around without knocking things over. During the hot weather it becomes sort of a steam bath. Another thing that makes the present location unsatisfactory is that the veranda in front of it is a part of our kitchen veranda and people with all sorts of ulcers, boils, diarrhea and other tropical diseases come there. The new location is a short distance outside of our yard and so placed that we can see from either veranda whether or not there are patients waiting.

There were Rs. 230 on hand which were not budget money. Another small gift had come —"To be used where needed." We figured how much our tithe would come to in two years and all of us felt we dared to venture out and we do not intend to ask for money from America.

The boys' home from the Mauhaudei school worked hard during their vacation. We used the widows wherever we could because they have to be supported anyway. The medicines will not be moved into the new building until after the rains when everything is thoroughly dry.

Three more couples have taken to farming. Some time ago the Korba church received money with which to buy land. This land was purchased about two months ago near the village of Risdi where three Christian families were already living. Although the village is only about four miles away it is too far for the women and children to attend church regularly even though the men could come. So, for a month now, preaching services have been held regularly both here at Korba and at Risdi. Mr. Duerksen and two of the evangelists take turns in going there. Last Sunday we went in the Ford and enjoyed the drive immensely. The road winds in and out through the jungle where wild game is plentiful. Last Sunday we saw a beautiful spotted deer and further on two large wild hogs went snorting off into the brush. Tigers are at home there too and every now and then carry off a calf or a goat. So far they have not attacked human beings.

Besides the six Christian families several non-Christians attended both Sunday school and church. One of the Christian men living there is well educated and takes the lead with the younger ones.

During the Bible course we are having classes for all ages. Mr. Duerksen has the evangelists, Bible women and others who can read well. The Schmidt sisters have about forty children to whom they are giving Biblical instruction both forenoon and afternoon. I have those who read a little or not at all. Our prayer is that the Word of God may get down into the hearts so that its working may show in richer lives lived as unto Him who loved us and gave Himself for us.

THE BIBLE: ITS VALUE IN THE INDIVIDUAL AND THE SOCIAL LIFE

(Concluded)

"The kingdom of heaven is like unto a grain of mustard seed." That grain grows until it becomes a tree where birds lodge in its branches. In John 16:12, Jesus says, "I have yet many things to say to you, but ye cannot bear them now; howbeit, when the Spirit of Truth is come, he will guide you into all Truth." As that Spirit of Truth reveals "All Truth" to us concerning the Great Unknown, the church must make her doctrines a living, growing set of beliefs. By a sincere study of the Scriptures, the Spirit of Truth reveals to us the great doctrines—the living doctrines which make for Eternal Life. Daily the Spirit of Truth is revealing Things which Jesus deemed it unwise to speak in "plain English" 2,000 years ago.

Gathering our threads together then, we find that the value of the Bible for the church lies in its revelation of "Living Doctrines of beliefs"—not static, lifeless documents, to be memorized only; and in the "instruction for righteousness" we find therein.

(3) Finally, when the child grows into adulthood, we find the vital social contacts of the business and professional worlds. In the past we have duly emphasized the values of the Bible for the home, church, and the individual life; but we have overlooked the value of the Bible for the business and professional worlds.

You see, it is rather hard to take Christ into business or professions, and make a million dollars, while others are starving—so we have left Jesus at home. We have made "business Business." Industry is to "make money" rather than to "serve people." And so long as that is our aim, we cannot take Jesus seriously in industry.

Here we find the value of the Bible comes in, shifting the prime motive of industry from the "private profit" motive to the motive of "social welfare." To put it in Jesus' words, "Seek ye first the kingdom of God—." We have professed to "seek first the Kingdom," but in practice we have sought "first the American Dollar," we have put the Kingdom of God second. So today my father and your father is asked to destroy a portion of his crops to "keep up the price", while my next door neighbors in Philadelphia are starving to death—starving for the crops the farmer is asked to destroy.

Dairymen are asked to kill some of their milk producers, so that the price of milk may be kept where large profits will flow to the investor. All the while children in Philadelphia, New York, Chicago, and elsewhere, are crying for the milk their parents cannot buy for them. All this is happening in a country which professes to following the Master who said, "It is not the will of your Father which is in heaven that one of these little ones should perish." The Master who said, "Whoso shall offend one of these little ones which believe in me, better were it if a millstone were hanged about his neck."

If we are to be true followers of Jesus Christ, then, we must take the Scriptures seriously; a portion of that Scripture says, "And they had all things common...so that no one lacked anything." The followers of Jesus who knew Him "in the flesh" held all "things common"; held all things as a trust from God—to be used for human welfare, not for private gain. Until we are willing to pay the price, and take the Christ of love, which we profess in our individual life, and make that Christ of love the ruler of business, the ruler of industry, the ruler of the world—just so long will we be un-Christ-like enough to let folks starve to death in the midst of plenty.

If the Bible reveals God to me as a God who demands the sacrifice of Love, Devotion, Truth, Honesty, Self-denial in my Individual Life, in my Home, and in my Church; then that same God demands Love, Devotion, Honesty, Self-denial, in my business, in my profession, between nations.

The Bible reveals to me the method whereby we can, and must, shift the motive of industry from "private profit" to "social welfare." We must shift the dealings of nations from hate, jealousy, and the sword, to Love, Trust, Friendship; we must shift the focus of the Race problem, until the Love of Jesus Christ shines upon it in all its purity—then shall we learn from the Scriptures that all men are brothers. Until we put these things into actual life; until we take these great principles from the lifeless creeds we have memorized, and put them into actual living personalities, just so long will we be un-Christ-like in our social lives.

One of our foremost ministers recently wrote, "The time has come when the church must either boldly take her stand for the principles of Jesus, or repudiate them entirely. If she does the former, she will be persecuted; if she does the latter, she will be damned, and she ought to be."

Yes, if the church stands up for the Gospel of Love in International affairs, she will be persecuted. If she stands for Love and Sacrifice in business, she will be persecuted. If she stands for Love and Brotherhood in erasing the color-line, she will be persecuted. But unless the church of Jesus Christ is willing to "take up her Cross, and follow Jesus" to Calvary, if need be, to defend Love, Self-denial, Sacrifice—she will de "damned"—and I repeat, "she ought to be."

May God grant that we may find the Values of the Bible for our Individual and Social lives; that we may look forward to the "Kingdom of God among men" in the near future.

MAHATMA GANDHI AND MISSIONS

Of the putrefying sores of the world today, one not to be overlooked is the public press. My mother reads of the "terrible conditions" in China. She receives no letters from my brother Ray for weeks. She wonders whether he and his are safe and sound,—as a matter of fact he is having the time of his life up on the plains of Shansi. In India we read of lawlessness in the States. We imagine the city streets are reeling with drunken sops. You read of India, and think it is just about all up with the foreign resident here, and Missions.

Our Mission is located in the interior. In size and shape, it is similar to Palestine. Champa is our largest town with only 5,000. Nevertheless we have half a million souls in our parish. Whatever the conditions of India as a whole, we are a little interior world to ourselves,—more or less removed from the troubled conditions found in the large cities,—Delhi, Allahabad, Lahore, Madras, Calcutta. We are practically as far removed from the sore spots of this subcontinent as the peace loving Mennonites of the Shenandoah Valley, Va., from the swirl of New York City.

One of the larger Christian communions here recently elected an Indian Bishop. Their members in America could not understand why Gandhi was not elected. For "is he not one of OUR outstanding converts?" they asked. No, Gandhi is not a Christian, but a Hindu, and condones idols and idol worship.

As a politician and social leader, Gandhi is a great and wonderful man. Let none underestimate the soul dimensions of that great personality. But when Gandhi declares that each country's religion is sufficient for that country; when he frowns upon any spiritual program for missions, and advises merely school and philanthropic work; and when he refuses to accept Jno. 3:16 as of vital consideration,—he is traveling a different road from most of us.

Mr. C. F. Andrews is an independent English missionary who has assumed the role of interpreter for Mr. Gandhi before the court of public opinion of the world, specially America. Another has well described Mr. Andrews thus,—"the uncritical biographer of Mr. Gandhi." For there is hardly a single point that Mr. Andrews makes but which is partial to Gandhi, and which is subtily subversive to the whole truth. In one of his recent books, his use of the word "Jesus" instead of "Christ" is significant.

In one of his recent articles, Mr. Andrews portrays Gandhi as a friend of Missions. Most of the evidence antedates 1920 and 1926. He slurs over the fact that during 1919 and 1924-26 Gandhi underwent a tremendous revolution "conversion" in his thinking. While freely admitting the exceedingly helpful contributions of the English in India, it is my thought that Mr. Gandhi and Mr. Andrews know too well one type of English missionary who is possessed of racial superiority complex, and jealous to maintain his standard of social conventionality, and that they know too little of the humbler hard-working perhaps less exclusive and more brotherly American missionary.

Yours for Christ and Hindustan,
Samuel T. Moyer, Basna, C. P., India.
July 19, 1932.

SCHOOL TIME AND OUR CHEYENNES

The time for the opening of the schools is at hand; that fact is of more interest to our Cheyennes this year than it has been in former years. The depression is the cause of that. In former years most of our Cheyennes had sufficient income that they could make ends meet somehow. Their land which was leased out to white people brought enough to keep them going, such that were not getting as much as others, had to sponge on such that had more. There was a government boarding school right here where their children would be supplied with all they needed during the school year but many of our Cheyennes preferred to keep their children at home and send them to the public schools together with the white children, instead. Thus they would have the children at home for the nights and whenever it seemed to suit better not to go to school—and that happened very frequently with some—then they simply missed school. There were quite a few attractions here and there which the children wished to attend—and what does it matter, the school is in session each of five days in the week and there are many weeks of school. Repeated warnings on the part of officials, that they must be more careful to send their children to the school, did not seem to impress them much—is it not the white man who makes these laws? they are alright for the whites, but we are Indians. There was quite a little stir among our Cheyennes when one day the report spread that two of their men had been taken in by the sheriff and had been lodged in the county jail for negligence in sending their children to school. After impressing upon them the importance of keeping the law they were released after a few days. It had a salutary effect upon all of them. Nevertheless they preferred to keep their children at home and send them to the public schools rather than to send them to the government boarding schools. No doubt that fact had some bearing on the discontinuance of the Cantonment boarding school. But now conditions have changed. Practically all the monies that were available have been drawn out, the leases are bringing very much less than they used to bring, and some of them are not being paid at all as the leasees and their bondsmen both are not able to pay—at least the payments are very much deferred. In quite a few families it has become a question of "to eat or not to eat" depending on whether there is anything there to eat.

As to clothing and bedding it is a matter of mere rags in some of the families. Of course there are always such who are drawing money right along, some have more land and so draw more in the way of lease money, some are old scouts and are drawing pension money—but there are such who are really destitute. As a whole this matter of sending their children to the government boarding school where they will be clothed and fed and be taken care of in every way has much more of an appeal to them now than ever before. As a result there is much talk of going to the government school instead of going to the public schools this next winter. Just how many of these will really get to go to the government school this winter remains to be seen. For there is but one government boarding school here now, the colony school having been discontinued this summer, just as the Cantonment boarding school was discontinued in the summer of 1927. It is very likely that the one school at Concho will not be able to take care of all that will want to come so some will, no doubt, be left over. However if present indications materialize we will have quite a large group of children from our different districts at the Concho boarding school this next winter.

G. A. Linscheid.

FROM THE WORK AT JANJGIR

Helen E. Nickel

Dear Fellow Workers in Christ:

Greetings with Psalm 126:5 and 6. These verses express our experiences on the mission field, at times the burden and discouragement tends to become very great but always the Lord proves true to His word and evidence of His grace and goodness are manifested in a new way to make us take up the task with greater earnestness again.

Today the provincial worker of the Girl Guide organization came to visit the school and added some very fine suggestions for our teachers to follow. We are trying to direct this work into definite Christian channels and find much of value. The stress on nature study, first aid work, village uplift and wholesome recreation is good for the school. Most girls in India have no childhood to speak of and the work of the Girl Guides stimulates interest and activity. More even than this work however we have appreciated the new interest which the young people are taking in Christian Endeavor. They seem to be getting a real vision of the possibilities of Christian service. Four outside Sunday school classes are in progress under their supervision and sick people get their regular attention. At the Mela last week, when Rev. Abbey, general secretary for India, Burma and Ceylon, organized a C. P. Union the headmistress from Janjgir, Rachel Banwar, was named vice president. I think we all came back from the Mela enthused and inspired.

The Chattisgarh Christian Mela is an annual event and takes place at an island camp site called Mudkughat. This year both missionaries and Indian Christians were very well represented from almost all the missions working in this area. Dr. Chitamber, lately made first Indian bishop of the M. E. church and Rev. Vere Abbey were the principal speakers. Rev. Abbey had the devotional periods and C. E. work and the Bishop gave most helpful sermons on the abundant life in Christ Jesus. P. W. Penner's and I went from Janjgir and Mr. Unruh had expected to go with some of the Bible students but rain hindered their coming. All the teachers, the matron and three of the boarding girls went also as well as a few evangelists. For myself I received a renewed vision of the great need here and also the reassurance that Jesus Christ is meeting the need wherever He is being given the chance. In matters of method the convention was also very thought provoking.

To record what I have tried to do is not as difficult as to state what has been accomplished. My work seems to be beginnings mostly. Since several weeks ago I have considered myself too busy. At times I was alone on the station and then the station is sort of a re-enforcement camp, very realistic things like sending bread, vegetables, mail, etc., to those out in camp consume considerable time and effort. The people on the station naturally all direct their attention to me because there is no papa ji nor mamma ji nor Sahib nor Memsahiba and not even the "big" misahiba to pester for this and that and the other thing. I took a morning Sunday service which still takes some preparation. I felt somewhat buoyed up because just before I learned that I had fairly successfully completed my second year language work. Not nearly as well as Miss Schmidt, however, I am sorry to admit. The school and boarding demand their share of attention. This is the season when the garden yields all sorts of good things to put up for the hot weather and so the household duties are not altogether missing even for a Memsahiba. There is no use getting lots of householding experience in America before coming out because one has to throw it all to the four winds anyway. Even though I knew very little about cooking and baking, etc., I am now at the arduous task of training a cook and I do know more than he does about it, that is certain. At times it tries my patience more than anything I know and again it is the source of the best fun I get in India. Now I am facing the dread fact of having to live alone in a bungalow unless Mrs. Burkhard can return soon. How I wish that the way would open that she might come back to us, or that some one else could come, too. There would be ample work here for a trained nurse to spend some time in connection with the girls in school and boarding and then reach out to the mothers and the surrounding village folks. I am keeping this on my prayer list. We think it remarkable that the money came so promptly this quarter, today our salaries were cashed. Thank you so much for all your thought of us. (But next quarter only half the salaries can be sent.—R.)

Two special things that I have tried to do since the new year is to have a class of ten girls sew on their own clothes each afternoon. In this way fifty girls are doing something each week towards making their dresses, etc., and I hope are learning to cut and sew as well. They have a period in school but the afternoon work should enlarge on this and direct it to meet their immediate needs. Any money for the purchasing of cloth will be greatly appreciated.

Because I realize how very important it is that our "second generation" Christian girls receive a vital experience of salvation in Christ and help in applying His word to their own lives I am trying very hard to meet with small groups of girls several evenings in the week and through prayer, use of the Bible and very personal and intimate talks help them. Please pray that this may be used of the Lord to help them much and also His cause. Winning the mothers of this land to Christ is a difficult task and I believe that our girls, the future mothers, will have a wonderful opportunity through witnessing and teaching in their villages in doing what we missionaries find very hard to do.

Kind regards to each member of the Board and to all the friends who are doing so much for the cause of missions.

SCIENCE, LAW, OR RELIGION

A prominent American organization recently voiced its disappointment in the Christian religion, its failure to satisfy, to make good its claims, therefore "we turn to science," was their decision A word with scientists would have saved them yet more disappointment, for their mistake is the same as that of many others, who over-rate science, which makes no effort at the supernatural, and no claims in the realm of spirit, wisely leaving that to religion and philosophy. Scientists are forced to limit their explorations to the sphere of matter, the mechanical. Their great quest, that of the origin of life, has, throughout the ages baffled them. The question, "Does organized matter produce life, or life produce organized matter," remains unanswered by science. In the laboratory a grain of corn is made with exactly the same component parts of matter, oxygen, nitrogen, hydrogen, carbon, as are found in the natural corn, but it will not grow, it lacks only life.

"Woman of Canaan": Yet a simple Syro-

(Continued on page 13)

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The Work

by the
Young People's Committee of the General Conference

Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

September 18

Some "Other Gods" Today. Ex. 20:3; I John 5:21.

Man is a worshipful creature. God has seemingly made him so. If man is to be religious, this is an advantage, and yet it also may serve as a disadvantage; for if man chooses to set up another god instead of the Eternal Heavenly Father, he may become a veritable son of hell. It is so easy to choose the wrong kind of a god and think that therein lies real living. But he who so chooses will sooner or later discover as did the preacher in Ecclesiastes that all such gods are vanity and there is no health or strength in them.

The Bible is of value to us as example and precept. Some portions of Scripture show us the foolish choices some men have made in seeking their primary interests in life and the consequent fate which accompanied such choices. And again other instances are cited where men chose God as their high ideal, and whenever we find such an individual we find a harmonized, vitalized Christian personality. We can expect great things from such a soul. Jesus is the great outstanding example of a man who made all personal choices subservient to His one great ideal, namely to glorify His Father, even if the path of duty led Him to the cross. Can we follow our path of duty thus unwaveringly?

So much of life consists in making choices, we must do it every day. The way we will choose tomorrow depends on the way we choose today. Choices create likes and dislikes, habits follow, and these bind us oftentimes like hoops of steel. From Genesis through to Revelation we find men choosing their gods, sometimes their choice leads to their downfall and in other cases to their uprising. There is little wonder that God made this the first Commandment: "Thou shalt have no other gods before me." The great introduction to the decalog should be sufficient to engage the interests of every human being to become a follower of God, but many do not heed it. God graciously said, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Even more so is it true for us that He has delivered us from bondage through the life so vicariously given by His Son Jesus Christ, and yet men spurn Him and follow after other gods.

Our Scripture readings for this week give us apt illustrations of some of the gods men worship today. Some men worship themselves and what a spectacle of bigotry they soon become. Others like the foolish man in Luke worship gold and material substance. A fitting condemnation for many moderns are the words "Thou fool, this very night thy soul shall be required of thee, then whose things shall those things be which thou hast provided?" The foolish Israelites desired to build a high tower so that God could never again drown them out in case another flood would come, and God caused them to babble so that they scattered themselves over the face of the earth in their confusion. It almost seems as though we are trying to get away from the simple life and God when we view our vast machinery and speed. In the recent Cleveland air races a speed was attained of over three hundred miles per hour. Automobiles are continually speeding up, and yet where is this speed taking us to? We go in such a great hurry, and yet when we get there most of us have nothing to do. We are too vain and shallow. Yes, ambition, pride and power are some of our modern gods which we set up for ourselves. Again at other times we try to drown out the call to sanity by pleasure. We crave excitement, excess and gaiety in the hope that pangs of conscience, a call to the higher life may be stilled, but the god pleasure leaves us with a dark-brown taste in the mouth, twofold more a child of hell than we were before. How different that is from that which God has to offer us through Jesus Christ: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." The Christian way of life is the abundant satisfying life.

History narrates to us about pagan Rome and Greece. We send missionaries to heathen India, China and Africa we say, and yet how Christian are we in America? In these years since the World War, we have become so fabulously rich that in many quarters gold has been set up as the god. We find that gold and the love of money is a cold, hard master. He who follows in this train cares little for the finer things of life, shrinks not back from crushing out lives of humans, sets up machinery and drives out the unemployed hurling curses at them which would be unthinkable for a driver to use to his horses. In this pagan America the devil is smiling because the average attendance in church is quite low. Many so-called Christians find a greater enjoyment in excursions, auto trips, baseball games and attendance at movies. Dr. Chas. R. Brown tells how one Sunday night when the doors were thrown open during the singing as many as a hundred passers-by stopped to hear the wonderful music. On that particular night Dr. George Adam Smith of Aberdeen, Scotland, was to preach. Dr. Brown tells how he felt like calling them into God's house, "O if they only knew, if you only knew that here the most gifted and devoted man in all Scotland is about to speak, and he will give you a message from the Eternal," but the hymn ended, the doors were shut, and they passed on into the theatre. The tide for them was not taken at the flood.

In thousands of even Christian homes the Bible is a closed book, the salacious story magazine, the often filthy newspaper are taking its place. God is not thanked, nor His presence requested in the morning, noon or night, He is not recognized as the Giver of all things at any of the three meals per day. Prohibition and decency have become a matter for the joke-section. The god of Mars is grinding out machinery, gases and means of warfare which will make the implements of the World War seem like veritable play things. When the next war comes America will be prepared to do a real man-sized job. He who takes the sword shall die by the sword. Dare we call this Christian America or can it more rightfully be called pagan America?

God of the earth, the sky, the sea,
Maker of all above, below,
Creation lives and moves in Thee;
Thy present life through all doth flow.

Thy love is in the sunshine's glow,
Thy life is in the quickening air;
When lightnings flash and storm winds flow,
There is Thy power; Thy law is there.

We feel Thy calm at evening's hour,
Thy grandeur in the march of night;
And when Thy morning breaks in power
We hear Thy word. "Let there be light."
—Longfellow.

QUESTIONS

1. Is man a worshipful creature? Give evidences.

2. Why is it so important as to what choices we make?

3. Name some of our most outstanding "other gods."

4. Give some expository thoughts on Rom. 1:21-25.

5. How can we come closer to worshipping God and Him alone?

Study the Scriptures

Monday—Read II Tim. 3:2-3. Oneself.
Tues.—Read Lk. 12:16-21. Gold.
Wed.—Read Gen. 11:1-9. Ambition.
Thurs.—Read Dan. 4:28-33. Pride.
Friday—Read Esther 3:1-6. Power.
Sat.—Read Eccles. 2:1-11. Pleasure.
Sun.—Read Ex. 20:3; I Jn. 5:21. Some "Other Gods" Today.

TOGETHERNESS

By Margaret Mullett

Did you ever watch a fire slowly die away as one by one the logs fell apart; then suddenly burst into flames as they were brought together? One log alone may glow, but it will not produce fire.

Life is like a fire. It comes in richness when people are together. The shipwrecked sailor marooned alone on a bit of island, the narrow-hearted person marooned on a little island of self, are logs fallen apart.

Just as a fire can use all kinds of wood—apple, pine, beech—large logs, small sticks and kindling,—just so each life needs all kinds of people,—strong friends, little folk, dependent, kind, and weak friends to make it beautiful.

How lop-sided and alone are we who have "merely a friend"? After all did not Jesus build a friendship fire, a most brilliant one, mingling the beech and pine wood, thus enriching his life and making it even more sweet? He was seldom alone, seeking peace and comfort at the home of Mary and Martha—always in holy communion with his Heavenly Father.

And so, as one log in a fire may kindle another into a glowing flame, so we may enrich others and we be blessed by our great circle of friends,—each one different, but when brought in contact with each other becomes one great fire which may light the way as a guide for others.

I have a friend whose stillness rests me so,
His heart must know
How closely we together, silent, grow.

I have a friend whose brilliancy inspires
And rarely tires
When we two warm our spirits at his fires.

I have a friend whose charity delights
In others' rights.
We two sit talking often late of nights.

I have a friend whose discipline I need.
We have agreed
That neither from this schooling shall be freed.

I have a friend whose calmness some mistake,
But we two make
Of suffering more than just its grief and ache.

I have so many friends—each one fulfils
Just what God wills,
For He through them his best in me fulfills.

And so, twice fortunate am I to find
Friends great and kind;
Each one himself, yet part of God's great mind.
—Vlyna Johnson.

THE RETREAT CHAPEL SERVICES

Maurine Amstutz

It wasn't a matter of picking out a few talented people and having them perform for the rest—this series of daily chapel services in charge of the Retreaters—but rather a movement in which practically every Retreater took an able part. The idea was suggested by some of last year's Retreaters, and was used this year—successfully.

Each group planned and carried out its own service, most groups being well enough organized before they came to make some preparations. Bluffton, Topeka, Sugar Creek, Goshen, the extras (a combination of church delegations too small to do anything alone), and Pandora conducted Chapel in the order given. Practically every group used all its members in some way, so that the number of participants was considerable; nor did this in any way detract from the quality of any service, which in every case was both interesting and worshipful.

Most of the programs, however, were similar; Scripture reading and prayer being included on all of them. Some groups introduced suitable poems and others included short talks, all of which showed much thought on the part of the speaker, and which were received with interest by the rest of the Retreaters. Some special music was given each time, as well as singing by the entire assembly.

To give a detailed account of each service would require too much space; perhaps the most outstanding was the chapel by the group from Goshen, which like one or two others was worked out around a central theme. Their theme was "Great is our God," and was well presented through music, Scripture reading, prayer, a poem, and an unusually fine talk by Miss Rachel Weaver, who emphasized that throughout the changing conceptions of God it has always been possible to recognize His greatness.

I am sure that almost every one felt that each service was well worth attending, and each Retreater who took part must have received some special benefit from his particular service. The obvious success of the plan is its best recommendation for next year's Retreat.

RECREATION AT THE SHIPSHEWANA LAKE RETREAT

Dana Whitmer

It has been found by experience that recreation as well as study and work is an essential part of a young people's program. A retreat without exercise and play would not be a success. Young life needs activities as well as study, meditation and prayer. With this in mind the recreation of the Retreat was organized.

Arriving at Shipshewana Lake on Monday afternoon everyone was invited to the social that was held that evening. Miss Lucille Lehman was in charge. She had in readiness a great variety of contests and games which quickly welded together all the retreaters, new as well as old, into a unified body of cooperating young people.

After the first excitement of the arrival was over a recreational program was laid out by the leaders. Each afternoon, except Sunday, between the hours of 2:00 and 5:30 was reserved for recreational activities. The men were organized into soft ball teams. Teams representing Bluffton, Goshen, Nappanee, Pandora and Sugarcreek were organized. Two and sometimes three games were played in an afternoon.

Mable Geiger organized and supervised the recreation for the young women. Groups representing various churches were formed to play volley ball and croquet and to engage in swimming and rowing contests. Points were given for victories in each contest. At the end of the Retreat the girls from Bluffton had accumulated the most points.

Most Retreaters swam at some time during the afternoon. On Friday the Retreaters with the leaders went to a nearby beach where there is plenty of equipment to spend an hour in water sports. Morning and evening dips were provided for. Most of the cottages occupied by the Retreaters had their own boat. This provided an abundance for boating during recreation hours.

On Saturday evening all the Retreaters and leaders hiked to Cotton Lake nearby where a picnic supper was enjoyed. The evening was spent in an old fashioned sing. First a large number of old favorites were sung and at the close a number of sacred songs were sung while the Retreaters were seated on the knoll, overlooking a meadow and a clump of trees on the lake front. These wholesome recreations, provided by the leaders, were successful and sufficient to provide the needed variety and rest from the strenuous hours spent in the more serious concerns of the Retreat.

C. E. CONVENTION

By Mrs. H. Ringelman

As correspondent from the First Mennonite Church at Geary, I want to report on the C. E. Convention of the Western District Conference, which was held at our church on Sunday, Aug. 14.

The church proved to be too small for the attendance and so we adjourned to the high school auditorium, which proved to be none too large to accommodate the delegations from the churches in Kansas and Oklahoma.

The Kansas societies were well represented at the meeting, and the Oklahoma societies sent full delegations.

E. J. Lehman, of the Geary Church, led the song service which opened the morning session. David C. Wedel, of Goessel, Kansas led the devotional Scripture and prayer service, following the song service.

The theme of the convention was, "What can our Agencies of Education do to further World Peace and Brotherhood?"

The first topic, "The Contribution of the Home," was discussed by Albert Jantzen of Paso Robles, Calif., substituting for E. B. Wedel of Deer Creek, Okla. The second topic, "The Contribution of the School," was discussed by Rev. Henry Hege of Gotebo, Okla. The third topic, "The Contribution of the Church," was discussed by Rev. S. M. Musselman of Pretty Prairie, Kansas. The open discussion following each of these was led by Rev. H. D. Penner, pastor of the local church.

The Junior program was in charge of Miss Wilma Lichti of Medford, Okla., and was ably carried out by her class of boys and girls, who acquitted themselves very creditably in their songs, prayers, readings and instrumental music.

Special music was rendered by the ladies' trio of the Geary church, the Meno male chorus, and the Herold and Sichar mixed choirs.

Helen Ruth, Vera Warkentin and Kathrine Ringelman of the local church composed the trio and Miss Lucille Coil pianist.

The evening was given over to the Bethel College male quartette, from Newton, Kansas.

This quartette is well worth special mention, as they were exceptionally good, and their program was enjoyed by a large and appreciative audience, quite a few of whom were proud to call Bethel College their Alma Mater. Messrs. Jacob Daelke, Henry Gaeddart, Rudolph Voth and David Wedel make up the quartet.

It was a blessed day we were privileged to enjoy and we "rejoiced and were glad."

Brother Penner who was here for the convention is gone again to complete his vacation and will likely be gone for several weeks yet; we are all looking forward to the time when he and Mrs. Penner will return and hope they will both be benefitted by their rest and visit.

THE S. S. LESSON

September 18

The Report of the Spies. Num. 13:1-3, 25-33.

Golden Text: Jehovah is the strength of my life; of whom shall I be afraid? Psa. 27:1.

Israel was at the very door of Canaan. Another step would lead them into the enjoyment of its milk and honey. Yet, but two of that generation were to enter. It was a matter of being so near and yet so far. The fault was not that there was no Canaan to enter, nor that God had not prepared the goodly land for them, nor yet that the great leader of the people had failed them. Moses was sincere in his leadership under God. The fault was with Israel. God had already promised the land to them. He had time and again shown His power so that there was no reason for further doubting His might. There really was no reason for sending out spies to learn the strength of the nations they would have to oppose. For practical reasons it may have been all right to send the spies to discover the best roads to follow and gather information about the people and the products of the lands, but it was not for these spies to give unusual attention to the might of those they had to oppose, since the great Jehovah was with Israel. The matter of insuring the land to Israel had already been attended to by God through His promises. It would seem to us that the sending of spies did not show that the faith of Israel was quite equal to the task they should have been ready to take upon themselves and go up to occupy the land that lay before them.

In the camp of Israel, so near to Canaan, there was a crisis, a turning point in the career of the nation. One wonders how different would have been the story to relate to future generations, if, instead of waiting for the report of the spies, they had fearlessly gone forward in the name of the Lord to possess their inheritance.

The men chosen to spy out the land were substantial persons, heads of families and representative of their tribes. They had the responsibility of creating enthusiasm and inspiring action. It was for them to recognize how in the past God had been keeping His promises and providing for the needs and protection of His people. They should have had these things in mind when considering the strength of the nations of Canaan. Sad to relate, only two of the company had this vision and these two alone came to see the realization of their vision.

However, the experiences, we of our day, have had of God's wonderful care have been many times greater than those of Israel. He has never foiled us. His promises have been sure. Triumph after triumph has been ours in His name. Have we, in the light of such a past, always reached out and taken hold of the promises? Have we taken what was within our grasp, or, have we been wondering whether our human strength was sufficient to meet the opposition of the world and overcome it?

The report of the spies indicated that they realized that all that God had said concerning the land was true—they brought evidence of its fruitfulness back with them that all might see what was waiting for them, yet, they were afraid. When it comes to doing what God wants us to do, no one has a right to be fearful. To be afraid is to lack faith in God. We notice, at a later period, that, when God spoke to one of the faithful spies, Joshua, He continually commanded him to "fear not" and to "be courageous." If even the strongest must be exhorted to fearlessness, how much more do we continually stand in need of such exhortation?

What made the majority of the spies fearful were the people, the cities and the giants. To their minds these were superior to Israel and could not be mastered. Let the people represent the world, the cities, the pleasures and pomp of the world and the giants, the doubts and temptations with which we may be assailed and like Israel, it is for us to overcome them by the power of God and not to permit them to overcome us to our own destruction.

The report of the spies was "we are not able." It emphasized weakness and ignored the part God would have. It portrayed a lack of faith and an inclination to look on the dark side of things. However, there was a minority report that represented the opinions of two men. The report said two things: "We are able" and "Let us go up and possess the land." Caleb and Joshua knew what Israel could do because they knew what God could do.

SCIENCE, LAW, OR RELIGION

(Continued from page 8)

phenician, ignorant of the first principle of science, with no claim to religious rights or worth, poor, distressed, excluded, yet triumphs over many more favored "children of the kingdom," ignores science, presses persistently on, till she reaches the very heart of the Creator of all life.

"Have Mercy": Note her manner of approach, that of a sinner, penitent, humble, tearful, but pleading, persistent. Is mercy so cheap that a mortal can lightly assume to approach the God of Justice, and carry away His blood-bought favors apart from a like spirit of abasement? But if God is as adamant, as natural law, as some claim He is, will He depart from it to accommodate the clamor of one obscure creature? If so bound, would not inflexible law annul promise of intervention or forgiveness? Do not miracles and innumerable mercies attest otherwise? "Have mercy," she said. "He answered her not a word." This is the experience of most, if not all of us. And we conclude He never will answer; that His silence is as fixed as natural law: a discouraging conclusion, weakening faith, hope, courage. But this is a pressing, difficult case, and the "mills of God grind slowly," yet He deals with the difficult. To take liberties; to expect cure for headache caused by over-indulgence, a night out, disobedience to known law, would cheapen the worth of divine interference. But how meaningful and eloquent that silence, attesting the seriousness of a sinner's approach to holy ground, the rarity of her faith, and the urgency of her plea. But "He answered her not a word."

"Lord send her away": A request of His disciples, adding force to His silence, an additional discouragement. "She crieth after us." Indeed a persistent annoying "cry." Still more disheartening is Jesus' word, timed as if to reinforce that of the disciples, "I am not sent but to the lost sheep of the house of Israel." Was this to silence her? Apparently so. But this Master of Spirits had a veiled meaning—viz. to test and strengthen her faith. Others expected this word as final, but Jesus was pleased she did not leave. "I am not sent,"—would he break from this mission at the plea of an outsider?

"Came and worshipped Him": Prostrated herself, wept, "Lord help me." Is God to be influenced, importuned, persuaded from His fixed purposes by the distracting cry of a "dog"? So Jesus taught. First, in the case of the midnight borrower of the loaves, procured only through "importunity." Second, in His account of the judge's promise to "avenge the widow" because of her persistence. Likewise, Jesus taught that the Father responds to untiring pleading. "Lord help me," she said.

"Not meet to give children's bread to dogs": What a repulse was this, yet she perseveres, "Truth Lord," it is even so, she asks not a morsel that is rightfully the "children's." But as only a "dog" she would gather up the "crumbs which fall from the Master's table." How precious the "crumbs" to one so hungry. Favored "children of the kingdom," surfeited with plenty, have you naught to spare to one who starves?

"O woman, great is thy faith." In seeming helplessness she had accomplished what science cannot even approach unto, established contact with the Divine, the very heart of God, the origin of life. Science has done much. Law—the "keeping of which is of great reward." But the religion of Christ alone can find God. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

T. Richardson Gray,
Edgewood, Iowa.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION REPORT FOR THE MONTH OF AUGUST 1932

For Russia:—H. A. Martens, Buhler, Kan. $10; San Marcos Menn. Ch., Paso Robles, Cal., $9.85; Jacob Froese, Inola, Okla., $1; Ex. Com. of Mission Societies $32.13; Peter H. Dirksen, Moundridge, Kans., $5; Franz Pauls Family, Buhler, Kans., $7; C. C. Epp, Hutchinson, Kans., $8; A. R. Regier, Moundridge, Kans., $9; Beate Paulus, Los Angeles, Cal., $5.50; Obed Rudiger, Greensburg, Kans., $6.

For Canada:—Christian Gemeinde, Moundridge, Kans., $65; C. W. Claassen, Newton, Kans., $25; Bruderthal Ch., Hillsboro, Kans., $17.40.

For General Fund:—Friend in Buhler, Kans., $5; First Menn. Ch., Upland, Cal., $8.46; Emmanuel Ch., Pratum, Ore., $30.90; Goessel Menn. Ch., Goessel, Kans., $26.50; Ex. Com. of Mission Societies $25; Menn. Ch., Philadelphia, Pa., $3.97; W. P. Rempel, Pasadena, Cal., $15; Buhler Menn. Ch., Buhler, Kans., $26.51; Bethel College Menn. Ch., Newton, Kans., $15.54; Bergthal Ch., Pawnee Rock, Kans., $14.26; Emmaus Gemeinde, Whitewater, Kans., $47.25; Mrs. P. J. Harms, Whitewater, Kans., $2; West Zion Menn. Ch., Moundridge, Kans., $14; First Mennonite Ch., Aberdeen, Ida.; $17.84; Christian Ch., Moundridge, Kans., $55; First Menn. Ch., Paso Robles, Cal., $5.

For Harbin, China:—Ex. Com. of Mission Societies $8.00.

(Continued on page 15)

JOTTINGS

The speaker at the Berne, Ind., church last Sunday evening was Alcibiades Iglesias a San Blas Indian from Central America.

Rev. P. R. Schrocder, of Freeman, S. D., has accepted a call to serve as pastor of the Salem congregation near Freeman. The term for which he has been engaged is three years.

Rev. and Mrs. Albert Claasen, former superintendent of the Mennonite Mission in Los Angeles, after attending the Retreat at Bethel College, Newton, Kan., left for Beatrice, Nebraska, where they will visit friends and relatives for some time.

The attendance at the Retreats held in three districts of the Gen. Conference is as follows: At Bethel College 50, at Shipshewana 112 and at Green Lane 85. These gatherings are gaining in popularity every year and plans for next year's Retreats are already under way when it is believed a growth in interest and attendance will be shown.

Freeman College, Freeman, S. D., began its 30th year Sept. 5. The courses offered this year include a high school course accredited by the state, a one and a two year Normal course, a Junior College course and a well rounded four-year Bible course. The tuition for this year has been greatly reduced in all the courses offered.

Neighbors and members of the Inman, Kansas, Mennonnite church gathered at the farm of Rev. P. J. Balzer with a dozen tractors and plows and proceeded to plow his fields for wheat. The job was completed in one day. It was quite a sight to see the number of workers in one field and Rev. Balzer appreciates this kindly and neighborly act very much.—Mennonite Weekly Review.

It is custom in the churches of the Eastern District Conference to celebrate Harvest Home with a special service. These meetings are always significant for both their social and spiritual interests. Generally, the occasions are used for the taking of special collections. Among Harvest Homes services already announced is that of the Hereford, Pa., church which will be held on the morning of September 11.

The Upper Milford Mennonite church, Zionsville, Pa., is one of the oldest settlements in the Eastern district conference. Some years ago a marker was erected near the building containing an inscription telling of the settlement of Mennonites in that community in 1740. When the separation occurred in the Franconia conference in 1847 the entire congregation under the lead of Rev. Joseph Schantz, cast its lot with John Oberholtzer and his party. There have been several buildings on the site. The present structure was erected in 1876. Recently it has been renovated and a pipe organ installed. Last Sunday, Sept. 4, the rededication service was held, which was followed by a week of special services. The speakers at the rededication service were, Rev. Howard G. Nyce, the pastor, Rev. W. S. Shelly of Wadsworth, Ohio, a son of the Upper Milford Congregation and Rev. A. M. Fretz of Perkasie, Pa.

According to reports preparations for the anniversary of the Mennonite Home for the Aged at Frederick, Pa., are going forward with the aim of making this occasion the best yet. The date is September 10.

Dr. Petter of Lame Deer, Mont., reports that on July 20, the printing of his translation of I Corinthians, II Corinthians, Galatians and Ephesians into the Cheyenne language was completed. The appearances of new translations in print are important milestones in the work among the Cheyenne Indians. When it is remembered that the Cheyenne language is so difficult that for a long time the Indians believed no white man could ever master it, the successful translations of Dr. Petter are all the more remarkable.

Another item relative to the work to which Mrs. Petter calls attention is the death of Sweetwater, the first Christian won by our mission on the Montana field. He died in the Government Hospital rejoicing in the Christian hope of eternal life through faith in Jesus.

Paul Kehm, a student at Franklin and Marshall Theological Seminary, Lancaster, Pa., occupied the pulpit of the Hereford Mennonite church at Bally, Pa., on Sunday, August 14th, in the absence of the pastor Dr. Elmer E. S. Johnson who preached that morning in the First Congretational church, Springfield, Vermont. This is the church of which the father of Levi P. Morton, Vice President of the United States, used to be the minister. On the afternoon of the same day Dr. Johnson addressed the meeting of the Central Vermont Home Coming at Weathersfield, at the foot of Ascuteny Mountain. After that he was the guest for a few days of M. W. Jacobus, Gloster, Vt.

CONTRIBUTIONS

(Continued from page 14)

For Home Mission:—Jacob Froese, Inola, Okla., $3.00.

For Northern Bible Society:—New Hopedale Ch., Meno, Okla., $27.25.

August 1st, Balance and Reserve		$ 928.50
Received for Russia in Aug.	$ 93.48	
Received for Canada in Aug.	107.40	
Received for General Fund	312.23	
Received for Harbin	8.00	
Received for Home Missions	3.00	
Received for No. Bible Soc.	27.25	551.36
Total		$1479.86
Paid out during August		488.75
Balance and Reserve Sept. 1st		$ 991.11

Respectfully submitted,

C. F. Claasen, Treasurer.

By T. C.

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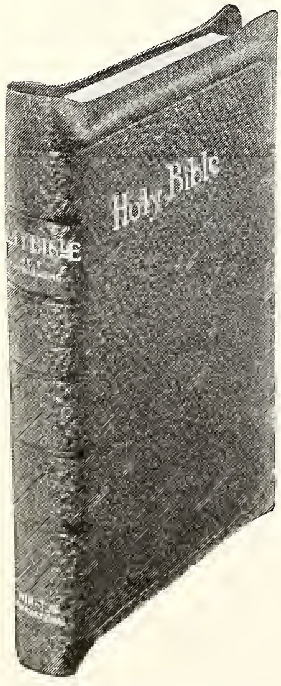

SPECIMEN OF TYPE

Christ's sermon on the mount. ST. MATTHEW, 6.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jĕ-ru̦'să-lĕm; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

CHAPTER 6. 6

1 *Sermon on the mount continued.* 24 *Serving God and mammon.* 25 *Exhortation to care little for worldly things.* 33 *Seeking the kingdom of God.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, SEPTEMBER 15, 1932 No. 36

EDITORIAL

Difficult times bring out two things: the generosity of some and the meanness of others. Multitudes who are in grave financial straits are kept from acute suffering because of the generosity and liberality of their friends and dear ones. We only are finding out what there is of the milk of human kindness in some. On the other hand, we are discovering every day how that there are some who are taking advantage of this period of depression for their own gain to the serious disadvantage of others. There are business men who make the depression an excuse for reducing the wages of their working people when there is no reason for it as far as their own business is concerned. Not only do they unnecessarily reduce wages but they reduce their working forces and compel those who are kept on to do an unreasonable amount of work during unreasonable hours, thus saving for themselves that which should be paid to the workers who have been dismissed. True, the rich have been hard hit, but they have surpluses which the poor do not have and they are the last to lose profits though they have been the first to reduce wages. During the past eighteen months the working people have lost more than they have gained during their fifty or more years for a resonable return for their labor. Though we tremble for what the coming winter is sure to bring forth we anticipate that, with the return of better times, there will be a struggle of the workers for years to come for a reasonable return of their own which was lost during the depression. If the radical element in this country, which is increasing day by day, once get the power there is no telling how long the period of distress and uncertainty will continue.

It not infrequently comes to the notice of the readers of our church papers that here and there some one of the congregations join in the celebration of the 100th birthday anniversary of one of its members or joins with fathers and mothers in the congregation who have been able under the grace of God, to enjoy together the celebration of their Golden Wedding and often to congratulate happy couples who have more than passed the fifty years of their married lives. All this leads us to wonder whether people live longer than formerly. Statistics show that while the average of life is somewhat longer than formerly and while more people attain to greater age the most of us will still have to feel that passing the three score and ten is an unusual fortune allowed to comparatively few.

In our day with the vastly improved means of communication we hear of cases of old age from a greater territory and because our population is denser we meet with more unusual people in a lifetime than did our fathers before us. It is for us to make this a pleasant world for those whose days in it are numbered and we may thank God that in his goodness he has permitted so many of our dear old fathers and mothers to abide with us longer than usual.

As a lad we were acquainted with a fine old German lady whose blind son had already attained distinction as a teacher of music. His misfortune was to have been born before science knew how to save the sight of babies whose eyes were affected at birth. They tell us now that children born with this handicap may easily have their sight saved. This particular child never having seen, at a later period of life, used to tell his friends that their pity was wasted on him as he had no idea of what sight was and therefore was not worrying about it. For fifty years he continued to make valuable contributions to music and particularly to sacred music. Incidentally he earned a better living than multitudes of men and women who enjoy the full use of their eyes. Like another blind man, who said that there is nothing a blind man can do but see, Adam Geibel continued by hard work and close application to add to the world's happiness by contributing beautiful music and, while today in the evening of his life he is no more active, he still has the satisfaction of knowing that though denied the advantages that others enjoyed he is ready to leave the world with the satisfaction of leaving songs of happiness behind him as a heritage to those who shall follow. A great university honored him with a degree in appreciation of his cultural work, but no doubt the thing he most enjoys is the gratitude of those who can say that he has put new songs on their lips and into their lives. Those of us who do not have to struggle against physical disadvantages must feel that we have opportunities to contribute to the world's happiness if one so unfortunate can make it the work of a long life to do so much to advance joys of life.

In another column of this issue notice is given of the coming Seventy-fifth Anniversary of the West Swamp, Pa., Sunday School. This school has a remarkable record carrying us back to the time when many good people doubted the wisdom and worth of the Sunday School as an adjunct of the church. Reading over our records we find many absurd and far-fetched objections to the Sunday School. One minister is said to have remarked that he would rather see his children in the grave than in Sunday School. Another said that it would be a greater pleasure to him to see his children playing cards than it would be to see them attending Sunday School. There were churches that almost divided on the matter of Sunday Schools and, in places where there were plenty of churches, those who wanted to have Sunday Schools had to erect separate buildings for conducting them. At this distance we wonder why people could not see good in an institution that has since done so much good, but then we must remember that most people's hindsight is better than their foresight. We have, in making up our judgment of former times, always to consider the ever-present type of conservativeness that is frequently so straight that it leans backwards and we also must take into consideration that in a controversy, in which two sides think they fundamentally disagree, any port in the storm of discussion offers an advantage. There are reasons and arguments but most of us take refuge in arguments rather than in reasons when we want our own way.

The West Swamp Sunday School came into being at a time when extreme conservatism had hold of the Mennonite people generally. John Oberholtzer, the pastor of the West Swamp church at the time of the establishment of the Sunday School, was a man of many visions and his vision concerning the religious instruction of the young people has turned out to be one of the most worthy ones. If not the first, the West Swamp School was one of the first to be established in the Mennonite denomination. It had further deserved special honor because it has been in continuous existence since the date of its organizations. In other words, the work was a lasting work which really means considerable more than having simply been the first of its kind.

The late Rev. Andrew Shelly, pastor of the East and West Swamp churches, who for two generations was a leader in the denomination and a staunch friend of the Sunday School deserved great appreciation for the interest he always manifested in the School of his churches. His personality, his teaching ability and his keen interest in sacred music as well as his ideals of the Christian ministry must be reckoned as vital factors in the continuance of the School in his congregations both at East and West Swamp.

The Mennonite congratulates the West Swamp School on its Anniversary, and now that it has covered the first half of the second lap in its Century Run, we hope that it will attain to its 100th year with a final success that will have been at least as successful as have been the past seventy-five.

FROM THE MONTANA FIELD

Lame Deer, Mont.,
Aug. 16, 1932.

Dear Readers of the Mennonite:

Events follow one another as rapidly on the mission field as elsewhere. We simply fail to report. When the day is over, sleep is sweet to the weary body and mind. We praise God for good health, for shelter and for food. We trust that His servants who have made possible our many years in His holy ministry to heathen world will not fail us now.

On June 23rd, Mozeeoeve, Sweetmedicine,

went to heaven. He and his wife together with another woman were the first Northern Cheyenne Indians who became Christians after our church started work in Montana. Rev. G. A. Linscheid baptized them on Nov. 28, 1909.

Sweetmedicine and wife from the beginning aspired to be leaders in the first Cheyenne Christian church. They often refreshed our spirits by their zeal during our years of service in Montana.

But lacking some qualifications for leadership that later converts possessed, led to jealousies of a very serious nature. Two years ago, Sweetmedicine became our Judas. He caused us the bitterest experiences we have ever had on the mission field. He incited both Christians and heathen against us. But God sustained us in strange ways at times, and the work progressed unhindered. However the estrangement of Sweetmdicine and wife seemed beyond repair. We simply avoided them and bided God's time.

It came. Sweetmedicine became ill. Before Easter his heart yearned for the Holy Communion. Also Hevesa, his wife, wept with desire for restoration. Hesitant they sent us word, fearing they had gone too far. Our assurances brought Hevesa to the Communion table. Joyfully she took her place with the Christians at the blessed service. The next day, we administered the same to Sweetmedicine on his sick bed.

From that time until the end, he maintained his trust and obedience to Jesus, ever glad for the ministry of the Word and for prayer. He passed away at the local Government hospital where he had kind and loving care. He rejoiced in every ministry from the nurses, was uniformly cheerful and uncomplaining. He spoke freely of his closing pilgrimage, and one of his last words was, translated literally, "I am going home to God. Nothing but my dust will remain."

Having been an Indian scout at Fort Keogh, near Miles City, in his younger days after General Miles had subdued the Cheyennes, an appropriate casket was ordered from Forsyth by the Government, and we gave Sweetmedicine a fitting burial. Whites and Indians attended the service.

On April 4th, our daughter-in-law, Mrs. Valdo Petter, underwent an operation for appendicitis at the Miles City hospital. We rejoice and praise God that no complications arose, and she was soon permitted to return to her home at Ashland. We visited her once while she was still at the hospital.

On May 20th, Moheno, a leader among our Christian women had an ingrowing goiter removed at the Miles City hospital. She insisted that Mr. Petter be in the operating room with her. Surgeon and nurses pronounced her a "wonderful patient." We were proud of her. With calm and unfaltering trust she submitted to the delicate operation performed with only local anesthetics. Whle the surgeon, who ranks high in the United States, worked with skillful hands, he took occasion to ask Mr. Petter about the Indians, the language, the translations, with real interest. Moheno speaks no English, so her courage is commendable, given her, of course, through earnest prayer to God. She has learned to read the Bible translations, and loves to pore tediously over the chapters as we study them in our church services. For her as for others of our Cheyennes, it has become true that "Thy Word is a lamp unto my feet." Shall we withhold it from them?

During June, the husband of another leading woman in our church, who has in the past been policeman at the Agency here, submitted to two operations for a complicated gall stone trouble at the Miles City hospital. He too was an interesting patient for the surgeon, doctors and nurses. Having a little knowledge of English, he could express his wishes better than Moheno. His wife, who stayed near the hospital part of the time, endeared herself to the white people she met in and out of the hospital, and her clean baby was the center of attraction on the street, in the stores, at the hospital and at the home where she boarded. We were pleased with the impression our Indians made in this new environment.

Late one Saturday afternoon in May, I got Bro. Habegger at Busby and took him post haste to the Miles City hospital for examination, as symptoms seemed to indicate an approaching acute case of appendicitis. We were relieved to find that our fears had no grounds. It is indeed fine when one can have the confidence in skillful surgeons and conscientious doctors, as we have learned to know them in Miles City. With these various medical cases, it so happened that I made eight trips to Miles City within three months. With improved country roads, and

THE MENNONITE

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Federal Highway No. 10, this trip of 100 miles one way offers no difficulties. This is quite a contrast to my experience in 1927 when I made my first trip in taking Mr. Petter there for his long hospital experience, and operation.

In March, the Government staged a Mid-Winter Fair for the benefit of our Indians. It lasted two days. It happened that the thermometer dropped to 30 degrees below zero, which was not so agreeable for the speakers who came from Washington, D. C., Salt Lake City, Bozeman, Helena and elsewhere. They addressed the Indians on cattle, sheep, poultry and hog raising, on farming, canning and drying of field and garden products. A free lunch was served to any and all who attended these meetings. The exhibits were interesting.

Especially were we pleased with the initiative and enthusiasm of our church Christian women. They filled half of the exhibit hall with their comforts, their bead work, sewing, hooked rugs, embroidered pillow cases, canned products, conscience enlightened by the Word of God which they had made mostly without suggestion of pattern of any kind. They had worked out their own ideas. Thus it was demonstrated again as many times before that an awakened conscience enlightened by the the Word of God is a pre-requisite for a truly progressive program with our Indians. All the outside influences of education and civilization avail little until the heart has been changed by the Word of God.

All winter our Christians were most faithful in their prayers for the many boys and girls who had gone to non-reservation schools last fall. As the time drew near for some, who had money to return for the summer, a spirit of happy expectation pervaded our little circle. Alas, one student at Chemawa, Oregon, took sick and was sent to a Sanitarium in Washington, where he died. His body was shipped home for burial. Another young man had spent about two years at a T. B. Sanitarium in Washington. Later he was taken to the Government Indian hospital at Tacoma, where he died. His body was brought to our church for burial. These were sad experiences in our midst.

In May, Lydia Gossen, of the Bloomfield congregation, who had served faithfully with us for about a year, left to continue her studies, if possible. Leona Thierstein of Whitewater, Kansas, took her place, coming especially to assist in the printing of the latest translations. In spite of the heat, this work was pushed with all the speed possible, and on Saturday, July 30, the last page was finished. We now have not only the Old Testament portions, finished some years ago, the Gospels and Acts and Romans, also finished before, but Ist and IInd Corinthians, Galatians, Ephesians and Phillipians are ready for our congregation. God be praised!

Because of the financial stress of our Board, Miss Thierstein came on her own expenses, and would accept no remuneration for all the work she did while here. Her loving, charming service can well be likened to that of Mary, who broke the alabaster box of precious ointment on the head and feet of her Master. "She hath indeed done what she could." Yes, she did her utmost.

On July 15th all the missionaries on the field gathered at Lame Deer for a joint birthday celebration. Daniel, the little grandson, was born July 15, 1928, and Missionary Peter had an offending gland removed by skillful surgery in the Miles City hospital on July 15, 1927. Then Bro. Habegger's birthday, also Valdo Petter's occur on the 26th of July, thus these fourfold occasions brought all the missionaries together for feasting and rejoicing. The winters are long and the roads often bad, so the "get-together" does not occur often on your Montana mission field.

One Sunday recently, a car drove up to our church and two men alighted. It was the Assistant Commissioner of Indian Affairs from Washington, D. C., and our Superintendent on this Tongue River Reservation, as it is called. Seeing they were late, and fearing to disturb, they again drove away, but returned promptly after dinner for a pleasant few minutes. Assistant Commissioner Scattergood did not hesitate to state that he was a Quaker with similar peace principles as those of the Mennonites, and that he was wholly in sympathy with our work. He looked with interest at the Cheyenne dictionary and at the Bible translations.

(To be concluded.)

THE MENNONITE PEACE SOCIETY MAKES AN APPEAL

Bluffton, Ohio,
September 3, 1932

Dear Friends:

Just a year ago the first plans for the Mennonite Peace Society were being laid. The passing months have brought developments; nineteen counsellors have been chosen; a program has been drawn up; letters announcing the Society have gone out; a group of seven students spent about eight weeks doing Peace Caravan work under the American Friends Service Committee. It is time now to look to the future.

The contacts of the Caravaners, and other expressions of interest in the work of the Society, seem to indicate that the time for such a movement within our church is ripe. The executive committee, in several sessions during the month of August, decided that the time had come for the Society to undertake the work in all earnestness. More now than at any time in the history of our denomination civilization needs our testimony of Christian non-resistance as a way of private and public living. If we fail to share our insight and conviction with others, we shall stand condemned. We face a moral issue which we **must** meet.

We have this plan to present for your consideration: That we ask Vivienne Musselman to begin work as full time secretary for this Society at her earliest possible convenience this fall, and back her in a program of education built around the ideas submitted to the Board last fall. To do this it would be necessary to equip her with a car, raise some money for salary and running expenses for a few months, and open the way as much as possible by preliminary publicity work. She will probably ask to establish working quarters at our various quarters and work out from them into the Mennonite communities which they touch. We have thought that we should attempt to raise $800, which would mean five months' salary at $100 a month with $300 for running expenses. A part of her time will of necessity be spent in raising money to carry on the work. We thought that we could ask each congregation with which we can make contacts to take up an offering on Armistice Sunday for this work. To insure that the churches do consider the matter, we thought of asking each counsellor to assume an area from which we would want at least fifty dollars. Each counsellor would follow up the general announcement in the church papers and the general letter sent out from the Board with personal letters to the pastor, the Sunday School Superintendent, the Young People's leaders, and anyone else in the church whom he may know as a reliable person to aid this work. Working in this way we think that we would be able to raise the needed funds. It is possible that we may be able to have a small pamphlet explaining the organization and plans of the Society ready for distribution also. We believe that such action is possible. We ask your advice and consideration.

There are moments when it seems sheer folly to attempt such a work when people are suffering financially. Yet the conditions which we wish to meet, and the crises which may easily plunge us into a situation much worse than that of 1917 are not deterred by present depressions, and we dare not be. There are 100,000 Mennonites in this country. It takes only 4,000 contributions of one dollar each to raise our entire budget. We believe that out of the consecration that this task will demand of our people, there will come a new knowledge of God, both for individuals and for the group. We dare to think that out of such a task will come the experience of joy and reality in religion for which our generation hungers.

We ask that we may hear from you at the earliest possible time, so that together we may make further plans for carrying on our preliminary work.

Sincerely yours, **Maurice E. Troyer**, Pres.

THE PROPHET AND HIS MESSAGE

One of the most interesting classes at the Retreat was "The Prophet and His Message" taught by Rev. W. B. Weaver. This course was given in two sections of forty-five minute periods each, with sixty young people in attendance.

The book of Amos, and portions of the books of Isaiah, Hosea, and Micah were studied. Amos was used as the main text, and the other prophets were studied for comparison.

A prophet is a leader who is sensitive to the needs of his people and becomes the spokesman of God. The prophets saw God, saw themselves, saw the needs, and acted in accordance.

We noted especially what the prophets said about God, religion and morality, sin and retribution, redemption and the Messiah, and peace.

Amos thought of God as a universal God, moral and just. Hosea had a vision of a God of love, forgiving and merciful.

Isaiah told the people that God hated their burnt offerings and religious rites because their hands were full of blood. So does God despise the hypocrite of the present age who attends church and observes communion and the Sabbath, but whose life is immoral the other six days of a week.

The message of the prophets is applicable for us today because God is the same now, human nature is the same now, and sin is always here. The prophets told the people of their sins and warned them of their punishment if they should not obey God. Along with sin and retribution, hell was talked about. It means separation from God as well as the popular idea of fire.

The prophets told the people that after captivity they could go back home and Jerusalem would be restored. The coming of Jesus was also promised by the prophets. Some of the beautiful words of Isaiah concerning the coming of Christ have been sung many times in the oratorio, "The Messiah," by Handel. Peace was also proclaimed, that swords would be beaten into ploughshares and spears into pruninghooks.

Inez Hauder and Roberta Hauder.

BRIEF MISSION NOTES VIII

To be used as a part of your daily prayer and praise calendar.

Europe

Pray first of all, that the 75 million Protestants there may more seriously face the task of World evangelization! What this would mean!!

Germany: Pray for the youth, that they may not be swept away by the strong atheistic movements. 80 per cent of the students are said to be drifting away from the Church. There are 6 millions of Communists in Germany—that is many more than Russia claims. Yet the "Free-churches" are drawing large crowds.

Spain: The Jesuits are expelled from the land, and the control of education is taken out of the hands of the Catholic Church. A wonderful opportunity for nationwide evangelism is open. Pray for native evangelists.

Russia: The young are being trained in Atheism. Remember that "Gideon's Bands" with their aim—at the risk of liberty and life—to counteract this with the Gospel. They are also working among the millions of Russian refugees in many lands.

The Russian Christians (thousands of martyrs) and the spreading of the Gospel there, in spite of the severest persecutions, should have an interest in our prayers every day. John 10:28.

CORRESPONDENCE

Hereford Church, Bally, Pa.—Sunday, Aug. 28th, was a day set apart in the United States as a day of prayer for the institutions and schools in our country.

Dr. Elmer E. S. Johnson, pastor of the Hereford Mennonite church, Bally, Pa., who preached a very forceful and inspiring sermon on this subject used as his text II Peter 1:8. He said in part: "The things referred to in this verse are faith to be exercised, virtue to be controlled, knowledge which must grow, a life being temperate which is to keep you unspotted and Godliness which is to build you up not only in cleanliness but also in holiness.

In just about ten days the public schools in many places will reopen and to them will flow millions of children. The public school system of our country is one of the most encouraging of all the enterprises in which we take a part. To it are drawn our greatest treasures—the children of our homes.

Education in primitive days was exceedingly variant and was quite a burden of our fathers. If they had no other means of instructing the children they did it themselves in their own homes with either the father or mother or both as their instructors.

In our community the emphasis was laid first of all upon the building of character, upon the instilling into the human life the religious ideals of our fathers. Another element in education is that it should inculcate truthfulness.

"We shall know the truth and the truth shall make you free." A teacher who teaches any children must teach them a fact.

There is one other principle, perhaps as important as any, and that is the principle of obedience. It is very necessary to teach the child to obey parents and teachers and to bring this fact to the mind and into the heart of a child is one of the arts of a great teacher. A great teacher is born and not made. One way to develop the mind is to show them that the way to make progress is to obey the instructions that are given. If there is anything that we need to learn in this country it is obedience of the law.

I think that this country has a wonderful system and a wonderful way of bringing youth to the fore. My only plea is to hold to these standards that will build character and life—the thing that not only saves a nation but our whole land.

Salem Church, Dalton, Ohio.—Summer is nearly gone and the many activities which crowd into the summer months are fast giving way to plans for the fall season. In spite of the drought and depression, we, at Salem church have been wonderfully blest during the past few months. In substance, our fruit and field crops have been quite plentiful; in spirit, our harvest has been no less bountiful. The most efficient work of our pastor, Rev. A. R. Keiser, is certainly not without results. Under his capable leadership our church has been enjoying a sweet spirit of fellowship and peace among the members which is hard to excel. Besides his inspiring messages we have had a variety of other uplifting programs. Only recently, Floyd and Sylvia Pannabaker brought us news from their mission work in China. The large audiences which greeted them proved once more the high esteem in which Sylvia is held here in her home community.

Other interesting services held here were given by the Sugar Creek Young People's Society and their pastor, Rev. Lester Hostetler; a program by the officials and members of the local Dalton high school; a musical program directed by our efficient chorister, Victor Gerber, who has worked diligently with the church choir during the summer months; an address by Prof. Albert Gerber of Akron, a former member of this church; an out-door nature meeting held at Kirchhofer's Grove followed by a sermon, "At Eventide," by our pastor; and, on Sunday, Aug. 28th, the entire church joined in the vesper service of the annual Northeastern Ohio Bluffton reunion held at Kirchhofer's Grove, when Dr. J. E. Hartzler of Bluffton gave a short but exceedingly interesting address.

The annual Daily Vacation Bible School was again sponsored by the three Dalton churches and the Salem church. Rev. Keiser and Miss Martha Moser were two of the teachers from our local church. It was again a great success in numbers as well as in spiritual growth.

During the latter part of the summer we had the Peace Caravan from Bluffton College in our midst. Harry Yoder and Winfield Fretz spoke on Sunday morning at Salem church while other members of the cast spoke at neighborning churches. On Tuesday evening they gave the play, "In the Vanguard" at the Dalton school auditorium.

Thursday, Aug. 4th the Women's Missionary Sewing Society held an all-day sewing in the basement of the I. G. A. store at Kidron. At that time twelve comforts and two small quilts were made, while the Juniors made a large number of picture scrap books for use on the mission fields.

On Monday, Aug. 15th Salem church inaugurated "Clean-up Day." Many of the members assembled at the church and cleaned up the premises. A large oak tree was removed, two rows of sheds were torn down and another long row was moved parallel with the fence on the north side of the church property. As soon as the grading is completed in the near future, this change will afford a large level parking space with an unobstructed view of the beautiful maple trees at the west end of the church property; the roofs of the remaining sheds were painted and some necessary improvements were made inside the church building. A layer of gravel will be added to the newly graded lot and with the planting of shrubbery and trees, the church grounds will be made a place of beauty, such as it should be. It was a source of great delight to see the willingness of the members to cooperate on that day and to help the church along in any project they undertake.

Rev. Keiser and several of the members attended the Middle District Conference held at Berne, Ind., lately. An invitation was given to have the conference at Salem church in 1933 and the invitation was accepted, so we are looking forward to being host to this assembly next year.

Correspondent.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The Y P S Work
by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
September 25

Getting Off to a Good Start. Heb. 12:1-3.

This is planned as a Rally Day service. In reality the Christian Church should not need such a service. The church should keep on serving in full swing for three hundred and sixty-five days in a year. The church has no business to take a vacation for we can be assured when the church takes a vacation the devil works overtime. The worst enemy of the church is not atheism, skepticism nor Darwinism, but it is the great evil of indifference. The church and all her organizations needs a real definite program and an overmastering enthusiasm to carry it through. So for that reason it is well to have a Rally Day service. This is to be a day when you take stock account of your Young People's Society, get your Committee Chairmen to formulate plans and present them to the meeting. What are we going to do this coming year, will we accomplish great things or will we simply "mark time?"

September is the month when schools again open their doors, and when millions of our future men and women take up another lap of their life-preparation. Colleges open in this month and thousands resume their studies on their beloved campuses. Vacation is over for most of us, if we were fortunate to have one. (Multitudes today have nothing but vacation and wish for a job, do we appreciate ours ?) Winter with its accompanying zest is coming, this is a very appropriate time to plan for new ventures. If your society does not reorganize at this time of the year, it would be very helpful to call an executive committee meeting and plan some very definite goals for the ensuing year. The motto for Christian Endeavor is "For Christ and the Church." In the great International Convention of Christian Endeavor held in 1931 celebrating fifty years of successful work the young people chose for their motto "Greater Things Than These." Could we find a more fitting motto for the coming year? We cannot stand still, if we do not go forward we will go backward.

In our Scripture lesson text we have a choice portion of Biblical truth. In the chapter preceding our author has been marching before our mind's eye the portraits of our heroes of faith, and what a gallery this represents. He assumes that we are surrounded with these great heroes of faith, they are so to say, sitting on the side aisles rooting for us, urging us to go onward. We need to "lay aside every weight." This too is a figure of speech borrowed from the athletic field. It has in mind the runner who will not be handicapped by anything about his person or any excess garment which would retard his speed or movements. Sin in any and all forms becomes to us a close-fitting garment, hard to throw off, but one which becomes a real hindrance. The Christian life requires a great deal of patience. A business man who is trying to be a Christian in all of his dealings was telling the author of these lines just today of how he has been trying to deal fairly in a certain matter and almost immediately thereafter someone tried to mar his character by shuffling the truth. It does not take much of a man to be a Christian, but it takes all there is of him.

In all of our work this year in our Y. P. endeavors let us remember the first part of the second verse of Hebrews 12: "Looking unto Jesus." If your work seems to drag, if you do not seem to get anywhere in your programs, if there is no enthusiasm, check yourselves and see if you have been trying to run your society on the discussion of science, culture, or inevitableness of progress and have left Christ out of your program too much. The church has often gone to seed on extremes. Sometimes there has been too much emotion and no brains, and other times there was too much intellectualism and rationalism and after a time all has become so lifeless and dried up that no drop of juice seemed to exist in the program they are trying to put across whereas the program should have given the drive.

It is good from time to time to stop and ascertain what really is the object of the Christian church and her program. The Christian Church is a brotherhood of believers formed around the Christian faith. The first and foremost need is that the individuals who comprise this church are experiencing a fellowship with God the Father through Jesus Christ. The Christian religion is a faith and practice for individuals. We need to look to Jesus, for He is the author and finisher of our faith who for the joy that was set before him endured the cross and despised the shame. So "Let us consider Him," for we cannot invest our lives in any better way.

There is a good deal of difference as to what the place of the church should be in her relationship to the community. The church should create an inclusive human fellowship, Jesus called this the Kingdom of God. The one group says the Church has been altogether too negligent in demanding of the world in no uncertain note that human values be primary. The Church should demand that economic exploitation, racial prejudice and international selfishness resulting in war should speedily come to an end. This is the task of the church instead of quibbling about forms, doctrines and creeds. Other-minded church leaders believe the church has no business trying to reform the world, they believe the church needs to stay away from making laws and mind her own business. Quoting the content of James they say, "Put not your confidence in Parliaments and Congresses." No doubt the truth lies somewhere between these two opinions. It is the duty of the individual believer to know the facts and bring his intelligence and emotions to bear upon them. "Consider Him," God desires first of all that we be followers and co-laborers with Him, and then follow His leading no matter where the Spirit leads us.

Lead on, O King Eternal,
We follow not with fears,
For gladness breaks with morning
Where'er Thy face appears:
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might.
—Ernest W. Shurtleff.

Questions

1. What is the value of a Rally Day?
2. What are the greatest evils hindering the work of our society?
3. How can our committees best serve this year?
4. How can we improve the regular evening worship service?
5. What will the motto "Greater Things Than These" mean for us?

Study the Scriptures

Mon.—Read Acts 1:8. Jesus' idea of starting right.
Tues.—Read Acts 2:36-42. A Pentecostal Start.
Wed.—Read Luke 10:1-9. Personal Contacts.
Thurs.—Read I Cor. 2:1-5. How Paul Started.
Fri.—Read Acts 16:8-15. Seeking Divine Guidance.
Sat.—Read Mark 16:14-20. A New Start.
Sun.—Read Heb. 12:1-3. Getting Off to a Good Start.

HOW WOULD YOU GO ABOUT TO BUILD A NOBLE CHRISTIAN CHARACTER?

A person who has a Christian character possesses such qualities as honesty, courtesy, respect for others, faith in Jesus, friendliness, love, obedience, and many others. You have often heard the remark, "your reputation is what people think you are but your character is what you really are." In many cases people are different than what the public thinks they are.

A Christian character is a quality that can be possessed by the poor as well as the rich. Jesus once said, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."

There are some fine Christian people in this world today, but none of them are perfect. An example of an ideal Christian character was Jesus. He has set the example and we should try to follow it as nearly as possible.

In building a noble Christian character the home, church, and school make the greatest contributions. It is these institutions that have the most influence on molding of our characters.

The home is the foundation of our characters. We should start building the character when the child is small. It is the duty of the parents to live up to their Christianity. They should teach the child to distinguish between right and wrong. The mother has a great deal of influence on the child's character. Because of the great love a mother has for children she has more power over them than the father. Our homes today are going through a period of change. Amusements are attracting our children away from home. In some cases it is the fault of the parents because their children leave home. Maybe the home is unattractive or has poor lights. Our home should be a place of beauty, peace and happiness.

The church also has a great deal of influence on building character. The church is an institution where we go to worship God together and commune with him. The Sunday School teachers should live up to their Christian faith because the pupils look up to them as an ideal.

The school is another place that will help build a noble Christian character. Here we are prepared for our life work. Religion is not taught in most public schools but it has an impression on our characters because we mingle with other pupils.

The community in which we are raised, whether Christian or non-Christian may help in building character. The people in the community may change us or influence us in many ways. Another step in building a Christian character is through reading good material. In this material we should include the Bible. We should make frequent use of this great book of God's.

Today we hear a lot about depression and its bad effects. It is true, we are going through some trying times, but it is a great aid in building us stronger and better characers. When things go good we do not need God but when things do not go good we turn to God for help. An example of this was the sinking of the Titanic. The ship was sailing along peacefully and suddenly it hit an iceberg. When it started to sink people fell to their knees and prayed to God for help. Many of the people never prayed before. This depression is bringing us closer to God and teaching us to appreciate and enjoy the more worthwhile things of life such as nature, home, music and other worthwhile things of life.

We should all be striving for a noble Christian character. Each day we are molding our character. A Christian character is one of the most valuable treasures we as individuals can possess.

Stanley Tschantz.

REPORT OF THE YOUNG PEOPLE'S DEPARTMENT OF THE MIDDLE DISTRICT CONFERENCE

By Ray Hilty

Thursday, August 18, was devoted to the Young People's Department of the Middle District Conference. The entire program was well arranged and given in an excellent manner.

Dr. Robert G. Lee of Memphis, Tenn., was the special speaker for the evening session. His subject of address was: "Jesus, Consider Him." To find true value in this world Jesus must be considered, and He must be considered first.

The Chairman speaking for the young people said, "The young people today do consider Him. They consider Him in a better and finer way than ever before."

Very little of definite accomplishment has been done by the Young People's Department for several years. The Pannabecker Fund has not yet been taken care of. During the business session a motion was made and carried that the amount of the funds remaining to be raised be pro-rationed among the societies of the conference and this to be cleared off as soon as possible.

Even in such a time of financial stress this can easily be accomplished if all the societies of the conference strive unitedly to do it. We remember the words of Paul, "I can do all things through Christ, which strengtheneth me." This thing shall be done, and that, speedily.

Officers for 1932-33

President: Elnore Locher, Pandora, O.

Vice Pres.: Martha Moser, Dalton, O.

Sec. and Treas.: Eleanor Niswander, Bluffton O.

Program Comm.: Rev. A. R. Keiser, Chairman, Dalton, O.; Victor Nussbaum, Berne, Ind.; Charlotte Basinger, Bluffton, O.

Missions: Melvina Gerber, Pandora, O.

Peace: Celia Sprunger, Berne, Ind.

REPORT OF THE CHRISTIAN ENDEAVOR CONVENTION

The 40th annual Christian Endeavor Convention of the Western District Conference was held at Geary, Oklahoma on Sunday, August 14, 1932. The group which attended was so large that the meetings had to be held in the High School auditorium instead of in the Mennonite church as had been planned.

E. J. Lehman, assisted by Miss Lucille Coil at the piano, led the opening song of the convention. This was followed by Scripture reading and a short opening talk by the chairman, David Wedel. Basing his talk on the story of Abraham and Lot, he showed how selfishness and economic advantages are the chief cause of strife. This talk was followed by a musical number by a Ladies' trio from Geary.

Three subtopics of the main theme, "What Can Our Agencies of Education Do to Further World Peace and Brotherhood?" were discussed at the convention. The first of these, "The Contribution of the School," was given by Henry Hege. He showed that one thing the school can do to make the world peace-minded is to inculcate into the plastic minds of youth the indisputable fact that all thoughts of peace must come from Jesus Christ." He also made the significant statement, "Just as long as I'm snobbish, think myself better than other men, or enrich myself at the expense of a weaker person, I am an advocate of war no matter what my church affiliation." In closing he said that neither the home, nor the school, nor the church could do anything separately, but all three agencies must work together. An open discussion of the topic led by Rev. H. D. Penner followed this talk. Following the discussion a male chorus from Meno sang two selections.

In discussing the topic, "The Contribution of the Home," Albert Jantzen showed that the home could do the following things to further World Peace and Brotherhood: 1. Be an example of Peace; 2. Teach youth the beauty of peace and the horrors of war; 3. Stand unitedly together and ask for World Peace. An open discussion also followed this topic.

A mixed chorus from the Herald and Sichar C. E. Society then gave a musical number. They also sang a selection at the close of the afternoon meeting.

The afternoon session was opened with an interesting program given by the Juniors in charge of Miss Wilma Lichti. A variety of numbers were given, and all were enjoyed by the audience. All the Juniors present sang, "Jesus Loves Me" as an opening number. This was followed by an exercise, several solos, a song by a quartet, a reading, and an instrumental number. One of the Juniors announced the numbers, read the opening Scripture passage and led in prayer. For the close the entire group of Juniors sang, "Jesus Loves Even Me."

The closing topic of the Convention, "The Contribution of the Church" was discussed by Rev. S. M. Musselman. He showed that although we would naturally suppose the Christian church would oppose war, no war has ever been opposed by the Church, in fact, there has been no war which has not actually been supported by the churches. Our church can do the following to further World Peace and Brotherhood: 1. Make a definite study of the historical life of the Church and the life and teachings of Jesus in connection with our position on war. 2. Interpret Jesus Christ.

At the business meeting which followed the Junior program the following officers were elected: Pres.: Henry Hege, Gotebo; Vice Pres.: Max Smith, Pawnee Rock; Sec.-Treas.: Helen Ruth, Geary; Program Committee: David Wedel, Goessel and Otto Pankratz.

A PERSONAL PROBLEM

Each of us has lost a friend, not by death, but for other reasons. Let each one try to figure out in his own mind the reasons why this friendship broke. Then muster enough courage to go to that individual and talk with him frankly as to why he thinks the friendship was ended. This will take a great deal of "grit," but will prove fruitful in knowledge of the things that constitute or destroy friendship. If there is not one to whom you can thus go, then sit down with your best friend and together frankly discuss the things which might terminate your friendship, and then avoid them. The only thing wrong with this procedure is that it would be purely negative, whereas going to a former friend might be a means whereby new understanding could be engendered.—C. E. Quarterly.

THE S. S. LESSON

Sunday, Sept. 25

Review: Moses Honored in Death.

Deuteronomy 32:48-52; 34:5-8.

Golden Text—Precious in the sight of Jehovah is the death of his saints. Psa. 116:15.

Devotional Reading—Psa. 116: 12-19.

Lesson 1. Childhood and Education of Moses. God had a destiny awaiting for Moses and so all the evil which the King of Egypt invented conspired to defeat Pharaoh and his aims and make of Moses the mightiest man of his time. Hiding the babe was an act of faith on the part of the mother. The finding of the babe was no doubt an answer to the prayers of that mother. The tears of the baby Moses not only moved the heart of the princess but changed the entire course of the world's history. The care the mother was permitted to give the babe kept his interests bound up with his people. His education in Egypt, the most civilized nation, prepared him to give Israel its institutions.

Lesson 2. Call of Moses. God's message to Moses was: "I have sent thee." "I will be with thee." "Now therefore go." Moses had been a long while in preparation. Yet, he was conscious of his limitations and of the objections that would be raised against him. God swept all these away when He commanded him to go. It is for every child of God to hear and heed what God has to say. There is nothing that can be raised as a legitimate reason for not doing what God commands. Moses was not called to advance his own ambitions. He was sent as a deliverer of his people. He was the instrument through whom God could work in order to care for Israel.

Lesson 3. Passover. This feast was instituted at the command of God as, at a later period, Jesus commanded the celebration of His memorial feast. The Passover was designed to keep the people in remembrance of all that God had done for them and their fathers. It marked the passing over of the angel of death, the passing over the Red Sea safely and the passing over from bondage to liberty. The lamb symbolized the Lamb of God sacrificed for the sins of the world.

Lesson 4. At the Red Sea. A murmuring and fearful people had shown to them how mighty was the God who was caring for them. The greatest earthly power was nothing compared to the power of God. The Red Sea deliverance was but one of the many deliverances that the people of God have benefitted throughout the ages. God was leading His people. When we follow the lead of our God we have nothing to fear from all the forces of evil.

Lesson 5. Manna. When all other things fail we still have God to take care of us and then nothing else matters. We pray for our daily bread, but we do not always know how it is brought to us. Israel had been crying for food. God surrounded them with food. It was bread from heaven. All our food is bread from heaven come to us by the grace of God. The Manna symbolizes the Bread of Life—our Christ who came down from heaven. In him is the food that shall supply all our needs. As earthly bread becomes a part of us when we consume it so when we take Christ to ourselves He becomes a part of us.

Lessons 6 and 7. Ten Commandments. Given in two tables showing duty to God and man. The first command requires us to love God who is supreme. That which we love the most is our God. The second command requires that we make no image of God or bow down to it. The third makes the name of God the holiest we can take upon our lips. The Fourth demands respect for God's holy day. The fifth calls for honor of parents and has a promise connected with it. In the second table of the law we have protection given to life, virtue, property and the sacredness of one's word. We are forbidden to desire that which is not our own. These Commandments are the base of all civilized law.

Lesson 8. Tent of Meeting. Here the idea of separation, holiness and the presence of God are shown to the encouragement of the people so that they may know that God is with them.

Lesson 9. Gifts for the Tabernacle. These gifts represent a desire to honor God. They show the willingness to give. Into the giving went the skill of the people. The giving for the tabernacle shows a desire to honor God, a willingness to give to Him and a desire to serve Him.

Lesson 10. Intemperance. There is never a time when we do not need to guard against the evils of intemperance. Intemperance in eating, drinking, speaking and indulgences are alike sinful. Today there is a special need of testimony against intemperance in the use of strong drink, which is one of the major curses that afflict humanity.

Lesson 11. Journey toward Canaan. Life is a journey toward our heavenly Canaan. As pilgrims and strangers we look for a better country. As the children of God we are asking others to join us that we may do them good. In doing them good we are also doing ourselves good. There is no better lot for any one than that of the children of God.

12. Report of the Spies. They found the land as God had said it would be found—one of milk and honey. They brought proofs of its goodness to the camp. There were two kinds of spies—those who were afraid because they did not figure what God would do for them and those who had faith and were anxious to go up and possess the land. Those who were afraid never entered the land with the people. Those who had faith entered into their inheritance.

WHY I ATTEND CHURCH

Philip H. Gadsen, president of the Philadelphia Chamber of Commerce:

"I attend church because I feel the need of strengthening and developing my spiritual life to help me to meet the perplexing problems of business.

"I attend church also because I believe the spiritual influence of the Church is the most effective agency to inculcate respect for authority of, and obedience to law. At this time, when there is a general rebellion against constituted authority and laws are being flagrantly violated, it is the church, through its spiritual teachings, which is doing most to hold society together. The church, through the Sunday school, instills in the minds of the children those fundamental principles of right and wrong which go to build up character and which form the basis of good citizenship.

"I attend church because I feel it is one of the obligations of good citizenship to support an institution which is doing so much to raise the moral standard of the community in which I live.

"And, lastly, I go to church because I have always gone to church since I was a child and learned to love the peace and beauty and solemnity of its service."

But the church should be Christian; and the pastor should believe the Bible is the Word of God and teach and preach it as such.

DEATH

Schmidt—Mrs. Luise (Wiebe) Schmidt was born on Nov. 16th, 1896 at Lehigh, Kansas. Her parents were Mr. and Mrs. John J. Wiebe.

On May 31st, 1914 she was baptized upon her confession of faith, and joined the Tabor church, in which she was a faithful member until her death.

On Sept. 23rd, 1917 she was united in marriage to Philip Schmidt. The union was blessed with two children, one son and one daughter.

She had been losing health for the last ten years. Neither medical aid nor a trip to the Pacific Coast seemed to improve her health. Her disease was a lingering heart disease. She bore up well all the time without murmur or complaint.

When sometimes visiting friends pitied her, she often remarked that she did not have to suffer as much as many others. The last two weeks she was severely ill, and suffered much. The last seven days she was in the Axtell Christian Hospital, where she died Aug. 21 at 2:55 a. m. Her age is 35 years, 8 months and 5 days.

Toward the last she prayed to be taken home, and her prayer is now answered. She left the clear testimony that she was ready to go, which is our great comfort.

CONTRIBUTIONS

RECEIVED FOR PUBLICATION

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Burrton Menn. Ch., Burrton, Kans., $2; Tabor Menn. Ch., Goessel, Kans., $27; Rev. H. J. Kliewer, Thomas, Okla., $5; First Mennonite Ch., Monroe, Wash., $3.70; San Marcos Menn. Ch., Paso Robles, Calif., $6.20; Escondido Menn. Ch., Escondido, Calif., $3.30; First Menn. Ch., Paso Robles, Calif., $5; Bethel College Ch., Newton, Kans., $21.17; Buhler Menn. Ch., Buhler, Kans., 8.40; Sichar Menn. Ch., Cordell, Okla., $1.76; Friedenstal Ch., Tampa, Kans., $5; Second Menn. Ch., Beatrice, Nebr., $14.30; Mrs. Helen Graber, Noble, Iowa, $2; Bergfelder Ch., Mountain Lake, Minn., $12.50; New Hopedale Ch., Meno, Okla., $4.68.

Gratefully acknowledged,

J. F. Lehman, Treas.

Received for Books for Paraguay Church

Miss Elsie K. Regier, Elbing, Kans., $10.00.

Gratefully acknowledged,

J. F. Lehman, Treas.

FOREIGN MISSION RECEIPTS FOR AUG. 1932

Hoffnungsau S. S., Inman, Kans., $6 89; Friend, Perryton, Tex., $10; Hopefield S. S., Moundridge, Kans., $13.25; Katie E. Krehbiel, Donnelson, Iowa, $5; Bethel Ch., Fortuna, Mo., $10.32; Garden Twp. End. Soc., Moundridge, Kans., $20; Bethel Ch., Langham, Sask., $8.57; S. F. Pannabecker, Elkhart, Ind., $400; Goessel Menn. Ch., Goessel, Kans., $45.50; First Ch., Sugar Creek, Ohio, $35; Bethel S. S. Inman, Kans., $25.32; Mrs. Henry H. Stucky, Ft. Wayne, Ind., $25; Menn. Ch., Hutchinson, Kans., $19.32; Friend, Noble, Iowa, $3; C. E. Soc., Pratum, Ore., $30; A. M. Ch., Milford, Nebr., $20; Menn. S. S., Beatrice, Nebr., $225; Int. Conference Trust Funds., $73.78; Jacob Froese, Inola, Okla., $6; John A. Dyck, Laird, Sask., $30; Eigenheim Ch., Rosthern, Sask., $61; Blumenort Ch., Reinland, Man., $30; Vineland Group, Waterloo, Ont., $15.96; North Star Ch., Drake, Sask., $17.26; Rev. Franz Janzen, Wembley, Alta., $2.15; Zoar and Bethel Church, Langham, Sask., $73.89; Schoenwieser Ch., Oak Lake, Man., $4.10; Ebenfeld Ch., Herschel, Sack., $11.27; Anna M. Dyck, Laird, Sask., $10; J. J. Klassen, Dundurn, Sask., $10; P. P. Epp, Morden, Man., $10.52; Missionsfest in Laird, Sask., $300; J. R. Funk, Treasurer, Drake, Sask., $-.40; Grace Hill Ch., Whitewater, Kans., $27.02; Brudertal S. S. Hillsboro, Kans., $58.68; Menn. Ch., Lehigh, Kans., $3.33; Menn. S. S., do., $8.02; Emmanuel Ch., Noble, Iowa, $23.68; First Ch., Upland, Calif., $46.34; Bethel Children's Coll., Lustre, Mont., $6.12; Bergthal S. S., Corn, Okla., $14.26; Rudolf Schmidt, Montezuma, Kans., $5; Menn. Ch., Orienta, Okla., $16.07; Menn. Ch., Hanston, Kans., $14.73; Katherine Gaeddert, Wichita, Kans., $10; Philathea Bible Class, Noble, Iowa, $20; Rev. and Mrs. Daniel Hubin, Butterfield, Minn., $2.10; Brudertal S. S., Hillsboro, Kans., $2; Menn. Ch., Halstead, Kans., $44.76; First Ch. Philadelphia, Pa., $13.24; A. T. Neufeld, Inman Kans., $5; Eicher S. S., Noble, Iowa, $75; Menn. Ch., Pratum, Ore., $21.63; Hebron Ch., Buhler, Kans., $17.97; Mr. and Mrs. Frank Roth, Quakertown, Pa., $6; Marie K. Fast, Mt. Lake, Minn., $125; Friend, Newton, Kans., $50; Friend, Elbing, Kans., $50; First Ch. Berne, Ind., $214.63; Menn. Ch., Summerfield, Ill., $11; Bethesda Ch., Henderson, Nebr., $58.59; Menn. Ch., Noble, Iowa, $40; Zion Ch., Elbing, Kans., $174; Bethel Ch. Lustre and Volt, Mont., $22; Bergthal Ch., Pawnee Rock, Kans., $106.03; Rev. H. J. Kliewer, Thomas, Okla., $5; Mrs. Abr. Esau, Whitewater, Kans., $4; New Hopedale Ch., Meno, Okla., $28.12; First Ch., Aberdeen, Ida., $41.85; Bergthal Ch., Corn, Okla., $23.66; Menn. Ch. Lehigh, Kans., $65.00; Gifts received through Rev. P. A. Penner: Bethesda Sew. Soc., Langham, Sask, $3; John Friesen, Eyebrow, Sask., $1; Sara Friesen, Eyebrow, Sask., $1; Mrs. P. L. Friesen, Waldheim Sask., $1.25; Mrs. I. E. Bergen, Aberdeen, Sask., $5; Whitewater Ch., Whitewater, Man., $12; Whitewater Ch., Lena, Man., $3.50; Whitewater Ch., Crystal City, Man., $6; Whitewater Ch., Manitou, Man., $2; Maria Friesen Latellier, Man., $ .50; H. H. Hamm, Altona, Man., $2; Gretna, Man. Ch., $8.29; Gerhard K. Kehler, St. Anna, Man., $ .50; Jacob D. Wiebe, Niverville, Man., $ .50; Elizabeth Toevs, Mt. Lake, Minn., $5. Bethel College Ch., Newton, Kans., 222.95; Bethesda Ch., Marion, S. D., $56; Christian S. S., Moundridge, Kans., $21.52; Bethany Ch., Freeman, S. D., $36.63; Eden Ch., Moundridge, Kans., $262.50; Menn. Ch., Burrton, Kans., $10; Menn. Ch., Madrid, Nebr., $11.15; Grace Hill Ch., Whitewater, Kans., $22.95; Tabor Ch., Goessel, Kans., $162; Christian Ch., Moundridge, Kans., $48.42, Alexanderwohl Ch., Goessel Kans., $138.64; East Swamp Ch., Quakertown, Pa., $20; Menn. Ch., Colfax, Wash., $75; San Marcos Ch., Paso Robles, Calif., $60; Bergfelder Ch., Mt. Lake and Delft, Minn., $75; Menn. Ch., Escondido, Calif., $19.80; Johannestal S. S., Hillsboro, Kans., $23; First Ch., Monroe, Wash., $13.60; Grace Ch., Pandora, Ohio, $28.69; Jacob S. Voth Pt. Legacy, $50; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.) $610.

Total		$5,037.72
Balance in Bank August 1, 1932		402.55
Gifts for General Fund	$4,025.94	
Gifts for Orphans, etc.	538.00	
Gifts for Sundries	400.00	
Interest and Rent	73.78	
		5,037.72
Balance and Total Receipts		$5,440.27
Money Borrowed During Month		1,000.00
Total Money Received		$6,440.27
Paid on Orders during month	$4,135.03	
Paid on Debt during month	1,000.00	
		5,125.03
		$1,305.24
Canadian money remitted direct to India		576.55
Balance in bank, September 1, 1932		$ 728.69

(On September 1, 1932 the Board has a debt of $9,500.00 with unpaid budgets for Second Quarter due April 1, 1932 amounting to $9,263.00, and Third Quarter orders, due July 1, 1932, amounting to approximately $11,000.00. Only one-half of the salaries are being paid for the Third Quarter.)

Respectfully submitted,

J. E. Regier, Asst. Treas.

JOTTINGS

Mrs. Floyd Pannabecker, missionary on furlough, spoke last week at the social meeting of the Living Links Class of the Berne, Ind., Sunday School held in Lehman Park.

Dr. Ervin Bauman, of Bluffton College, preached in the Second church, Philadelphia, Pa., last Sunday. During the summer Dr. Bauman has been visiting the churches in the Eastern District Conference.

Professor H. H. Ewert, of the Gretna Institute, Gretna, Man., gave an important address in the Mennonite church at Steinbach. The purpose of the address was to inform young people of the history, doctrine, sufferings and migrations of the Mennonite people.

The epidemic of infantile paralysis compelled the postponing of the opening of public schools and closed the Sunday Schools to children under eighteen years of age in Philadelphia. The schools of the First, Second and Germantown churches have had their attendance limited to adults.

The Sunday School Convention of the Eastern District Conference which will be held Sept. 25 in the West Swamp, Pa., church will have for its general theme **The Standard Sunday School.** Mr. Harry E. Paisley, president of the Pennsylvania Sunday School Association, will be one of the speakers.

Bethel College began its fall term Sept. 6. Some new members have been added to the faculty to take the places made vacant by those leaving to continue their post graduate work. Bluffton College began its fall semester Sept. 14. The Hillsboro Bible Academy has merged with Tabor College. Freeman College opened Sept. 5.

Among the students registering again this year in Bluffton College is a young Cuban, Gustavo Garcia of Havana, Cuba. He selected a northern college in order to be removed from contact with Spanish-speaking companions and make it necessary for him to use the English language exclusively. Garcia saw snow for the first time last winter and sent numerous pictures to Havana of the snow-covered country.

A large company composed of members of the Wiebe family met in a reunion near Hillsboro, Kansas, last month. The Wiebe family came to America from Russia more than fifty years ago and settled in Kansas. Members of the family are now scattered in many states. At the reunion efforts were made to gather as much of the family history as possible so that it may be recorded for the benefit of future generations of the family.

The West Swamp Sunday School, Milford Square, Pa., will celebrate its seventy-fifth anniversary on Sunday, September 25. In connection with this observance the annual convention of the Eastern district conference will be held in this place on Saturday, September 24. The Sunday School Convention will hold afternoon and evening sessions. There will be a Sunday School session on Sunday morning at nine o'clock, a community service in the afternoon at two-thirty and a program for all former Sunday School members in the evening at seven-thirty. All former Sunday School members, friends of Sunday School work, are cordially invited to attend these services.

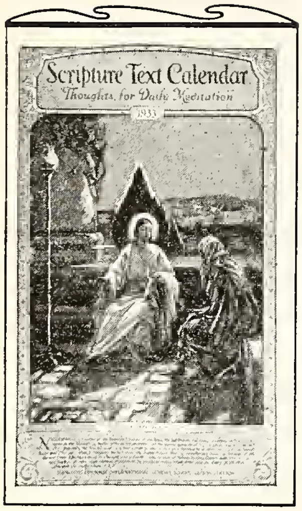
Rev. C. H. van der Smissen, who for many years edited the Bundesbote, the German organ of the General Conference, moved from Berne to Newton, Kansas, where he and Mrs. van der Smissen plan to spend the evening of their lives. Rev. van der Smissen is the son of the late Prof. J. van der Smissen who was the principal of the Wadsworth Mennonite Institute which was the first educational venture of the Mennonites in America. Recently, Rev. van der Smissen celebrated his 80th birthday.

The Schwenksville, Pa., Christian Endeavor Society held an interesting open-air meeting on the grounds of the Bertolets Meeting House a few Sunday evenings ago. The leader was Ezra Markley and the subject "Seeing God Through Nature." The Bertolets Meeting House was once an out-station of the Schwenksville church, but with the coming of the automobile and good roads, the worshippers found it convenient to attend the services of the Schwenksville church. However, the Meeting House is in good repair and is available for use whenever necessary. The ancient graveyard connected with the Meeting House was in use long before the house was built and is the resting place of many of the ancestors of the community. An interesting fact is that this cemetery is perhaps the only Mennonite graveyard that contains the graves of slaves owned in the community in colonial days.

BIRDS MENTIONED OFTEN IN THE BIBLE

There are at least 290 references to birds in the Bible, say ornithologists. Of the birds mentioned 113 are general in the sense that they refer simply to birds and not directly to any certain species. However, 31 species are mentioned by name. The dove holds first place, being alluded to 35 times. The eagle is mentioned 32 times, the raven, and poultry 12 times each. Reference is made 11 times to the owl, 10 to the pigeon, 7 to the sparrow, 6 to the stork, and 5 to the pelican.

Four passages refer to the quail, swallow and vulture; three to the ostrich, bittern, peacock, and cormorant. The crane, partridge, osprey, kite, cuckoo, hawk, heron, nighthawk and the lapwing are mentioned twice each and the swan and gier eagle once each.—Z. I. Davis.



1933 JANUARY 1933

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, SEPTEMBER 22, 1932 No. 37

EDITORIAL

Two interesting old copies of the Catechism in use in General Conference churches are valued treasures in the editor's library, both in the German language. The oldest bears the date of 1824 and was printed by Joseph Bauman in Ephrata, Pa., for Mennonites in Canada. The preface says that this is a copy of an edition printed in Elbing, Prussia in 1783 for Mennonites in Hesse and Elbing. The preface to the other edition, printed by Joseph Young, Doylestown, Pa., 1844, states that it is a reprint of the issue printed for the Canadian brethren upon the request of many Mennonites living in the United States. The contents and arrangements are the same as in the Ephrata edition. These two editions of the Elbing Catechism, it will be noted, were issued before the separation that took place in Pennsylvania in 1847. In the records of the Eastern District Conference, known at that time as the East Pennsylvania Conference, we learn that, shortly after its organization, this catechism was accepted as the official standard of that Conference. After the split another German edition was printed by Schuenemann in Skippack in 1848. This also had appended the "Ordnung" which became the constitution of the East Penn Conference. The first English edition was translated for the Conference by I. Daniel Roop, a noted writer on Pennsylvania subjects of that period. It bears the date 1849. There were many later editions of both the German and English Catechism. At a later period a committee of the General Conference revised and rearranged the work which remains as the standard of Christian instruction in the General Conference. The particular editions in the editor's possession have a sentimental value. The Ephrata copy has in it the notations in the handwriting of Rev. John Oberholtzer. The copy of the Doylestown edition bears the signature of Rev. Levi Shimmel, a prominent member of the Conference in its earlier days, who at one time was pastor of the First Church, Philadelphia, and later of the Second Mennonite Church of the same city. This latter congregation is not to be confused with the present Second church. The Second church of which he was the minister passed out of existence in about 1876, while the present Second church came into existence in 1899. Rev. Shimmel was such a lovable character that the possession of a book that he once owned brings to the recollection of those who knew him, many delightful associations. The later editions of the Catechism, possessed by the writer were once the property of relatives and recall to his memory many of the sacrifices and services given for our beloved church.

The Mennonite has the unique distinction of being edited five hundred miles away from the place where it is printed. This, one might think an impossible task, however, the arrangement by which it comes into print is practically as good as though the editor lived next door to the printing plant. Material for an issue is prepared in the editor's study in Philadelphia so that it is ready to go into the mail before four o'clock Saturday afternoon. The package of copy forwarded to Berne arrives there in time for the printers to begin working on it the first thing Monday morning and so it happens that copy from Philadelphia is in the hands as quickly on the first working day of the week as though he had delivered it late Saturday afternoon when most of the plants do no work anyway. We insert this little item for the benefit of those who are contributing for The Mennonite. We would urge that all material for publication be forwarded to the Editor early in the week but, in cases of emergency material in his hands before twelve o'clock Saturday may still get into the next issue.

The recent meeting of the American Legion emphasized several things upon which the American people should ponder. They indicated by their demand for the payment of the cash bonus that their organization is primarily a selfish one and that their patriotism is but a cloak. Their action on the Bonus was a notice to the congressmen they will endeavor to elect that they can only be sure of the large block of votes that the legion controls as they yield to its demands. The bonus action is utterly hearless at this time. With the great majority of people in dire need these patriots do not see that sharing in the privations of the present is a better show of pariotism than bleeding the country white for their own benefit. Class legislation, especially if it means the financial advantage of the class against that of the others, is, to say the least, un-American. Neither the pleadings of the President nor the poverty and hunger of multitudes seems to have made an impression upon these delegates who assume that the Treasury of the United Government is a special creation for their own benefit. When already a large per cent of the income of the Government goes to the two per-cent of the military population of the country there can be no hope for a recovery from the hard times of today if the amount is increased rather than lowered.

A republican form of government must have for its support the intelligent and impersonal citizenship. It is presumed that an intelligent person is not in ignorance of the elements of arithmetic. The Legion lacks ability to solve a simple problem in mathematics or it would realize that the result of the burden it seeks to have imposed upon the American public is sure to bring more misery, distress and poverty. An organization that seeks to force its selfish will on the nation for gain, no matter what the standing of its individual members, is not worthy of respect for its patriotism.

CONFERENCE INVITATION TO RE-DEDICATION SERVICES

The congregation of the First Mennonite Church of Philadelphia, cordially invites all members of the Eastern District Conference to Re-Dedication Services, beginning Tuesday evening, September 27th, and ending Sunday morning, October 2nd; there will be no service Saturday night.

Visiting ministers will be: Tuesday evening, Rev. W. S. Gottshall, East Swamp; Wednesday evening, Rev. Howard G. Nyce, vice-president of Conference; Thursday evening, Rev. Arthur S. Rosenberger, president of Conference; Friday evening, Rev. Ernest Bohn, Souderton. The formal Dedication service will be combined with our Fall Communion, Sunday morning, October 2nd, 10:45. Evening services at 8:00.

The First Mennonite Church is located at 511 West Diamond Street. Pastors are kindly asked to invite their members to all of these services.

First Mennonite Church.

MINUTES OF THE FORTY-FOURTH ANNUAL SESSION OF THE MIDDLE DISTRICT CONFERENCE

Held in the First Mennonite Church, Berne, Indiana, August 17 to 21, 1932.

Wednesday Evening

Rev. E. S. Mullett of Nappanee, Indiana, was chairman of this meeting. Rev. C. H. Suckau of Berne, Indiana, gave the welcome address with Rev. E. S. Mullett responding. Rev. D. E. Welty of Donnelson, Iowa, read from God's Word (First John, chapters one and two) and Rev. P. A. Kliewer of Bluffton, Ohio offered prayer. The Intermediate and Senior choirs of the Berne church sang two numbers, the senior choir singing "The Heavens Are Telling" from the Creation.

Rev. A. H. Leaman of Chicago, Ill., was the Conference speaker. He gave his first address on this evening. He suggested that the theme for our Conference should be, "Sirs, we would see Jesus." Because the great need of our day is to have a vision of Jesus.

Thursday

The Thursday forenoon service was in charge of the Educational Committee and the afternoon and evening services in charge of the Young People's Committee of the Middle District Conference. Dr. Robert G. Lee spoke at the evening session.

Friday Morning

On this morning the conference began its regular sessions. Rev. W. S. Shelly of Wadsworth, Ohio was chairman. Rev. C. H. van der Smissen read Phil. 2, and Rev. Edgar Toews offered prayer. Miss Elizabeth Habegger of Berne, Indiana, sang a solo. Rev. W. W. Miller of Pulaski, Iowa, President of the Conference, then gave the conference sermon based on I Cor. 2:1,2. His theme was "Remember Jesus Christ." Brother Miller plead that the spirit of Jesus might be the guiding spirit of the Conference. A men's quartette from the Los Angeles Bible School sang at this time and also sang several times during the conference.

Delegate certificates were then received as follows: Apostolic, Trenton, Ohio, 231 members, 8 votes, Elisa Holly, Mrs. J. E. Amstutz, Florence Augsburger, Lydia Augsburger, Mrs. Thomas Kennel and Rev. J. E. Amstutz; First Mennonite, Nappanee, Indiana, 158 members, 6 votes, Rev. E. S. Mullett; St. Johns, Pandora, Ohio, 277 members, 10 votes, Mrs. Noah Soldner, Noah Soldner, Mrs. Edgar Toews and Rev. Edgar Toews; Pulaski Mennonite, 200 members, 7 votes, Lizzie Reese, Wallace Reese, Mrs. M. A. Niswander and Rev. W. W. Miller; First Mennonite, Chicago, Ill., 86 members, 3 votes, P. P. Sprunger; First Mennonite, Bluffton, Ohio, 430 members, 15 votes, Rev. A. E. Kreider, Mrs. A. E. Kreider, S. K. Mosiman, E. J. Hirschler, John Tosch and Noah Moser; Zion, Donnelson, Iowa, 206 members, 7 votes, Rev. D. E. Welty; First Mennonite, Sugar Creek, Ohio, 159 members, 6 votes, Rev. Lester Hostetler; First Mennonite, Wadsworth, Ohio, 227 members, 8 votes, Rev. W. S. Shelly; Chapel, New Stark, Ohio, 67 members, 3 votes, Dr. J. E. Hartzler, Mrs. J. E. Hartzler, Dr. B. F. Thut and Mrs. B. F. Thut; Grace, Pandora, Ohio, 355 members, 12 votes, Rev. Paul E. Whitmer; Salem, Dalton, Ohio, 238 members, 8 votes, Rev. A. R. Keiser; First, Berne, Indiana, 1117 members, 38 votes, Jerry Liechty, Eli Luginbill, D. J. Sprunger, Ben Sprunger and C. H. Suckau; Wayland Mennonite, Wayland, Iowa, 358 members, 12 votes, Rev. Elmer Basinger and Mrs. Selma Sommer; Emanuel, Noble, Iowa, 215 members, 8 votes, S. F. Shockley, Rev. A. H. Miller, Elmer Graber, Inez Graber, Adeline Graber, Bertha Graber, Mable Graber and Anna Conrad; Mennonite, Summerfield, Ill., 156 members, 6 votes, Rev. Adolf Friesen; Ebenezer, Bluffton, Ohio, 527 members 18 votes, Rev. P. A. Kliewer, W. J. Luginbill, Waldo Hofstetter, Oscar Althaus, Eli Augsburger and D. J. Basinger.

The minutes of the 1931 Conference held at Noble, Iowa were read and approved.

The following order of the day was adopted: 9:00-11:30 a. m. and 1:30-4:00 p. m.

The following temporary committees were appointed: Resolutions, J. E. Amstutz, Lester Hostetler and A. E. Kreider; Nominating, P. A. Kliewer, E. S. Mullett, D. E. Welty; Election, Elmer Graber, Adolf Friesen and Hiram Nussbaum; Complimentary vote, Elmer Basinger, Edgar Toews and Allen Miller; Auditing, P. A. Whitmer, A. R. Keiser and C. H. Suckau.

Rev. A. H. Leaman gave his second address. He said, there is hope for the church if and when we see Jesus. But the principles of Christ must be applied.

Friday Afternoon

Rev. Elmer Basinger led the worship service and read from John 21:24,25. We have a living Christ. Freeman Burkhalter led a short song service. Rev. A. H. Leaman then gave another message speaking on "The Atonement." He said the atonement is not man made but comes by Christ. Gladys Stauffer sang a solo which was much appreciated.

The following were granted complimentary votes: Rev. A. H. Leaman, Rev. and Mrs. Alfred Habegger, Rev. and Mrs. Floyd Pannabecker, Rev. C. H. van der Smissen, Rev. and Mrs. Paul Wenger, Miss Martha Burkhalter, Rev. and Mrs. John Esau, Rev. A. S. Rosenberger, Rev. Gustav Enns, Rev. Joel Lehman and Rev. I. R. Detweiler.

A short verbal report of the Educational Committee was given by Lester Hostetler. This report dealt mostly with statistical matters as of membership and averages found in our Sunday Schools. This report was adopted. The financial report of the Educational Committee was next given and is as follows:

Cash on hand	$ 3.00
Receipts	63.79
Total Receipts	$66.79
Expenses	5.92
Balance	$60.87

In connection with this financial report it was reported that the Education Committee has $330.97 in frozen assets in the closed bank at Wadsworth, Ohio.

The Auditing Committee audited this report and found it in balance after which it was adopted by the Conference.

After the verbal and financial reports of the Educational Commeettee were adopted, the fol-

THE MENNONITE

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Rev. S. M. Grubb, D. D.........................Editor
2956 N. 12th St., Philadelphia, Pa.

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All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

lowing resolution was passed: Resolved that the Educational Committee be instructed to appoint an Executive Secretary to promote the S. S. and C. E. work in our churches.

Rev. P. A. Kliewer gave a verbal report of the Evangelization Committee. This report gave the Conference information on the survey made by the committee at Toledo, Ohio, regarding church extension work. The Committee reported that in their opinion the door was open for such work, and suggested that some young man with a vision and faith should open a Mission at Toledo and that the churches might pay for the use of a hall.

The financial report of the Evangelization Committee was read as follows:

Balance at last Conference, Permanent Funds,	
Certificate of Deposit	$700.00
Certificate of Deposit	300.00
Total Permanent Funds	$1,000.00

Balance at the time of last Conference, Current Funds	
Checking account	$116.14
Income, accrued interest	35.00
Contribution, Fortuna Church	2.30
Total checking	$153.44
Expenditures:	
Oct. 12, Bluffton News, Printing	$3.25
Oct. 12, Postmaster, for postage	2.50
Oct. 12. P. A. Kliewer, trip to Toledo	8.00
Dec. 31. Refund, Citizens Nat'l Bank	2.30
Jan. 15. P. A. Kliewer, trip to Russian families	7.20
June 29, Do.	2.60
July 1, tax on check	.02
Total Expenses	$25.87
Present balance in checking account	$127.57
Total balance in all accounts	$1,127.57

The Auditing Committee examined his account and reported that they found the account in balance.

Both the verbal and financial reports of the Evangelization Committee were adopted.

Freeman Burkhalter then favored the Conference with a violin solo. Miss Martha Burkhalter, returned missionary from India, gave an address on "Missions." Miss Burkhalter said selfishness keeps us from going out to win souls for Christ. The cause of Missions, said Miss Burkhalter, is such a worthy cause.

Friday Evening

This evening was given over to the Women's Missionary Societies. Mrs. Selma Sommer was chairman. Talks were given by Miss Martha Burkhalter, Mrs. S. F. Pannabecker, Mrs. Alfred Habegger and Mrs. Paul Wenger. Music was furnished by the Grace Mennonite Church of Pandora, Ohio, and the First Church of Berne, Indiana.

Saturday Morning

Worship service was in charge of Rev. P. E. Whitmer which included a short song service led by Harold Reusser.

Rev. A. H. Leaman gave another message based on Jude 1:3. Rev. Leaman stressed the need that we contend for the faith. Not contention but contend for the faith. He further reminded us that the many branches of Mennonites are here not because of contending for the faith but rather because of contention.

Bro. Reusser favored us with a solo which was very much appreciated.

The Evangelization Committee presented several recommendations which resulted in two resolutions being finally presented. A motion was first passed that the voting upon these two resolutions be done by ballot. The two resolutions read as follows; First, Resolved, that this Conference approve the opening of church extension work in some needy section in the city of Toledo, Ohio. And Second, Resolved, that we authorize the using of eight hundred ($800) dollars of the permanent funds of the Evangelization Committee for this purpose. Both of these resolutions were passed.

Brother A. S. Rosenberger of the Eastern District Conference brought greetings from the brethren. The secretary was instructed by a motion to return greetings to the Eastern District Conference, copy of which is on file.

The Trustee's report which was financial only, was read and found correct by the Auditing Committee. Same was accepted by the Conference. Report follows:

Receipts

Balance on hand, Aug. 1931	$20.00
Conference offering	18.55
First Mennonite church, Nappanee, Ind	7.00
Bethel church, Fortuna, Mo.	2.30
First Mennonite church, Berne, Ind.	55.00
Mennonite church, Pulaski, Iowa	10.00
First Mennonite church, Chicago, Ill.	3.00
Mennonite church, Donnelson, Iowa	10.00
Salem Sunday School, Dalton, Ohio	6.00
Emanuel Church, Noble, Iowa	13.00
First Mennonite church, Sugar Creek, O.	5.00
First Mennonite church, Bluffton, Ohio	12.00
Summerfield church, Summerfield, Ill.	6.50
Grace Mennonite, Pandora, Ohio	16.75
Wayland Mennonite church, Wayland, Ia.	5.00
Total	$190.21

Expenses

Bluffton News	$ 7.00
Walter Hutton	13.19
Rev. A. R. Keiser	7.92
Rev. E. S. Mullett	6.00
Rev. J. E. Amstutz	5.50
Dr. E. G. Kauffman	55.00
Total	$94.61

Total Receipts	$190.21
Total Expenses	$94.61
Balance in Treasury	$95.60

J. F. Lehman, Treas.

A verbal report on Bluffton College was given by Dr. S. K. Mosiman. He said, that if the building of "the faith" were not in the program of Bluffton the faculty would not be there. Prospects for students are many. Bluffton is confronted as all colleges are at this time with a financial problem. We were told by Dr. Mosiman that 67 per cent of Bluffton College graduates are engaged in religious work or educational work. 69 per cent are Mennonites. Dr. Mosiman plead for increased interest in our churches for our young people.

This report was by motion adopted.

Rev. A. E. Kreider spoke on "Our Educational Task." He said the educational task was a great task and a common task. Too much secularism is found in our schools. Teaching should be from a Christian point of view. Coworkers in Christ.

Saturday Mroning

Worship Service was conducted by Rev. J. J. Esau.

Rev. A. H. Leaman gave his last conference address. We were told that pain and suffering are the conditions to the goal. Holiness is required by God. Our conference should result in a deepening of the spiritual life. Rev. Leaman's messages were appreciated.

Music was furnished by the Lehman sisters.

A verbal report on Witmarsum Seminary was given by Rev. W. S. Shelly. The Seminary was not in operation during the past year. However Rev. Shelly said there was need of Seminary work among our church.

This report was adopted with instructions that Witmarsum Seminary be left in the hands of the Committee for further study.

A motion was passed that the Election Committee report only the persons elected and not the number of votes cast for each candidate.

Election of officers took place and resulted as follows: President, Rev. W. S. Shelly, Vice-President, Rev. Allen H. Miller, Sec., D. W. Bixler. To the Educational Committee, Clarence Schneck. This committee now is: Prof. E. J. Hirschler, 1933; Edison Sprunger, 1934; Clarence Schneck, 1935. To the Evangelization Committee, Rev. D. E. Welty. This committee now is: Rev. P. E. Whitmer, 1933, Rev. P. A. Kliewer, 1934, Rev. D. E. Welty, 1935. To the Program Committee, Rev. A. E. Kreider. This committee now is: Rev. E. S. Mullett, 1933, Rev. C. H. Suckau, 1934, Rev. A. E. Kreider 1935. To the Board of Trustees, P. P. Wenger. The Board of Trustees: P. C. Suter, 1933, J. F. Lehman, 1934, S. J. Moser, 1935, D. J. Basinger, 1936, P. P. Wenger, 1937.

The report of the Resolutions Committee was called for. This committee presented the following resolutions:

No. 1. Inasmuch as the Berne church has entertained the Forty-fourth annual session of the Middle District Conference, providing so abundantly for our every need and comfort, be it resolved that the conference express by a rising vote its appreciation of this hospitality.

No. 2. Inasmuch as the Executive Committee of the General Conference has sent out word to the churches asking them to observe Sunday August 21st, (or another Sunday soon afterwards) as Conference Sunday, receiving offerings for the depleted mission and publication treasuries, be it resolved that this conference urge all pastors to make at this time a special appeal for the needs of our work.

No. 3. Inasmuch as the Bethel church of Fortuna, Mo., is as much as we know without a regular pastor at present and is not represented at this conference session we herewith express our interest and concern in behalf of the people and the work there that they may continue in their own activities as well as in their co-operation with the larger conference interests.

No. 4. Inasmuch as we miss the presence at this conference of our Brother N. O. Blosser, pastor of the Chapel church who is unable to be with us because of ill health, be it resolved that our secretary be instructed to convey to him our sincere fraternal greetings wishing him the continued blessing of the Heavenly Father.

No. 5. Inasmuch as Brother C. H. v. d. Smissen is leaving our Middle District Conference after many years of useful and faithful service in it we hereby express our sincere appreciation of the contribution which he has made in our midst by his life and his work and wish him Godspeed.

No. 6. Inasmuch as Rev. A. H. Leaman has come to us bringing helpful Bible messages be it resolved in recognition of his earnest exposition of the Word of God that we hereby express our sincere appreciation and thanks.

No. 7. Recognizing the confusion that exists at present as well as the resulting general indifference in regard to the subject of prohibition, we believe that it is more than ever the duty of the church to teach concerning the evils of alcoholism, and the benefits of temperance in order that the widespread insidious propaganda against the 18th Amendment may not cause us to lose sight of the moral and spiritual values for which the Christian forces of America have labored for so many years.

No. 8. Inasmuch as the Central Conference of Mennonites is to convene soon at Goodland, Indiana, be it resolved that we instruct our secretary to convey the fraternal greetings of this conference to our sister conference.

These resolutions were all acepted and the secretary followed the instructions given, copies being on file.

The Conference recommended that Rev. W. W. Miller publish his Conference Sermon in the church papers.

Invitations were received from the Salem church at Dalton, Ohio, and from the Ebenezer church west of Bluffton, Ohio, to hold the next conference. Through a motion the Dalton invitation was accepted.

Rev. C. H. v. d. Smissen spoke impressive words of farewell to the conference.

Rev. J. E. Amstutz spoke on "Home Missions." He said, home and foreign missions are always brought together in the Bible. Both come by faith. He expressed the need that the stakes be strengthened and the cords lengthened.

Music was furnished by the Shoemaker sisters after which the conference proper was closed in prayer and song by the Pres. W. W. Miller.

However all day Sunday was a day of spiritual feasting. In the morning Rev. A. H. Leaman preached. In the afternoon a missionary meeting was held at which time our missionaries who attended conference spoke. Sunday evening Rev. Allen Miller had charge of an inspirational service after which the combined men's chorus of the St. John's church, the Ebenezer church and the First Church of Berne gave a concert. The Community mixed chorus of Berne sang the closing song, "Send Forth Thy Spirit."

Rev. W. W. Miller, Pres.
E. W. Baumgartner, Sec.

FROM THE MONTANA FIELD

(Concluded)

Another Sunday soon after, the aged General Scott, famous through Indian warfare, also called to ask a few questions, to share experiences and to examine the Cheyenne dictionary and Bible translations.

Another Sunday afternoon, the Habeggers drove into the yard bringing Bro. and Sister Albert Claassen of the Los Angeles City Mission. We kept the guests for the night and took them to Ashland and Birney, returning them to Busby where they had left their car. We enjoyed their visit very much.

One visitor in the early summer was not so welcome. We were sitting on the lawn for a few minutes one evening just at dusk when a large rattlesnake raised its ugly head in the grass just about six steps from the back porch door. With garden hoes at hand we soon killed it. I cut off the tail and discovered seven rattles. This is the third rattlesnake we have killed close to our house since we are in Montana. Each time it sends a shudder through one.

Shall I not mention here another occasion? Word came from the Habeggers at Busby inviting us to a very special feast, with roast venison as the "piece de resistance." We dropped everything to go, but alas, at the last minute the car needed some attention that would take past the dinner hour. In my distress, I rushed to the hospital to borrow the car of an Indian helper but he was out. However the hospital cook, who by the way is a Catholic, promptly said, "Why, take my car. It works just like yours. Get in and drive it." We did and relished a fine dinner.

Another time a young Indian woman came to the door with a dainty plate covered with a napkin. Peeping under the cover I discovered a fine piece of real buffalo steak. Thus we can boast of having eaten real buffalo meat. It was shipped in last winter for a time to help feed our Indians who had no crops last year because of the terrible drought.

The following Tuesday after the printing had been finished, Mr. Petter and I left for a very much needed change and refreshment after the strenuous winter and summer months. Miss Thierstein offered to watch the premises while we were gone, and a nurse from the hospital kept her company at night.

We covered one thousand miles and returned last Friday evening. To give Mr. Petter his fill of mountain scenery for which he longs at times, never having been permitted to return to his beloved Switzerland, we crossed the Big Horn mountains by two different routes, one in going and one in coming.

We visited Cody and the Park again, it being just a day's drive from here, spent two enjoyable days at Moran, south of the Park, in sight of the Grand Teton range with placid Jackson Lake at its base, crossed the Continental Divide at an elevation of 9763 feet in Wyoming on Highway No. 20, came up to Thermopolis to marvel at the medicinal hot springs gushing 18,600,000 gallons of healing water at 135 degrees temperature, every 24 hours, had the unexpected and unplanned pleasure of a visit with old friends in the wild and broken country around Tensleep, and a night at a rustic cabin 8500 feet above sea level in the Big Horn mountains.

The friends we visited near Tensleep, had lived at Cantonment, Oklahoma, for a number of years. Mr. White was the Superintendent at the Government Agency there. We became very intimate with the family. He and his wife are now spending their declining years at the home of the youngest daughter who married a sheep rancher. The oldest daughter, whose husband is now assistant attorney for the state of Wyoming, residing at its capital, Cheyenne, is a very fine Christian woman, interested especially in prohibition. For some time she has been president of the State W. C. T. U.

Returning to Lame Deer, Mr. Petter writes in a personal letter, "I feel that my money was not wasted in making this trip. I thoroughly enjoyed the Big Horn mountains, the Park, the geysers, the 50 or more protected wild black bears and grizzlies of the Park, the Jackson Hole country with its Grand Teton mountains reminding me so much of the Alps, the high passes we crossed, the visit with the Whites, especially our last restful night in a mountain cabin 8500 feet above sea level. I was considerably fagged after the strenuous winter and summer months and this lovely trip refreshed me."

Back on our station, we were glad to greet friends from Whitewater, Kansas. Mr. Christ. Thierstein, Mr. Herman Claassen and daughter Ruth had made the trip from there to visit the mission stations and to take back Miss Leona Thierstein, who had come especially to assist in the printing of the translated Bible portions.

Their deep interest in mission work, their eagerness to lighten our labors here, their prayers, their gifts, are as the voice of God assuring us that yet there are loyal mission friends who will not permit this great work to suffer. Crushed in the spring with many misgivings as to the future God knew that we needed just this kind of encouragement and we accept it out of His Hand, glad to "spend and be spent" in His service for the salvation of the Cheyennes.

Sincerely,
Bertha E. K. Petter.

O glorious gift of love Divine!
What heart can seek for surer sign
Of love's divine completeness?
We lift our reverent longing eyes,
And fold our palms in thankful guise
For thine untold repleteness.

CORRESPONDENCE

Deer Creek Okla.—Greetings: We are having real summer down here, our farmers are quite busy at present. We have had more than our usual amount of rain for this season of the year. This has proved a great blessing to our farmers, and has meant a large crop of all kinds of feed, hay and fine pastures. For this we are truly thankful.

Mrs. E. B. Wedel has just returned from the hospital at Enid, where she had undergone a serious operation. She is recovering nicely. The rest of our church family are in good health. Five of our young people have again returned to Bethel College to take up their studies for the coming year. Three as Seniors, one Sophomore and one Freshman. Others are away teaching and taking nurses training. This is quite a loss to us in young people, for a small group like ours. However, their presence and help during the summer while at home is quite an inspiration to us, and our prayers follow them to their various places of duty. Our church has purchased new hymn books, entitled, "'Hymns of Praise, Numbers one and two." These were dedicated and used for the first time on August 21. On Sunday morning August 28 we observed our mid-summer communion services, having a large attendance.

During the summer months our church joined with the other two churches in town having Union Outdoor Services, these being held on the Methodist church lawn, the alternating Sunday evening we had outdoor C. E. meetings. These were held at our different homes, and were much enjoyed by our people, and were largely attended. We will again take up our midweek Prayer and Bible Study in the near future.

We have again resumed the regular Sunday evening preaching services every other week, alternating with Christian Endeavor, and since we do not have room for both Senior and Junior societies to meet, our boys and girls have a part on the regular program. This proves quite satisfactory.

The Women's Mission Society meets only nine months of the year. We held our first meeting again on Thursday afternoon, Sept. 1.

Mrs. A. S. B., Corr.

PETRIFIED TREES

Rev. 2:4. "Nevertheless, I have this against thee, because thou has left thy first love." The church at Ephesus had lost its love power since Paul and John had been her pastors. It may be that some churches today are feasting upon the apples of prosperity, while not caring for the garden of the Lord. It is said that the Apostolic church had power rather than influence, while we have more influence than power. Peter had neither silver nor gold, but he had the divine power of healing for the cripple. It may be that pure and undefiled religion has been adulterated with worldliness and ease. Some have chosen Barabbas instead of Christ, evolution instead of revelation. The tree of life in the garden of the church has become like the petrified agate trees of Arizona, beautiful to look upon, but with no fruitage and no life coursing through their veins. Some churches are polished relics of former greatness, soulless petrifactions, magnificence in ruins. Wealth may adorn, culture and refinement may polish, but the spiritual avenues are closed to the inflowing of divine love. How are the mighty fallen! Changed into stone, gleaming in galvanized splendor!

Only repentance will restore such to the first love of Christ. God's ocean tides are ready to fill when we are ready to receive. The church is not only to make good men, not only to care for the ninety and nine, but search for the wandering one. She should add daily such as are being saved to her membership. Saving others is a true indication of our own salvation. Electricity applied will make the muscles of dead animals appear alive; so fine oratory, elegant essays, beautiful rhetoric, personal magnetism may galvanize spiritually lifeless congregations so they will look like life, but they must be quickened with divine energy if they are to be numbered among the people of the living God. How glorious to know that our youth may be renewed like the eagle's; our life saved from destruction, crowned forever with the Father's loving kindness and tender mercies! Our guilty conscience may be cleansed, made as peaceful as the bosom of Christ, stainless as angels' robes. Without Christ, sin will find you out; with Him, never!—E. W. C.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

October 2

How Does the Teaching of Jesus Change Business? Luke 19:1-8.

What a wonderful change in my life has been wrought
Since Jesus came into my heart;
I have light in my soul for which long I had sought,
Since Jesus came into my heart.

I have ceased from my wandering and going astray
Since Jesus came into my heart
And my sins which were many are all washed away
Since Jesus came into my heart.

I am possessed of a hope that is steadfast and sure
Since Jesus came into my heart.
And no dark clouds of doubt now my pathway obscure
Since Jesus came into my heart.

Floods of joy o'er my soul like the sea-billows roll
Since Jesus came into my heart.

—R. H. McDaniel.

Nothing can change a man's nature except Jesus Christ. A man may have fine teachings in his mind but until Jesus Christ becomes his Ideal and becomes his mastering passion to follow Him, the teachings will be of but little avail. Many have much more knowledge of the right than they actually practice, we remember here Paul's old problem, "The things that I would, those I do not and the things that I would not, those I do." There seems to be something stubborn and perverse in man, and there is until somehow or another the Spirit of Christ possesses him as it did Zaccheus of old. "Get out of India with that sort of a Christ, all of India will be following Him if you do not, our religions know nothing of such a dying, life transforming Christ." So spake a proud Hindu to one of our missionaries.

There are a number of tests of religion which will invariably depict Christian character. To have a true Christian personality one must have a Christian philosophy of life, one must have information as to the kind of a God we have, the kind of a world we are living in, is it all bad, or all good, or is there some of both so that man can choose to a great extent that which he will cherish in his thinking. Doctrine and belief are important, we need more teaching than we have had heretofore, but in order to see the fruits we must look very largely to conduct and life.

A man's conversation is an index to his character. There should be and usually is a difference in speech when one is in a group of Christian farmers and when one mingles with a crew of linemen or railroad workers who do not profess Jesus Christ. A second factor if you would see what is in a man is to be found in the way he spends his time. When he has nothing special to do, what does he do and where does he go? I just heard it said of a medical student, just graduated from college, "There's a fellow who is always busy doing something as soon as he gets home from college. He is to be seen less often down town loafing of all the fellows I know." And the third test I would expound here is in respect to the motives of a man. Is he selfish? Does he love self more than the principles of righteousness? In his business dealings does he bear watching or will men be willing to trust him with their last dollar?

"My! What a changed man Zaccheus was after he met Christ," we say. Yes, indeed, but Christ expects no less of you and me. "The half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." Truly, that became a different home that day. We do not wonder that Jesus said to him, "This day is salvation come to this house." The whole atmosphere must have changed. Instead of being a hated taxgatherer, Zaccheus once more moved among men with self-respect, the spirit of hate was gone, and into his soul had come a note of joy and satisfaction. And yet some men, yea even Christians, will tell us today, "You dare not mix business and Christianity, they will not mix." Any business which will not permit mixing with Christianity is far from being Christian, it is pagan. When business, politics, international relations once become permeated with the spirit of Jesus Christ, then many of our puzzling problems will disappear over night. The Sermon on the Mount was given for just such a world like this. It will work if men will be willing to try it. It cannot however be a success aside from the presence of Christ in the life. We cannot accept the teachings of Jesus and expect to live them aside from the fact that we must also accept Christ. The Sermon on the Mount can become incorporated into life only when considered in connection with the cross, the two must go hand in hand.

The leaven is working, the Church of Jesus Christ must and will go on. History is progressive. We are making some progress. It seems sometimes that we are going backwards, and that no progress is in evidence. But we must ever remember that God has lots of time. He always chooses the slower transforming process while man in his feverish endeavors would use the catastrophic method.

Business is becoming increasingly more Christian. We have many cases where the Golden Rule is being used in deciding all wages, the length of hours and all matters of importance. Service is becoming the slogan of business. This is true to the extent that some places of business are called "service stations." Where did business get that name? They found it in the spirit of the Christ who came "not to be ministered unto, but to give his life a ransom for many," and he expects us also to serve.

REDEMPTION

The Son of God goes forth to heal
How kingly is His stride;
His banner striped with peace and joy,
His stars shine far and wide;
Against our foes in every realm,
He pleads with words of love;
His deeds are deeds which speak of God,
Who sent Him from above.

The Son of God goes forth to change
The downward trend of sin;
Who can but He embrace the earth,
And every nation win?
He fills their orbs with health and bliss,
Redeems from death and pain,
And helps each one to conquer self
To join His onward train.

The Son of God goes forth to lift
The sons of men each day;
He seeks them all, and shows them God;
He is the royal way.
No one like Him can speak of life
And make its beauty clear;
His paths are filled with noble aims,
Too full for fret and fear.

—W. T. Williams.

Questions

1. Is Christianity practical for life, can we mix Christianity and business?

2. Why have politics and business in so many cases been pagan?

3. Give some instance where the Golden Rule has been tried in business. With what results?

4. What is the relation between knowing what to do and having power to do it? Are both resident in Christianity?

5. What would happen to all of our vexing problems if all men would truly accept Jesus Christ as their personal Savior?

Search the Scriptures

Mon.—Read Lk. 19:1-10. Jesus creates honesty.
Tues.—Read Lk. 6:31. Fair play.
Wed.—Read Matt. 6:19-21. Limits Ambition.
Thurs.—Read Matt. 20:25-29. Develops service.
Fri.—Read Prov. 20:14. Condemns subterfuge.
Sat.—Read Rom. 12:11. Calls for diligence.
Sun.—Read Lk. 19:1-8. The teachings of Jesus change Business.

REV. KREIDER'S RETREAT CLASS

By George Stoneback

The purpose of any retreat should be, I think, the preparation of young people to face the problems of life. To this end a well-planned retreat should not only give opportunity for "mountain top" experiences, periods of meditation and inspiration, but it should also give some more practical and concrete suggestions on how to best face life situations. The quiet hours and the impressive sunset services by Chief Shipshewana's beloved lake certainly touched the very depths of our souls. Rev. Kreider's course on the first five chapters of Mark supplied most excellently the practical help for facing problems.

The method of study was simple and logical. Since I think the system pursued, is an excellent way of studying the Scriptures I will tabulate them for your benefit. To study a passage of the Bible:

1. Determine its contents, find the facts.
2. Discover the meaning and importance of these facts.
3. Find the situation which the person involved had to face.
4. See how that person faced the situation.
5. Apply that method of solution to your own problems.

Studying a portion of the life of Jesus in this manner revealed many new and inspiring thoughts. While we covered only a small portion of Scripture we covered it rather thoroughly, and I feel sure that everyone was inspired anew with the richness of the Word of God. Personally, as a result of this course I will read my Bible more intelligently and with increased pleasure.

The central theme, which was constantly stressed, was Jesus' criterion for determining His actions and for distinguishing between right and wrong. The actions of Jesus were prompted by human need. As a consequence, He did not hesitate to heal on the Sabbath or to associate with sinners and hated races. As a result of the inspiration which we received at the Retreat we have something to share with others. Jesus shared that which He had with those who were less fortunate. "Go and do thou likewise."

NOTES ON EASTERN DISTRICT C. E. UNION

This is the season of the year when our thoughts turn again toward making definite plans for the work of our societies for the coming fall and winter. Even during the summer months and vacation period we were glad to note that as a general rule, there was no let up in the activities of the local societies. This is exactly as it should be, and only as we strive forward shall our efforts become a blessing.

Our Convention on May 30th, always a source of inspiration and Christian fellowship, has again sent us forward into another year's work. Let us therefore not overlook any opportunity, whether great or small, to be of service to our Church, Sunday School, their auxiliaries and the communities in which we, as citizens, live.

C. E. Workers were well represented at the 1932 Retreat. Our Goal is to have at least one member from each society attend these gatherings.

The first executive meeting of the officers of the Union was held on July 31st at Quakertown and was well attended. Presidents of the various societies are invited to attend these meetings. Plans and activities were outlined for the coming year.

On August 7th, a Society was re-organized at the Saucon Church. This will no doubt be gratifying news to those who attended the conventions regularly at this place some years ago, as well as friends of the local church. Members of the Bally Society presented a splendid program. Mr. Laurel Bauman presided during the program. Mr. Frank Biehn is the newly elected president.

Miss Anna Weiss, of Milford Square, has been appointed the new Prayer Fellowship secretary for the coming year.

Following the adoption of the Prayer Fellowship Cards, the resolutions committee of our last convention recommended that this office be created and a secretary be appointed to look after this work.

Societies at Deep Run, Schwenksville and Lansdale entertained as their guests groups of children from the Philadelphia societies at informal picnics. This project was also strongly endorsed by the resolutions committee.

Does your society have regular Missionary and Peace programs? If not, when arranging your programs include these two subjects often. They both are of vital importance to any church organization.

Plans are under way for a union rally to be held at the Hereford church at Bally, on October 30th. The Committee in charge is making an effort to obtain the services of one of our missionaries at home on furlough.

Lest we forget, let us not overlook our contributions to the automobile fund for Dr. and Mrs. C. L. Pannabecker. Plan now to support this very worthy cause, sending contributions to Arthur Landis, Quakertown, R. F. D. No. 3.

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong."

May these words ever be our prayer and motto.

John E. Fretz.

A Thought from the 1933 Chairman

To the young people of the Eastern District Conference, Greetings:

"That which we have seen and heard declare we unto you." (John 1:3)

We have **seen** the grace of God manifested in enabling so many of our young people from various churches to attend the 1932 Retreat, where expressions of joy, happiness and fellowship were very evident.

We have **heard** the word of God explained in such a simple and forceful manner by various instructors. I am sure the Lord spoke to our hearts as we gathered around the fire and sang hymns of praises to His name. No doubt many of us, consecrated ourselves unto Him, with a determination to live and serve our Lord Jesus Christ.

I am sure that we desire to **declare** unto others the things which we have **seen** and **heard** at our 1932 Retreat. The precious lessons which we have learned will bring rich blessings unto your friends in your Sunday School and Church. Since you have been helped, be sure and help some one else by telling them of the Bible lessons given by the teachers.

Let us not live on our past experiences, but have a daily blessing, even greater than the one you received at the Retreat, through the reading and study of His Word and prayer. Will you also pray for the committee of the 1933 Retreat that the Lord's will may be done in planning for the coming Retreat?

Howard T. Landes.

C. E. U. and S. S. U. Rally

The second annual joint rally of the C. E. U. and S. S. U. was held in the Mennonite church at Bowmansville on July 17th.

The church was well filled and everyone enjoyed the program which included several musical selections by a trio of Mennonites living in the neighborhood who had formerly lived in Russia and by two sisters from the Souderton congregation, also a vocal selection by a member of the First Church, Philadelphia.

Mr. William Mohr, of Allentown, presented a timely talk on the place of young people in the present day world.

East Swamp had the largest representation.

Mission Secretary

A few weeks ago I received a very interesting letter from a girl who found a real home in the Girls' Home in Winnipeg while she was employed in that city.

In her letter she recounts how, prior to the opening of the Home, the girls, most of whom are employed in private homes, had no place to spend their free time and could be found walking through the stores while they were open. When they closed there was no place to go. The opening of the Home made it possible for them to gather there and meet with their friends.

She writes that the ages of the girls range upward from 13 years and a place such as the Home is of great benefit to these. Those in charge of the Home accompany the girls when they apply for a position and if they do not approve of the place they endeavor to secure another position for the girl.

One of the many forceful sentences in her letter is, "What a home means to the average person, is what the Home means to these girls."

Rev. J. J. Thiessen and his family are in charge of the Girls Home in Saskatoon which was open in January, 1931. Our mission offering for this year is for this work. Let us remember this work in our prayers and should there be any additional contributions, I will be pleased to receive them before September 24.

Mary B. Borneman.

THE S. S. LESSON

Sunday, October 2

The Christian's Devotional Life

Matt. 5:5-15; II Tim. 3:14-17.

Golden Text—Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. II Peter 3:8.

The Sermon on the Mount is to be regarded as a suggestion from the Lord as to what a Christian ought to do. Anciently, the people of God had the Law which told them what they must do. This Law was not nullified when the Sermon on the Mount was uttered, but it changed the whole attitude of the one who would live in the service of God. Henceforth obedience became a joy and a privilege and not a burden.

That portion of the Sermon that relates to prayer is presented as a part of our lesson. It does not tell all about what Prayer is or does, but it lays down certain principles in regard to prayer. Prayer should not be for display, it should not consist of mere repetition, it should represent desires rather than words, a plan along which one should pray is given and forgiveness and prayer should go together. One is useless without the other.

The one who prays is not to be like the hypocrites are. The word hypocrite means one who plays a part—an actor. He goes through the form in words, but his words are not from the heart. The hypocrite's prayer is designed to be noticed by men and in that respect it may have its answer. The true prayer is to God. It is speaking to Him with no concern as to what men may say or even know about it. Jesus directs that prayer shall, like almsgiving, be done quietly with no thought of praise that men may give. God sees and hears and that is not only sufficient but should also be satisfying. To enter into the secret of one's closet is the privilege of those who stand in close and intimate relations with their Heavenly Father. But secret prayer does not exclude public prayer. Our Lord and His saints were both secret and public prayers. He who does not pray in secret has no power in public prayer.

Vain repetitions, the use of forms of words as though they had magic power, mere pious expressions that do not convey the feelings of the heart or represent sincere feeling are without virtue. We are reminded that the heathens resort to such things, but the Christian who stands in relation as a child to his parent, has more than mere forms to bring to Him as an expression of love.

God wants us to pray to Him, not only to ask the things we crave, for He knows our desires before we can form them into words. He wants us to show by our prayers our supreme regard for Him and our consecration to Him. This lifts prayer above just a method of begging God for things we want. It makes prayer a relation of supreme intimacy with Him.

Jesus gives us a form of prayer. It is not just something to be copied, but a plan along which we shall direct our communications to Him. We commonly call this the Lord's Prayer. It might be better called Our Prayer. Just saying this prayer over and over again with the idea that the oftener it is said the more we please Him, is not in accord with the warning He gives us about praying as the heathens do. However, every sentiment expressed in this petition is something we should be continually saying to God. We should say it in the attitude of our lives toward Him as well as in our spoken words.

The Prayer our Lord taught begins with an address to Our Father. He is the Father of both Jesus and those who are followers of Jesus. It means more than just a recognition of Him as a Creator. It includes that intimate relation that our earthly relation of children to parents should suggest. Coming to Him as a Father, we know that we will find sympathy, love and understanding. "In Heaven," the place of glory and purity. The place where all earthly miseries are excluded. The place of the Father's house of which Jesus spake in John 14. The "Hallowed" name. The most sacred name we may take upon our lips. It should only be uttered in reverence.

The "kingdom come" of his prayer should include the desire to have the Father come and rule in the heart, it is a desire for the coming of the millenium, also for the time when the meek shall inherit the earth. "Daily bread" expresses our dependence as creatures upon the constant supply of divine bounty. It is our warrant for carrying to God an expression of our physical needs. "Forgive us." Our forgiveness is conditioned upon our readiness to forgive. "Temptation." We need God's help in resisting the temptations of the world, the flesh and the devil. "The power and the glory." He is our eternal Ruler and Commander.

The handmaiden of prayer is the knowledge of the Word. It is our privilege to know it and to obey it. One cannot pray intelligently, or obey God's commands properly, unless one knows His Word. It is possible for the Christian to know the Word. The learning of the Word should begin in early youth. Parents have the serious responsibility of bringing their children to a saving knowledge of the Word. To know the Word is to know Him. The Word is the Inspired Scripture which holy men of old were moved by the Holy Spirit to write for our doctrine, reproof, correction and instruction in righteousness.

"I HAVE SUCH A DESIRE TO HEAR"

By Mrs. J. R. Duerksen.

Unless one has lived long in India and has mingled freely with the people, one does not go visiting as one would in America. Do what we will, there is always the barrier of different standards of living due largely to the demands that this climate makes for us who are not natives of India. But we often have callers here at the bungalow. Our houses are large, our walls are clean and we have such peculiar things standing around. So whenever there is a wedding, a ceremony of cleansing after a death or one of the many festivals with which India abounds, we can expect callers. The Korba villagers show us off like we in America take our friends to see what we consider points of interest.

One day two rather more refined women came to the dispensary and after receiving the needed atention from Miss Schmidt they asked to be allowed to see the bungalow. One was a well-built woman whose hair was already turning white. The other was of the priest caste and was the younger and also the more talkative of the two. They had come from a village eight miles away. With them was one of the young men from Korba who seemed to feel it his duty to look after these women.

When they had been shown the house and had made the usual exclamations about things they sat down to listen to the baja (gramaphone). We have several good records of Christian Hindi songs. Playing them generally gives one an opportunity to testify of Christ. Very often we must explain the songs because the ordinary village women do not understand Hindi. But I noticed that these needed no explanation and they often repeated the words that had been sung. When they became restless and wanted to go I gave them the needed permission to leave. The inquisitive young man went out first and quick as a flash the younger woman turned back to me and said in a low tone, "Now we have seen your house. In three days we come again. Then we want to hear only the things of God. I have such a desire to hear." The inquisitive young man had also turned back and evidently had heard only the last phrase, for he said, "What have you such a desire to hear?" Looking him calmly in the face she said sweetly, "The baja," and walked out.

Three days later they came again for medicine, but Miss Schmidt was out on a case. The inquisitive village boy was with them again and giving me a knowing look the women said, "We will come again tomorrow." If only they could shake off that chap. If they should show any marked interest in the things of Christ in the presence of this young man he could make it very unfomfortable for them. I wondered about "tomorrow."

At about eight o'clock in the morning the two women came for their medicine and to my joy, the inquisitive young man was not with them. Only two boys of the family, chaps of ten and twelve years of age, were along. Again we played the baja, then seating myself beside one of the women I told her as best I could the story of our Savior and how He saves from sin. Both of the women listened attentively and seemed to understand what I was saying and the verses which I read to them out of God's Word.

When I had finished, the younger woman said, "Now I want to tell you about our religion." I will confess that I was disappointed but as she told me the story of Ram and had to apologize for his moral shortcomings I realized what a wonderful Savior was mine. They took a Gospel and a small song book home because the woman said she wanted to read. I have not seen them since. Yet surely I dare to trust God's promise, "My Word shall not return unto Me void."

JOTTINGS

Rev. C. H. Suckau of the Berne, Ind., church is giving a series of sermons on the Ten Commandments. He began last Sunday, speaking on the first Commandment.

Sister Martha Burkhalter, of Berne, Ind., was a recent guest at Bluffton, O., where she addressed a meeting of one of the Sunday School classes and on Sunday spoke at the St. John Mennonite church.

Sunday, Sept. 25th, has been chosen by the Souderton, Pa., Sunday School as the time for its Rally Day. It is hoped to have an attendance of 400 on that occasion.

Mennonites living in Wichita are erecting a building which will serve as a meeting place and a parsonage. They are being assisted by the Home Mission Committee of the Western District Conference. Plans are under way for the organization of a congregation in the near future.

The home of the late Mrs. B. Warkentin, Newton, Kansas, has been given as a bequest to Bethel Deaconess Home and Hospital Society. The home was presented to the Society by Mr. C. B. Warkentin and Mrs. M. L. Alden, children of Mr. and Mrs. Warkentin, as a memorial to their father and mother. The property is already in possession of the Sisters and is used as a home for old people.

The two Chinese students who spent a year in Bluffton and Bethel colleges will shortly return to China. Arrangements have been completed for their passage on the S. S. President Hoover which sails Sept. 23. Their last year was spent at Bethel College and President Kliewer, of the Mission Board, arranged for the holding of a farewell service which was given in the Newton City Auditorium September 11. Dr. Kliewer and Dr. Kaufman of Bethel College and the two young men gave brief addresses.

An interesting affair was held by the young people of the West Swamp, Pa., church which was called "Candle Lightning Service Around the Christmas Tree" September 18. No, this was not a Christmas affair out of date. The purpose was to gather Christmas gifts for the family of Drs. Harvey and Ella Bauman who are serving in India. Dr. Harvey Bauman is a son of the West Swamp church. The gifts will be forwarded to reach India in time for Christmas.

It would seem that the former President of the United States, Mr. Coolidge, is coming unconsciously perhaps, under some Mennonite influence. His pastor, Rev. Albert Penner, hails from the Beatrice, Neb., Mennonite church. Recently Rev. L. L. Miller, former pastor of the Wadsworth, Ohio, church, who is now pastor of the Second Congregational church, Brewer, Maine, was the guest preacher in the Union church, Plymouth, Vermont, where Mr. Coolidge worships while spending his vacation on his old homestead. Mr. and Mrs. Coolidge and several friends were present on this occasion.

Dr. J. E. Hartzler made the address at the first of this years series of Vesper Services held in Bluffton College. His theme was "Modern Trends in Bible Lands." Professors Russell Lantz and Otto Holtkamp furnished the music.

There was considerable activity in the several Mennonite villages in Paraguay, some weeks ago when it was learned that the President of the country was expected to pass through on a tour of inspection. The streets of the villages especially were made to look as attractive as possible.

Invitations have been sent out by the West Swamp, Pa., Sunday School to former members and friends to join with the school in the celebration of its 75th anniversary on Sept. 25. Sept. 24, the Annual Sunday School Convention of the Eastern District Conference will be held in the West Swamp church.

An interesting celebration took place in Normal, Ill., several weeks ago when the local Mennonite church celebrated its 22nd anniversary. A number of visitors were present from other parts and inspiring addresses were given. As the occasion took the form of a home coming the usual basket dinner was a part of the program.

Rev. G. A. Linscheid of our Oklahoma Mission writes to inform us that while Sweetmedicine, whose death was noted in the last issue of The Mennonite was the first Christian won by the mission at the Lame Deer, Mont., district there were other earlier ones in the field, Julia Gravewoman being the first and beside her there were nine others who were taken in as members before Sweetmedicine became a convert.

For a number of years Swiss people, who formerly lived in Berne, Ind., Wayne, Putnam and Allen counties, Ohio, now living in California, have been holding yearly picnics in one of the parks. This year's gathering was in Freeman Park, Glendale, Calif. Among those making addresses were Rev. A. A. Sommer, former pastor of the Dalton, Ohio, church, now of Glendale and Rev. A. J. Neuenschwander, former pastor of the First Church and now pastor of the Upland, Calif., Mennonite church.

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No earthly love can equal thine,
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Faith's "Promised land," life's "Farther shore,"
When earthly things have faded.

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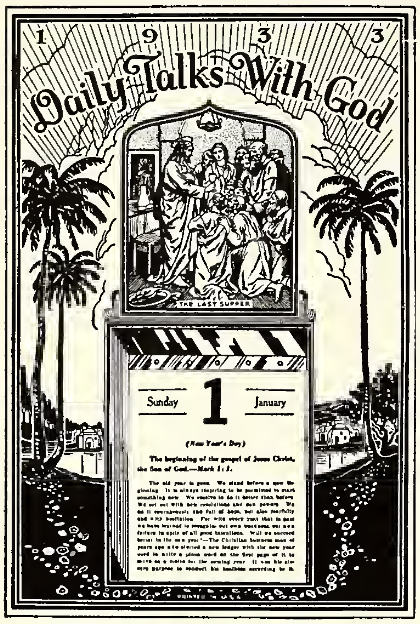
1933
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THE LAST SUPPER
Sunday
1
January
(New Year's Day)
The beginning of the gospel of Jesus Christ, the Son of God.—Mark 1:1.

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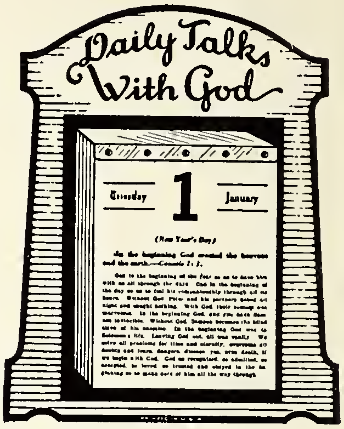
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Tuesday
1
January
(New Year's Day)
In the beginning God created the heaven and the earth.—Genesis 1:1.

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MENNONITE BOOK CONCERN
BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIAL

A great scholar and university president gave to the world a list of books the volumes of which were said would occupy but five feet of space on the book shelf, which, he claimed, if regularly and persistently read fifteen minutes every day would make of the reader a well rounded and well educated person. A notable thing about this list was that the Bible, or any of its separate books, was not mentioned. It was explained that the omission did not mean to imply that the Bible was unworthy of a place among the leading items of the world's literature, but, that it is in a class by itself—a unique book.

We agree that the Bible is in no way to be compared with other books as mere literature. It is infinitely different in its authorship, its production and the part it has had in the spiritual, material and political history of the world. It is the product of no single man or body of of men. No earthly being laid out its plan. No power on earth is able to destroy or alter it. When Sir Walter Scott lay dying he turned to his friend Lockhart and asked for "The Book." In the library at Abbottsford there were thousands of books and it was but natural that Lockhart should ask, "What book?" The writer of many books replied: "There is but one book, give me that." Need any one be told that the book referred to was the Bible? In a literal sense the Bible means "The Book" for that is the name given to it in the Greek. To every one who seeks to know the will of God his Bible is truly The Book.

What a story may be told of the making of the Book! Its writers begin with Moses in the wilderness and end on the Isle of Patmos. Though the manes of men are associated with the several books that make up the whole it is not the work of any man or men. Men were only instruments. Holy men of old wrote as they were moved by the Holy Spirit. Though the Spirit of God has preserved the word in its entirety the original manuscripts have not survived. Had they remained we might possibly have fallen into the same sin as did the Children of Israel who came to worship the brazen serpent. We do not need the original texts. The Bible is so well established that we lose nothing without them. It is written in the minds and the hearts of believers. Were every printed page destroyed it could be reproduced from the memories of saints to whom it has been their daily bread. Some one has observed that if the only Scripture remaining on the earth were the passages carved on tomb-stones there would nevertheless be enough Scripture to save the world. Art, literature, society and the very minds of men would have to be destroyed to eliminate the word of God. Today the Bible is a forbidden book in Russia, as it often was when the sword of the persecutor was unsheathed, but, as in those times the Bible came out safe and strong while those who would suppress it disappeared, so will it emerge triumphantly in God's good time in that unfortunate country. It is as an ancient Christian once remarked to his persecuting king, "The anvil that has worn out many a hammer."

Without question the single books that the world holds as most valuable are Bibles. No one can estimate in dollars and cents their worth in money of the priceless. Vatican, Sinaic and Alexandrian manuscripts. We have been informed that for a single fragment of an old dilapidated Guttenburg Bible, the first to be printed, a thousand dollars has been asked. If our information is correct, a first edition of the King James Version of 1611, the version in common use today, if one were for sale, would command a price of fifty thousand dollars.

The cultural value of the Bible, like its spiritual value, is beyond estimate. The King James Version was largely responsible for standardizing the English language. When Martin Luther gave his translation to the German people, the dialect into which it was translated became the dialect of the Germans, above their many other dialects. It is the Bible generally that is the first piece of literature that primitive people receive when their language is reduced to writing. The long list of nations published by the American Bible Society into whose language or dialect that Bible has been printed is amazing and the remarkable thing about it is that the list is still growing.

Yet, considering the price set upon rare and unusual editions the Bible is the easiest book in the world to get and no one need be too poor to own one. There lie before the writer just new copies of several Gospels and other New Testament books that are printed and bound to sell for a penny a piece. Considering the paper, printing, binding and other labor entering into the production of these little books, they are a miracle of printing. But that is nothing compared to the miracle of grace that will have occurred to those who, through what is contained in the books, find their way to God.

An old book stand may sometimes yield a find that gives one a thrill. This happened to us the other day while looking over the flotsam and jetison that accumulated on a dealer's stand. We carelessly picked up a volume bearing the title "The Record of '94." It was the publication of the class of that year of the University of Pennsylvania. A glance at ane of the pictures brought us face to face with a group among which was our old friend, a former editor of The Mennonite, the Rev. Harvey G. Allebach. We then recalled that he graduated with this class. Three other group pictures, of the many with which the book was illustrated, also contained Allebach's picture. However the picture was not the only item of interest. There was also a series of resolutions drawn up by representatives of the student body which noted and expressed consolation on the death of Professor Oswald Seidensticker. Allebach was one of the committee that drew up the paper. Again we noted that the middle name of another prominent member of the class whose name appears frequently in the record was Pastorius. The significant thing about these names is that it was Professor Seidensticker who uncovered the document containing the signatures of Pastorius and two up de Graeff's, which was a protest against slavery made to the Quakers of that time who were holding slaves and is valued as one of the most important documents having to do with American history. We presume that the Pastorius of this class was a descendant of Francis Pastorius and we have evidence that Rev. Allebach was a descendant of one of the up de Graeff signers. Thus in this account there are brought together names of the petitioners, their descendants and the discoverer of the celebrated Germantown Protest against slavery of 1688.

The Manager of the Mennonite Book Concern has the following statement to make which should be noted by all who are authorized to make purchases either for their churches or Sunday Schools. "In ordering goods whenever possible a remittance for the full amount of the order should accompany the order. When money does not accompany the order, remittance in full should be made within ten days of receipt of invoice as the Book Concern and every other business institution is expected to pay its bills within 30 days. Some Sunday Schools keep us waiting for months and then are displeased when we become insistent in demanding payment for our supplies. Most Sunday School supply houses insist on payment in advance for the entire year because they treat subscriptions for Sunday School literature just the same as subscriptions to various publications which are discontinued if not paid and kept paid in advance. We have been lenient but there are Sunday Schools that have kept us waiting for months and some even have the idea that they do not have to pay till the end of the year. Financial conditions are such that we are forced to insist upon prompt settlement if we wish to have the means to keep our credit by paying our bills when they come due."

THE DEPRESSION AT OUR PLACE

How goes it?

Well, ordinarily we pay $30.00 income tax per year on the family income of three figures. Ordinarily gasoline costs 50 cents per gallon and American fruit 60 cents per tin.

But if we have no income at all—we're in luck—we do not need to pay income tax! Now we walk and save on 50c gasoline. And it is possible to celebrate birthdays and wedding anniversaries without tin fruit from the home land.

But there are other ways of winning in this game. We have our own hand flour mill. We buy wheat at 1c per pound which we grind and sift on the back porch. The bran is used for muffins. The coarse ground is excellent for porridge. The fine meal makes good fresh Cream of Wheat. Another grade is used for making bread, baked fresh the next day in our own oven. Thus our "breakfast cereal" costs 2 cents per "box," and bread 1½c per loaf. Eggs cost ½c each, chicken 6c each.

Then another little game we play is in our garden. This serves excellently as our private golf course. Instead of chasing balls, we find chasing jackals, crows and grasshoppers full of interest. The course is not limited to 18 holes, for the other day I planted 9 holes of lima beans, and 24 holes of sweet corn. We are determined to be co-workers with God in producing a bumper crop this year. We hope wild deer and other jungly animals will not win out over us in our game.

Then my wife is doing more than her share in mending old clothes. This is a favorite indoor sport. Though it may not be as immediately remunerative for the Lord Jesus as her work with women, it helps in a big way. At least two pairs of trousers are patched before and behind. But again I am in luck, since for public occasions I have a third pair not so well decorated. The frazzled pocket bindings of these two pairs are happy reminders of "the good old days" when I could repeatedly draw out the filthy lucre as needed.

All this is fine and good. Our cold season is our big growing season. We will probably have something to eat until next hot season scorches our garden, beginning March 1932. But we do not feel sure that we will be able to stand the siege after that, nor how much longer our old clothes will serve at all, nor our teeth go without repairs. Half a year has passed since we received our last salary allowance. If it is getting difficult with us, we are inclined to believe it is getting more difficult with those who have more children than we, or who have more sickness, or who need new eye glasses.

Nevertheless, we are here at the bidding of our Saviour. He who said, "All power is given unto me" also said, "Go!" "I am with you always." We believe He has power to supply all our needs. Though if salaries do not come, we may wonder whither we should go.

Most of all, we are planning on making this coming cold season a banner year in Evangelism. We hope with holy lives and lips to release a boundless amount of spiritual power, and to broadcast untold quantities of Good Seed. He who handles riches generally gets rich himself. It is so with God's word. We believe "My God shall supply every need—according to His riches in glory in Christ."

Your Co-worker in India,

A. N. Onymous.

Note:—We are glad to see how our missionaries manage to keep the wolf from the door in these hard times, and keep up their courage. We are also glad to report, that this quarter at least one half the salaries could be paid to the missionaries, and we hope to do the same the last quarter after the Thanksgiving collections will have come in. But the budget money we are unable to pay, except for the first quarter.

We are grateful to the Lord and the donors that at least the missionaries received half salaries, even if the native helpers had to be told to look for other work, i. e. most of them. But not all gave up their mission work. A large number kept on working for the Lord gratis.

P. H. Richert, Secr.

FAREWELL SERVICES FOR MISSIONARIES

Farewell services for James Liu and Stephen Wang, two Chinese young men from the Mennonite mission at Kai Chow, China, were held last Sunday afternoon in the city auditorium, Newton, Kansas. The young men left Tuesday for the West Coast, from where they will sail for China on the S. S. President Hoover, Sept. 23. The service here was well attended, mission friends coming from many distant communities to be present.

Dr. J. W. Kliewer, president of the Foreign

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Mission board of the General Conference, opened the meeting and introduced Rev. S. M. Musselman of Pretty Prairie, also a member of the board, who read a portion of Scripture and led in prayer.

The large colorful velvet banner brought from China by the two young men, which they have displayed in many churches here, was attached directly below the rostrum at the front and was next interpreted by Stephen Wang. It is a banner of greeting from the Chinese churches in the district of the Mennonite mission in China and is addressed to the Mennonite churches in this country. Mr. Wang explained that its inscription, which means "God's Mercy is Exceedingly Great," was thought most suitable to express the gratitude of the Chinese churches toward the churches of America for sending missionaries to them. In response Dr. Kliewer read a letter of the Mission board to be sent to the churches in China, thanking them for their greetings and commending the two returning young men to their prayerful support.

The music at the service was rendered by the combined choirs of the Bethel College and First Mennonite churches under direction of Prof. W. H. Hohmann. The choirs rendered three numbers.

James Liu, who was the first speaker, spoke briefly of "What Does Our Two Years' Stay in America Mean to Us?" Having visited 18 different states and nearly 100 Mennonite churches, he emphasized, "helped them to see Jesus Christ more clearly" from this contact. Expressing the hope that their visit here has given the Mennonite churches a better understanding of the Chinese people as a whole and that they may have been instrumental in furthering God's kingdom here, Mr. Liu stated that they have received the renewed assurance that "Christ is the Son of God, the Savior of Men."

Stephen Wang in his address pointed out what in his opinion constitutes the "Greatest Contribution of the Missionary to China." This contribution consists not in bringing a new civilization, but giving China's unevangelized millions the opportunity to come in contact with the divine saving power of Jesus Christ. The present situation does not demand a withdrawal of missionaries, but that the Orient and Occident join hands in bringing Christ to China.

The two concluding addresses of the service were given by Mrs. A. M. Lohrentz of McPherson and Dr. E. G. Kaufman, both of whom have spent six years in the General Conference mission in China. Mrs. Lohrentz stressed a greater cooperation between American and Chinese churches, while Dr. Kaufman, using Paul as an example, showed the impelling, vitalizing power of the "Heavenly Vision" and charged the returning missionaries to remain obedient to this vision.

Dr. Kaufman led in the closing prayer, while Rev. P. H. Richert, secretary of the Mission board, pronounced the benediction. After the service Mr. Liu and Mr. Wang followed the request of the chairman and stationed themselves at the rear door of the auditorium to receive the farewell greetings of their friends.

The two young men attended Bluffton College one year and last year attended Bethel College, from which institution they received the A. B. degree in spring. Their two years' stay here and their studies in this country were made possible largely through the efforts of Dr. and Mrs. A. M. Lohrentz of McPherson, Dr. and Mrs. E. G. Kaufman of the Bethel College campus, and Rev. and Mrs. S. J. Goering of China, although many other individuals, churches and societies have assisted, it was explained.

Mr. Liu and Mr. Wang will reside at the Mennonite mission station at Kai Chow, Hopei Province, China. —Mennonite Weekly Review.

THE ANTI-CHRIST OF THE REVELATION

Rev. Phillip A Wedel

The Apostle John writing to no particular Church but in a general Epistle to a wide circle of Churches makes this remarkable statement in 1st John 2:18 "Little children ye have heard that Anti-Christ shall come." Where and how had the Christians of his time heard of the Anti-Christ, and become familiar with the fact of his coming? God must have instructed his people in the Old and New Dispensation. It was distinct and prominent in the writings of the ancient prophets, among the teachings of Christ, and those sent to teach and preach in His name. And through all the ages of the world there has been a Cain for every Abel—a Herod for every John the Baptist, and a Babylon for every Jerusalem. It has however never been possible for God's teachers in any age to give full instruction touching the history of human salvation without embracing the doctrine concerning this foul personage.

The subject Anti-Christ, is not a pleasant one. John in the Spirit finds himself stationed on the sands of the sea. He beheld a beast rising out of the troubled elements. He sees ten horns emerging. He sees the heads which bear the horns and they were seven in number. Presently the whole figure of the monster is before him. One of the heads showed marks of having been fatally wounded. But the death-stroke was healed. John also noticed that the whole earth is wondering after the beast because of its power and greatness. They seem to think it impossible to ever subdue it or withstand it. John also noticed that the beast was speaking blasphemous things against God, his name, his tabernacle, that it was overcoming all the Saints on earth and wielding authority over nations. John also saw that all the dwellers upon earth whose names are not written in the Book of Life did worship the beast. This is the picture. What shall we make of it?

1st we make notice that the beast has horns and they are indicative of power. The beast will have great power and great authority. He shall make war, exercise dominion over nations. He shall be able to control buying and selling. He furnishes the power to slay anyone that will not come under his regulations. He is a monstrous Beast, an image of earthly dominion.

2ndly we may notice that we are here shown the world power in its final completion. The duration of the dominancy of this beast is given as 42 months or 3½ years. And in Chapter 19 we read that he goes into perdition and all this world's administrations and armies will end. Every tribe and people, and tongue, and nation is included under the Dominion of this Beast. Daniel's Beasts were successive empires, the Babylonian, the Medo-Persian, the Graeco-Macedonian and the Roman. This Beast in Revelation is the embodiment of the whole world power. And since there is nothing more of it left after the fall of the beast it is clear that such is the outcome of the world power.

3dly we may notice that this beast is an individual administration centered in one particular man. Though upheld by ten kings or governments they unite in making the Beast one sole regent of their time. Ever since the Reformation period Theologians have battled over the question whether this Beast shall be one imperial person, power, government, or influence, having its life in a succession of agents or representatives. Undoubtedly both parties are in the right to some extent. However there can be no Kingdom without a king, and no empire without an emperor, neither can there be a king without a kingdom. We cannot consistently speak of power and dominion apart from a personal head. A person is necessarily included in this conception as will as an imperial dominion which that person holds. We could say that it may mean a succession of persons wielding the same authority, but let us notice that the Beast's dominancy is limited into a 3½ year space of time. Hence there isn't much time for a great deal of succession. Great theologians have to stretch the 42 months or 1260 days the time of the supreme reign of the beast into many years.

Melanchton claimed them to be from 660 A. D. to 2000 A. D. Joachim claimed them to be between 1 A. D. to 1260 A. D. He maintained that the days mean years. And so not one of the past Theologians has agreed with the other in placing the time of the reign of the Beast. Let us also notice that the Beast is worshipped as a God. If the Beast should signify an empire, it could hardly mean an empire for people never worship empires nor a succession of emperors. The paying of divine homage to kings has been a common thing in the world's history but it has always been rendered to individuals. This beast has also a proper name —a name expressed in a number—666—which conceives the idea of an individual person. The number 7 is the number of the Creator who rested on the 7th day from all his labors. 8 is the number of the Redeemer who rose from the grave on the 8th day after the Sabbath. And the number 6 is the number of days in a week without the Sabbath—a world without God. **A stream of Anti-Christian sentiment and conduct pervades the world. It will express itself in many individuals but by all these one personality will be considered as the center of all their striving and acknowledged as the master by whom they let themselves be guided.** All great movements in the history of the world have had definite personages for pillars. The utmost development of evil will also attain to its center in a personality. He is declared to be **"that man of sin"** In Revelation 13:18 he is called a **"man"**; also he is called **"the son of perdition"** as was Judas; but Judas was a man and the inference is that such also will be his anti-type. Then the Anti-Christ who is to appear as the false Christ of whom Jesus speaks in John 5:43 **"I am come in my Father's name and ye have received me not; if another come in his own name, him will ye receive."** How could the Anti-Christ who is to appear as a false Christ pass himself off as Christ if he be not a person.

4thly let us notice that this Beast is a supernatural person. He rises out of the sea of peoples and his origin is peculiar. He is repeatedly described **"the Beast that cometh out of the abyss."** That is the world of lost spirits. Ordinary men do not come from thence. One who hails from that place must be either a dead man brought up again from the dead or some evil spirit which takes possession of a living man. Many of the early Christians thought that the Emperor Nero is the Anti-Christ, and that he will return again to earth, get possession of the Enpires, persecute the Church once more and finally be destroyed by the Messiah coming in glory. Others claimed that Napoleon was an Anti-Christ and again others claim even today that Mussolini appears most nearly to be the Anti-Christ. And so views have changed from time to time. But let us notice that the Beast is a supernatural person. He is that in his being. **John tells us that "he beheld one of the Beast's heads as having been slain to death."** The expression is so strong and definite affirming that real death was the result. **He whose stroke of death was healed became alive again.** These expressions inevitably carry with them the notion of a real death and a return again to activity upon earth. Whatever the explanation—the implication is strong that this Beast is a supernatural personage—that he is a man, who once was living, who was fatally wounded, whose place was in the abyss of lost souls, who somehow comes forth from thence to take the lead in the activities of administrations of the earth.

We ask, where did he get his character and power? This the record says—the Dragon gave him his power and his throne and great authority. Thus through the Devil's power he is revived by the permission of God. When Christ was on earth the Devil took him unto an exceeding high mountain and showed Him all the kingdoms of the world and the glory of them. And said to Him "All these things will I give Thee if thou wilt fall down and worship me." The holy Jesus spurned the offer, but Satan eventually found one to accept the offer and conditions. This Beast—the worshipper of the Devil gets what was proposed to Christ. And accordingly it is written in II Thessalonians 2:9 that his manifestation "is after the workings of Satan with all power and signs and lying wonders and with all deceiveableness of unrighteousness." Unmistakably we may contend that we have here to do with a very extraordinary power—a power that hails from the bottomless pit endowed with the energy of Satan himself.

5thly we may notice that this "man of sin" will be exceedingly attractive and fascinating. He draws upon himself the respect and homage of the world. John beheld **"all the world wondered after the Beast."** Mankind is captivated, and entranced by his powers and qualities, and join in honoring and glorifying him, as a very God of wisdom. They can conceive of none like him. They cry **"Who is like to the Beast?" "Who is able to war with him?"** Let us imagine for a moment all that has ministered to the glory of empires in ages past. The imposing array of intellect and knowledge, arts, arms, mighty heroes, conquerors, statesmen, orators, poets, and all the varieties of mental accomplishments. Supposedly all this should once be united in one marvellous man possessed of all the hitherto divided power and distributed attractions of all preceding times. Where then is the soul untaught of God that would not run with wild enthusiasm adoring him? Yet this is the sort of appeal which this beast makes to the unsaved millions. Men will not flee from him but love him and glory in him. He will be the idol of the world.

In Nimrod's day the people combined to build a city and make themselves a name. This was worship of earthly greatness. The genius of great world leaders like Charlemagne, Voltaire, Frederick the Great, has been able to delight souls and fascinate the minds of men and women. Yet these men were only outstanding in certain few qualities of leadership and statesmanship. Wherefore what mastery will be possible over the children of disobedience when all these qualities shall embodied into one personality. And to the natural impulses of the human heart will be added the instigations of the Devil himself operating behind and through all, influencing the hearts of men. And so they will be deluded, bewitched and rallied to the worship of the Beast, and to the acceptance of Him as the true and only God.

6thly we may notice that this Beast is a perfect antagonist of everything that's divine. In the vision he is shown as having on his heads names of blasphemy. John the Seer says "that he openeth his mouth for blasphemies towards God to blaspheme his name and his tabernacle in the Heaven." Daniel says of him "he will exalt himself and magnify himself above every God. He will speak marvellous things against the God of Gods." Paul says "He opposeth and exalteth himself above all that is called God and is worshipped so that he as God sitteth in the temple of God showing himself that he is God." II Thess. 2:4. He is antagonizing each particular person of the Trinity, trampling down their claims, usurping their honors, putting himself into their place, and abolishing all worship and recognition of either. He blasphemes God's tabernacle, especially those which tabernacle in the Heavens. Even the Beast with all its ridicule is conscious of the presence of the glorified ones on high. He pours out his special blasphemy in regard to them. **How blessed are they who through faith and watchfulness have been accounted worthy to escape his power by being caught up to God ere he is revealed.** Those belonging and overcome by the Beast are those whose names are not written in the book of the Lamb. But the Lord has a chosen people redeemed by his blood, recorded in his book and sealed by his spirit.

7thly and lastly—Christians have great need to study what is foreshown. "If any one hath ears to hear let him hear." This shows that something intensely important is involved in these things, not only for theologians and scholars but for every Christian—yes for everyone that hath an ear for learning the divine truth. As our knowledge of the Anti-Christ increases, so our appreciation of our Savior and the Redemption he proposes increases. And to those who will be left on earth when the Beast shall come in full power there is no security or hope except they are established in God. It will be a time of such unrighteousness that if it were possible even the elect should be cheated out of their faith and deluded to certain perdition. Under the Anti-Christ all true worshippers will be tested and tried as never before. The Anti-Christian sentiment pervades the world, expresses itself through history in many personalities but when it shall be centered in one power then all true worshippers will be tested as never before. The forces at work in the world today that are most dangerous are not those that are in open opposition to Christ but those who profess to be just as good. They are those things which claim to try to help the church yet draw away from it. Let us consider the signs of our times, the many federations in the world formated on a Gentile basis. Satan now labors in the world to prepare it to receive the Beast when he comes. Thus God has the Church but Satan has its organizations claiming to be just as good as the Church. Thus God has Christ in which to manifest in himself to men, then Satan has its Anti-Christ in which to manifest himself.

May God give us all as teachers of his blessed word the Power from his throne of grace to remain true to Him. "As far as the East is from the West, so far has he removed our transgressions from us." Psalm 103:12.

Blessed is he who readeth and those who hear the words of this prophecy and observe the things which are written in it."

Minister's Conference, April 1932.

D. D. EITZEN,
Pres.
MARIAM PENNER
Vice Pres.
EMMA RUTH
Sec.-Treas.
C. D. PENNER
A. R. KEISER
MARY BORNEMAN

The YPS Work
by the
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Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC
October 9.

How Does the Liquor Problem Affect Young People Today?

Scripture Lesson is found in Matt. 7:17-18; John 8:32.

Youth wants to know the facts. Let this be a fact-finding meeting. There has been so much bickering and arguing back and forth. What are the facts in respect to Prohibition? Is the condition prevalent today worse than it would be were it not for Prohibition? In what way would legalizing of alcoholic liquors bring improved conditions? Is it in the field of mental, spiritual, physical, psychological, social or economic realms? In 1906 every man, woman and child in Chicago drank two and a quarter barrels of beer and four gallons of spirituous liquors. If we would legalize and bring about such conditions all through our country would that bring in the millennium which the devotees of drink are acclaiming? If drink would really help us in all of these ways then we would be foolish to try to oppose its coming back. If another type of Prohibition would be superior, then by all means, let us have it.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruits—By their fruits ye shall know them." This is a law eternally true. If liquor is a food and helps and gives strength to a human being then it is good, but if it is harmful then it is only evil. History throughout all the ages goes on record showing us that it always brings with it poverty, disease, blasted hopes, blasted hearts, broken homes and death. "By their fruits ye shall know them."

Again Jesus speaks those eternal words: "Ye shall know the truth and the truth shall make you free." The truth does not lie. If we try to step upon the truth and deceive it, we are only deceiving ourselves and live in a Fool's Paradise. During the past years multitudes of politicians and other notable men who should know better and have better logical reasoning have swung over to the side of the wets. Why and for what reasons? Some of us may be dense and ignorant, but as we face facts we cannot find one good, sound logical reason for desiring liquor as a beverage.

One of the most common charges brought against Prohibition is that it is teaching us to become a nation of law-breakers. Strange talk that, coming out of the mouths of the old saloon element, when did the lover of strong drink learn to love veracity? Who ever knew saloon-keepers to abide by the law except under strict vigilance? Give men a chance to buy a drink if they want to and we will forever do away with this evil business of breaking the law, so they say, and yet read this new item from the editorial page of the Pittsburgh Post of March 4, 1890:

An Evil that Must Be Checked

There are reported to be 4000 speakeasies in Philadelphia and so great is the evil that the judges who are to sit in the license court have given special instructions to constables to inquire into and report these lawless rum shops to the courts for suppression and punishment. The Philadelphia Times, commenting on these facts, makes some remarks which apply with equal force to the conditions of the illegal liquor traffic in Allegheny County (In which Pittsburg is located) :—

"The police force of this city is the one cause of this flood of drunken demoralization and defiant lawlessness that now disgraces this city. There are not 100 of the nearly or quite 4,000 speak-easies in operation in Philadelphia that are not known to the police; but instead of closing them and bringing the criminals to punishment, they are protected, compelled to pap the price of protection to the police or to the party, and to vote and work at elections as the police direct them in obedience to orders from the city administration."

That news-item sounds quite modern. And yet that was the condition prevalent in the days when the saloon was licensed and could be found on every street corner and several places within the block. In 1907 there was one retail dealer to every 285 people in Chicago, and all of these speakeasies aside from them. Is that kind of law-abiding citizens you want your son and daughter to become? Is that our high goal according to our "Repealist" friends?

In these days of depression, if we could bring back drink and legalize it, we would be able to bring back prosperity in a short time. It would give employment to a large host of the unemployed and would give the farmer an outlet for his crops. This is another one of the wet appeals. Let us see. In the year 1914 when brewing and distilling were at their height, less than 1 per cent of the total wheat and oats crop produced in the United States was used by the brewers and distillers. The exact figures show that out of a production of 700,000,000 bushels of wheat and 1,150,000,000 bushels of oats, only about 2,000,000 bushels were used in the production of alcoholic beverages, as will be seen this is only a fraction of 1 per cent. In the same years slightly more than 1 per cent of the corn and about 7½ per cent of the total production of rye went into the production of liquors. To utilize such a small per cent of grain for liquor would be insignificant.

And then there is the Personal Liberty argument, in the mind of many serious-minded thinkers this stock argument means merely that it deprives the drinker of personal license. It deprives him of satisfying an appetite. That same argument has been brought forth to oppose practically every law that has ultimately proved of great benefit to the people of the United States. One can read these objections in the debates against gambling, prostitution, unsanitary conditions, and others, in every case there were some who made the old personal liberty plea. Just as soon as a certain practice interferes with the privileges and liberties of two or more people it is a serious question as to whether that practise may legally be continued. Ordinarily nobody would object if a drunkard would run an automobile in his 100 acre field, there he has the liberty to drive as he pleases if the field is his and the auto is his, but just as soon as he enters the public highway his drunken driving will become license, it is then no longer liberty, for that which he may think is his liberty is curtailing the rights and liberties of others.

Questions

1. What has caused so many to change their minds in respect to Prohibition?
2. How can the new crop of citizens be informed of the evils of drink?
3. Why are so many seeking repeal, are they honest, are they selfish?
4. What is the relation between liquor and violation of law?
5. How did we get Prohibition?
6. What are the evil effects of liquor?
7. What is the relation between God's love for the individual and the liquor problem?

Study the Scriptures

Mon.—Read Rom. 13:11-14. Wild parties.
Tues.—Read I Thess. 5:4-10. A contrast.
Wes.—Read Eph. 5:18. A better "kick".
Thurs.—Read Col. 2:20-23. Challenge to abstinence.
Fri.—Read I Cor. 8:13. Our Example.
Sat.—Read Hab. 2:15. A warning.
Sun.—Read Matt. 7:17-18. By their fruits.

AN ILLUSTRATION

Fred Hatfield argued against prohibition in poetry last night and death spoke rebuttal. He sat in his room at a bare table. A half-emptied bottle of whisky was at his elbow as his pencil moved over a piece of wrapping paper, writing:

"When law can keep grapes from growing as they grow,
And the barley in the spring-time, the farmer dare not sow,
Then I will change my sweet desire for a drop of morning dew,

Until that terrible day, thank God, I can make my own home brew."

The landlord found Hatfield dead, one hand gripping the bottle, his face fallen upon the unfinished manuscript.—C. E. Quarterly.

DO YOU KNOW

Do you know that the dry law is not more generally violated than the traffic and tax laws?

Do you know that bootleggers and speakeasies were numerous when saloons were open, and are not products of prohibition?

Do you know that an increase in the alcoholic content of liquor will make enforcement of prohibition more difficult?

Do you know that the brewers, prospective saloon keepers and wet politicians are the beer boosters of today?

Do pou know that beer, even with small alcoholic content, creates an appetite for strong liquors, and leads to drunkenness?

Do you know an individual or family who is worse off normally, financially and physically because of the dry law?

Do you know any parent who yells for liquor who will admit he wants his children to be liquor drinkers?

Do you know anybody who in any way has been benefitted by the use of intoxicating liquor as a beverage?

Do you know any person now vociferously demanding the legalizing of liquor who aided in any way in the abolition of the saloon?

Do you know that all the claims of the wets for breaking down the prohibition law have just one object in view—the return of the saloon?—Logan Republican.

The purpose of the Eighteenth Amendment is to protect the American home. A sacred obligation is imposed on the President to secure its honest enforcement and eliminate the abuses which have grown up around it. I wish it to succeed.—Herbert Hoover in his recent Tennessee Address.

SATAN IN THE ROLE OF A NEW MESSIAH

By Frederick J. Gielow, Jr.

We are not disposed to enter into any political controversy or to espouse the cause of any political party. But a great moral issue has been raised which no Christian can afford to overlook. Shall the lawless liquor traffic be clothed with a garment of white and allowed to pose as an angel of light? Shall it be granted the status of legality? Shall the dishonest and dishonorable propaganda of the wet interests deceive even those of the household of faith?

Can we believe in the fundamental sincerity of the wets when they pose as moral champions for overcoming the so-called evils of prohibition while espousing the virtues of a trade that it seems only the moronic or the depraved or the criminal could approve in view of its past history? How much law did the wet interests ever obey? How much will they ever obey?

Be not deceived by the rationalizing of those who are slaves to desire, or who would grow rich by preying on such human weakness! Be not led astray by the clever "reasons" or "arguments" devised to "put something over on the American people!" Do not let Satan deceive you into believing that he is the modern saviour of the race with his legalized whisky and gin and his institution known as the saloon which will inevitably return (though like a hypocrite under a new name or in a new guise), in spite of the promises of the former champions of the saloon and its devastated life, that the saloon will not be tolerated in the future under their supposedly righteous and redeeming wet regime!

What is this? A new Messiah? Behold what he has done in the past before you trust him in the future, or even hearken to his base promises and deceiving assurances! What is his plea? To save young people from debauchery and rid the nation of racketeering? When has he even done anything but carried on a racket in despoiling human lives and in preying on the young people for profit? A new Messiah? Nay, Satan in a new, clever role, who poses as a righteous reformer. Shall Christians welcome him with open arms, or should they hold faithfully to the only One who can give life and righteousness, and before whose power all the hosts of evil must eventually be vanquished? Let each Christian answer this question for himself at the ballot box in November. Let none fail in this duty!

Did the Eighteenth Amendment cause youth and women to learn to drink? Who gave them the drink? The liquor interests who want a legal status in order that they can give them more drink and do it without getting into difficulties with the law! Do wet propagandists want to enlarge the devastating operations of bootleggers by taking their place in the social order? Is it because they wish to get "in on the profits" that they would legalize and expand the industry? Trust not their stated "reasons!" Undersand their actual "motives!" Tear off their mask of pretense and behold them as they are!

Some men would be willing to sell their soul for drink, others for the right to make money through the manufacture and sale of drink, others for public office! In view of the circumstances of the present hour, let us forget superficial party loyalties and vote dry—for dry Congressmen, for dry Senators, for dry State representatives—for men who have not been stampeded by the wet interests and upon whose intelligent and moral judgments we can safely rely. In this way was the prohibition reform brought into being—and in this way can the law be retained and made to function. Let us compel our public servants to realize that the forces of righteousness demand as much consideration from them as the forces of desire and of debauchery and of the despoilation of human lives!

THE STORY OF OUR PROTESTANT DENOMINATIONS

By Rachel Weaver

A very interesting course offered during the Retreat sessions was "The Story of Our Protestant Denominations" conducted by Rev. Paul E. Whitmer, pastor of the Mennonite Church at Pandora. The two classes of appoximately twenty members each met in the small eating pavilion at the west end of the grounds at eight-thirty and ten-forty during the seven days of classes.

Rev. Whitmer began his discussion of Protestantism by an introductory lecture on the development of the Catholic organization from the early church into the controlling power of the Middle Ages—a church with emotional emphasis and dramatized services, which rose above the falling governments to an intellectual and ethical authority that became an end in itself. On this basis he showed us how the beginning of nationalism, the revival of learning, and corruption of leaders brought about a great dissatisfaction of the masses and the period of Reformation. Linked with this was the story of Martin Luther and his dramatic break with Catholic claims. He organized his followers into the Lutheran Church—strong in ritual, emotional in its acceptance of faith, and scholastic in theology. We then noticed the three Lutheran branches in Germany, Scandinavia, and America and also the movements of Zwingli and Calvin, particularly the Dutch Reformed Church in America.

In order that we might appreciate denominational differences more intelligently, Rev. Whitmer described four kinds of church government—the monarchical, the episcopalian controlled by bishops, the presbyterian controlled by elders, and the congregational.

We then turned to the English churches, discussing first the Episcopalian Church of high Catholic emphasis, which comprises half of English Protestantism. During the period of Cromwell there was a general uprising for civil liberty and religious toleration. Four new denominations sprang up almost simultaneously, influenced by movements on the continent as well as those at home. These were the Congregationalists, Presbyterians, Baptists and Quakers. The Wesleyan Reformation, which gave rise to the Methodist Church, took place at about 1750 when there was a reaction against the French court influence of moral laxness toward a more genuine worship. Probably the most interesting biographical account of all was that of John Wesley, who revitalized all the churches of England and his followers in America number eight million.

On the sixth day we took up American Protestantism, stressing the Disciples' Church founded in 1807—an aggressive church of the middle classes that has shown a steady growth. The last day's discussion was on the general subject of Christianity in America and the historical influences which had kept the field so divided up to 1900. The class showed a strong sentiment in favor of more denominational unity and a decided opinion against our inherited disruptions and controversies.

THE S. S. LESSON

Sunday, October 9.

The Christian in the Family. Luke 2:40-52; 10:38-42.

Golden Text—I will walk within my house with a perfect heart. Ps. 102:2.

The lesson presents us pictures of two homes. The one was the home in which Jesus grew up and the other a home in which Jesus loved to be. We are happy that the Word of God gives us so many things to apply to our homes because it is in the home that the foundations of character should be laid and the home should be the dearest and sweetest institution we may know on earth. The home is the safeguard of the race. Without homes we would be worse than savages. It is because there are so many homes where there is an atmosphere of love and consideration that we may be sure of the future. Where the home is neglected body, mind and soul are also neglected. One who delights in things other than the home to an inordinate is a dangerous enemy to society.

When God established the family He made it possible for those who are a part of it to receive the highest ideals of comfort and joy. It may not be the kind of joy that comes from various excesses, but it is the joy that is satisfying and helpful. The father's wisdom, the mother's loving service and the children's obedience and respect are essentials to a proper family. The wise father will bring up his children in the fear and admonition of the Lord, but he can only do this as he himself sets a good example by walking in the ways of the Lord. The high ideals of family are not realized without the Christian father. The mother's part in the home involves service, suffering sacrifice and piety. Without these there would be no hope for the world. There is no nobler example of Christian life than that of the mother who lives close to her God and exercises all the faculties she can command to make the household one in which God is honored. Those men and women who have been the greatest blessing to their fellows have owed their usefulness to themselves and to others because of what their mothers meant to them. We think of the mother of Timothy, and the aged grandmother, who directed the mind of the youthful son to the Word of God as examples of what every mother should be in spite of what may be the discouraging things around them. We think of the mother of Samuel consecrating her son to God's service with gratitude, because of the inspiration she has been to multitudes of other mothers who also give their children to the Lord.

There are certain conditions that must be met in the family, if it is to be a family that will honor God, the first of which is that the parents must be Christians. Most parents will certainly want their children to be good men and women. They will want them to be an honor to themselves and to God. No parents would deliberately set out to make bad men and women of their children. They know that the fruit of wickedness is misery both for this world and the next and they would be inhuman if they wanted their children to endure these evils. But parents cannot expect their children to be what they themselves are not. Children need good examples and inspirations to better things that come from lives with the highest and best ideals. These cannot be realized except in living a consistent Christian life.

The Christian home must be one where there is erected an altar for the regular worship of God. We cannot divorce the Christian life from the family altar. When there is regular worship in the home in which all participate many of the evils that would disturb the happiness of the home are avoided, for Christian worship intimately entered and consistently followed make impossible much of that which creates unhappiness in the home.

The worship of the Christian home is not a formal thing. It is a sincere heart practice. It included the prayers of all who participate. Where every member of the family is a praying person there one will find the peace of the Christian home about which the world knows nothing.

Children who grow up in the Christian home will some day have homes of their own. In the home we acquire much of the knowledge we need for this life and the life to come. The parents, by their example, teachings and services, show their children how to make a happy home. The happiness of our children and our children's children will depend on how we conducted the homes in which they grew to manhood and womanhood.

The home in Narareth, a proverbially wicked city, was like an oasis in the desert. There, amid the things that were not good, there was a heaven on earth. The Lord was nurtured there. The parents of Jesus were selected for the task of caring for him because, of all the families of the earth they were best fitted for it. Outer surroundings may not be promising, yet the home wherever it is may be a blessed place when the homemakers are children of God.

The fact that Jesus loved to be in the little home in Bethany speaks volumes. The members of that family were persons whom He deemed worthy to honor with his friendship and intimacy. There was joy when the lord to Bethany came. His presence will mean joy to any home.

"THE NAKED TRUTH"

On February 24, 1886, a remarkable saloon advertisement appeared in the Idaho Democrat, of Boise. It was inserted by James Lawrence, who conducted a saloon in Boise which was called "The Naked Truth." This is what it said: "Friends and Neighbors:

"Having just opened a commodious shop for the sale of liquid fire, I embrace this opportunity of informing you that I have commenced the business of making—

"Drunkards paupers, and beggars for the sober, industrious, and respectable portion of the community to support. I shall deal in family spirits, which will incite men to deeds of riot, robbery, and blood, and, by so doing, diminish the comfort, augment the expenses, and endanger the welfare of the community.

"I will undertake on short notice, for a small sum, and with great expectations, to prepare victims for the asylum, poor farm, prison, and gallows.

"I will furnish an article which will increase fatal accidents, multiply the number of distressing diseases, and render those which are harmless incurable.

"I will deal in drugs which will deprive some of life, many of reason, most of property, and all of peace; which will cause fathers to become fiends, and wives, widows, children, orphans; and all mendicants.

"I will cause many of the rising generation to grow up in ignorance and prove a burden and a nuisance to the nation.

"I will cause mothers to forget their offspring, and cruelty to take the place of love.

"I will sometimes even corrupt the ministers of religion; defile the purity of the Church, and cause temporal, spiritual, and eternal death: and if any should be so impertinent as to ask why I have the audacity to bring such accumulated misery upon the people, my honest reply is 'money.' The spirit trade is lucrative, and some professing Christians give it their cheerful countenance.

"I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom. I pledge my self to do all I have promised. Those who wish any of the evils above specified brought upon themselves or their dear friends are requested to meet me at my bar where I will, for a few cents, furnish them the certain means of doing so."—S. S. World. Submitted by **Paul E. Whitmer.**

BRIEF MISSION NOTES IX

To be used as a part of your daily prayer and praise calandar.

Portugal: Special Gospel work in prisons is drawing general attention. Luke 4:18.

Great Britain: The recent great efforts in evangelism are uniting the churches. This and common sufferings will be the means of realizing Christ's prayer in John 17:21—"that they may be one." The clergy in many cities are fully cooperating in the Youth Evangel. Campaigns. 5000 volunteers are assisting in the districts of the poor in London alone. United conferences of prayer are being held for World-Evangelization.

The Jews: Hebrew Christian colonies for refugees are being established in Poland and in Palestine. Mission halls for Jews are being crowded; but there is also strong opposition in places. In Warsaw over 1000 Jews have accepted Christ during recent years. Jer. 29:14.

DEATHS

Bachman—Charles Bachman, son of Mr. and Mrs. Gottlieb Bachman, was born Jan. 21, 1872, in Canton Bern, Switzerland. At the age of 12 years he came to Pulaski, Iowa, with his parents and sister. For the last 40 years he lived on the same farm, passing away there Aug. 28, 1932 at the age of 60 years, 7 months and 7 days.

He was baptized in infancy in the Evangelic Reformed church and in 1915 united with the Pulaski Mennonite church of which she was a faithful member to the last.

He was united in marriage to Elsie Liechti, Mar. 21, 1900, at Fremont, Wis. To this union four children were born. Lily Jennie Sprunger, Charlesville, Africa, who with her husband work as missionaries under the Congo Inland Mission Board; Herman Fred, of Pulaski; Alice Velma and Oscar Charles at home. He also has a sister, Mrs. Carolina Kline of Pulaski.

He leaves to mourn his loss the loving wife, four children, a sister, several nephews and nieces, and other relatives and friends.

Funeral service was held at the Mennonite church Tuesday afternoon, Aug. 30, at 2:30 o'clock conducted by his pastor, Rev. W. W. Miller.

Gaede—Died at Shafter, Calif., on Sept. 12th, Rev. H. J. Gaede at the age of 71 years, 2 months and 15 days. He was born in S. Russia. He lost his parents at the age of 8 years and was adopted by the family, Johannes Schmidt. With this family he came to Marion county, Kansas in 1874. Here he was baptized and received into the Alexanderwohl church in 1881. In the year 1883 he joined in marriage with Maria Epp. In 1895 he went with his family to Medford, Okla., where he was elected as preacher the same year. In this same church he was ordained to the full ministry in 1910. For 30 years he served this church faithfully until he moved to Shafter, Calif., in 1925 where he resided to the time of his death. For several years he had been suffering with diabetes. With this he recently had a severe attack so that he had to undergo an operation at Bakersfield. He revived for a few days after the operation when a heart weakness set in which caused his death.

Funeral services were held at Shafter on Sept. 15 at 10 a. m. in the Mennonite Brethren church at which the following ministers spoke words of comfort, Wiebe and Bestwater of Shafter and Krehbiel of Reedley. Interment was made in the Reedley cemetery. He leaves to mourn his death his beloved wife, 8 children, 31 grandchildren and many friends.

"Say ye of the righteous, that it shall be well with them; for they shall eat of the fruits of their labors."

Culp—Catharine Weber Culp, the daughter of Jacob and Catharine Weber, was born near Strassburg, Tuscarawas county, Ohio, November 29, 1853. When a mere child she moved with her parents to the vicinity of Nappanee where she spent the greater part of her life. She passed away very suddenly Saturday morning, Sept. 3, at the home of her daughter where she has made her home since 1924.

Catharine Weber was married to Henry Culp in 1873. To this union were born seven children, all of whom grew to maturity. The father, Henry Culp, and two sons Henry and Norman have already been laid away. The children who survive are: Mrs. Jonas Loucks of Wakarusa, Ind.; Charles W., of Sterling, Ill.; Rufus E., of Elkhart, Ind.; Emanuel I., of Tiskilwa, Ill.; Vernon S., of Akron, O., ten grandchildren, one great-grandchild, two sisters and a brother.

Mother Culp's attitude on life has been cheerful and she always made the best of things. She was a faithful member of the Mennonite church for many years.

Funeral was held at the West Market St. Mennonite church by Rev. E. S. Mullet.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR JULY-AUGUST

General Fund: Bethlehem Ch., Bloomfield, Mont., $5.91; Calvary Ch., Quarryville, Pa., $32.05; St. John Ch., Pandora, O., $23; Henry Plett, Turpin, Okla., $5; Pratum, Ore., Ch., $40.50; Immanuel Ch., Los Angeles, Calif., $37.58; Bethel College Ch., Newton, Kans., $13.88; Bethesda Ch., Henderson, Nebr., $89.29; Grace Ladies' Bible Class, Lansdale, Pa., $30; Bethesda Ch., Marion, S. D., $20; Brudertal S. S., Hillsboro, Kans., $63.72; Johannestal S. S., Hillsboro, Kans., $12.85; First Menn. Ch., Upland, Cal., $38.97; First Menn. Ch., Beatrice, Nebr., $111.37; Bethel Ch., Mt. Lake, Minn., $40; Bethany Ch., Freeman, S. D., $25; First Menn. Ch., Aberdeen, Idaho, $13.47; Bethel College Ch., German Bible Class, Newton, Kans., $10; Pulaski, Ia., Ch., $8.74; Wisner, Nebr., Ch., $10; Bethany Ch., Kingman, Kans., $1734; First Menn. Ch., Berne, Ind., $419.44; Hoffnungsau Ch., Inman, Kansas, $15.08; Bethel S. S., Lustre, Mont., $10.24; First Menn. Ch., Allentown, Pa., $24; Grace Ch., Lansdale, Pa., $24.74; Rev. Edward Duerksen, Alsen, N. D., $2; First Menn. Ch., Chicago, Ill., Loan Refund, $50; Buhler, Kans., Ch., $43.57; Grace Ch., Pandora, O., $14.34; J. L. Amstutz bequest, Dalton, O., $100; First Menn. C. E., Beatrice, Nebr., $8; Bethlehem S. S., Bloomfield, Mont., $10.31; Grace Y. P. S. S. Class, Lansdale, Pa., $10; Immanuel S. S., Los Angeles, Cal., $27.36; First Menn. Ch., Mt. Lake, Minn., $35.31; Marie Lohrenz, Mt. Lake, Minn., $5; First Menn. Ch., Sugar Creek, O., $10; First Menn. S. S. Class No. 33, Berne, Ind., $19.15; A friend, Noble, Ia., $2; Bergtal Ch., Pawnee Rock, Kans., $9.71; Friends of Missions, Albany, Ore., $10; Marie K. Fast, Mt. Lake, Minn., $100; Flatland Y. P. S., $12.50, Mr. and Mrs. Frank Roth, $4, Quakertown, Pa.; Ex. Com. of Mission Societies, $507.21; Mr. and Mrs. Herman Claassen, Paso Robles, Cal., $25; W. Zion Ch., Moundridge, Kans., $20; A. T. Neufeld, Inman, Kans., $5; Mrs. Cornelius Regier, Moundridge, Kans., $6; Emanuel Ch., Galva, Kans., $9.13; Eicher S. S., Noble, Ia., $25; Springfield, Pa., Ch., $15; First Menn. S. S. Class No. 46, $32.94, a member, $5, Berne, Ind.; Middle District Conf. Missionary Society program, $50; Wayland, Ia., Ch., $20; Summerfield, Ill., Ch., $7; Gnadenberg Ch., Whitewater, Kans., $23; Lehigh, Kans., Ch., $35; Int. Gen. Conf. Trust Fund, $35.50.

Special Gifts—E. D. Conf. S. S. Union, (Saskatoon), $76.74; Ex. Com. of Mission Societies, for Portland, $5; for Girls' Homes in Can., $12.75; for Winnipeg Girls' Home, $10.

Total Receipts	$ 2,549.43
Bank Balance July 1	56.34
Total Disbursements	2,072.33
Bank Balance Sept. 1	533.44
Unpaid orders	3,670.00
Other indebtedness	10,000.00

Gratefully acknowledged,

J. E. Amstutz, Treas.,
Trenton, Ohio.

JOTTINGS

Sisters in the West Swamp, Pa., church prepared a large quantity of canned goods which they presented to the Quakertown hospital.

Rev. and Mrs. Paul Wenger, missionaries on furlough, from India, are at present visiting churches of the General Conference in the state of Kansas.

The Middle District Conference, which met this year in the Berne, Ind., church has selected as its next meeting place the Salem Mennonite church which is located near Dalton, Ohio.

The secretary of the Western District Conference, P. K. Regier, announces that the 41st session of the conference will be held Oct. 19-20 in the city auditorium, Newton, Kansas, beginning at 9:30 a. m.

The annual meeting of the Orphanage Society of the Eastern District Conference will be held in the Allentown church Oct. 8. There will be morning and afternoon sessions. The address will be given by Rev. Fred Whitemore, a returned missionary from Africa.

As in former years the Wadsworth, O., church had a special Harvest Home Service. It was held Sept. 25. Members brought fruit, vegetables and flowers which were used in decorating the church. A Junior choir is adding to the attractiveness of the Wadsworth church.

The 58th annual Sunday school convention of the Eastern District Conference was held in the West Swamp, Pa. church. Talks were given by Paul Gottshall, John Fretz, Walter Temple, William Mohr and Harry Paisley, president of the Pennsylvania Sunday school state convention.

The Musselman family, one of the Mennonite families numerous in Pennsylvania, held its tenth anniversary near Zionsville, Pa., last week. The occasion was a happy one and a large number of the various branches of the family was in attendance.

Officers of Sunday schools would do well if they order their supplies for next year from the Mennonite Book Concern before Oct. 15. It would be the proper and loyal thing for all the schools connected with the General Conference to make it a rule to purchase all their supplies through the Book Concern which is in a position to furnish at the regular price anything needed in this line no matter where or by whom published.

A systematic search is being made in Pennsylvania to locate trees which experts recognize as having been growing before William Penn reached the shores of America, or more than 250 years ago. One such tree has been located at the Methachton (Old) Mennonite Meeting House, Worcester Township, Montgomery county. It is an oak and must be at least 300 to 400 years old. Its circumference is 18 feet, 9 inches one foot above the ground. At seven feet above the ground it is 13 feet in circumference. It has 13 branches, each of which would be a good sized oak. The hospital attachment of Washington's army was encamped under this oak, Oct. 16, 1777.

Bethel College has a larger freshman class this year than last. Eighty were registered this year. Last year there were sixty.

The Home Mission committee of the Western District Conference at a recent meeting directed two of its members, Revs. P. H. Unruh and J. H. Epp to visit the congregations at Texline and Turpin, Okla., and Syracuse, Kansas.

Sunday, Sept. 25 was Home Coming Day for the Upland, Calif., church. An all-day program was arranged. Oct. 2 will be Promotion Day in the Sunday school. A Catechetical Class will meet regularly every Wednesday evening beginning Oct. 5.

The First Church, Philadelphia, has been renovated during the summer and re-dedication services are in progress and will end with the communion, which is to be observed Oct. 2. Among the ministers invited to participate during the week are Rev. W. S. Gottshall of Quakertown, Rev. Howard Nyce, of Allentown, Rev. Arthur Rosenberger of West Swamp and Rev. Ernest Bolen of Souderton.

The Goltry, Okla., Mennonite church has worked out an interesting plan for the support of the ministry in that congregation. A farm of two quarter sections has been rented. The members of the congregation will contribute their time and machines for its cultivation and the proceeds will be divided into three parts, one part to be used for rent and the other two parts for support of the minister. Members who are not farmers will make their contributions in the regular way.

The Mennonite settlement in Paraguay is located on what will surely be the field of operation for the armies of both Paraguay and Bolivia should the two countries get into actual war. As a matter of fact military operations have already begun in the settlement. The Bolivians have made hostile demonstrations including the dropping of bombs from the air which fortunately injured no one and the Paraguayans have been active in concentrating military supplies in the territory.

The churches in Canada belonging to the General Conference and associated with them include 3,091 families into which last year were born 387 children. 40 churches are in the group although not all of them are active members in the General Conference of Mennonites of North America. There are 212 ministers of whom 23 are elders. The group worships in 45 churches and 160 other gathering places. In 1931 the number received by baptism was 456 and by letter 405. There are 3830 pupils in the Sunday schools and 160 couples were married. The receipts for the year were $28,230.00.

CHRISTMAS SERVICES AND PROGRAMS

"Service No. 1"

(Meigs)

By Phebe A. Curtiss

A service suited to the smaller communities. Full of good songs and good recitations. Moves smoothly and easily, bringing forth the gifts in a beautiful manner. 16 pages.

"Service No. 2"

By Phebe A. Curtiss

For those who love the simplicity of the old Christmas stories and carols. The Legend of Cathay is the central point of this service.

"A Tribute of Love"

By Edith Sanford Tillotson and C. Harold Lowden

A harmonious mixture of stories, recitations and readings. All the songs are new and especially adapted to "White Gifts for the King."

"The Birthday Story"

By Jessie Brown Pounds

A delightful service based upon the Bible story of Christmas. Songs are all accompanied by pantomimes.

"Message of Victorious Peace"

By Mrs. Joseph L. Stacy

A service of old and original Christmas stories. Has original stage setting with tableau form of presentation of gifts.

"No Room in the Inn"

By Mary Huron Blair

Another delightful service based upon the Bible story of Christmas. A very dramatic representation leading to the giving of the White Gifts. Contains many of the best Christmas songs. Prices of any of above services, 8c each; 85c dozen; $3.25 for 50; $6.00 for 100

Prices of any of above services; 8c each; 85c dozen; $3.25 for 50; $6.00 for 100

Meig's Christmas Selections No. 2

An excellent Collection of Recitations, Exercises, Tableaux, Pantomimes, Drills, Songs, Acrostics and Short Plays, for every age in the Church School. Edited by Florence E. Wolcott. Use these selections if you are interested in creating a distinctly Christian Christmas service. 39 pages.

Price, postpaid 25c

"White Gifts for the King"

Selections No. One

A collection of songs, recitations, dialogues, drills, pantomimes and stories for use in a "White Gifts for the King" service. Some churches prefer to make up their own programs and for those who do this will be very helpful and suggestive. The material consists of the very best selections from all the pageants and services published to date. Contains four illustrations of stage settings and two songs for children.

Price 25 cents each

The World's Best Christmas Carols

Assembled and Edited by J. E. Sturgis

The best of everything belongs to Christmas. Nothing is too good for that hallowed day.

THE WORLD'S BEST
Christmas
Carols

Mr. Sturgis has assembled the premier classic Christmas melodies of English, Scotch, German, Bohemian, French, Silesian, Norwegian and American composers, with an ear always attuned to their excellence and their singableness.

The result of a book of 64 pages containing 76 songs of world-wide merit. The dear old Christmas melodies of yesterday are here mingled with the leading Christmas carols of today, making Yuletide harmony for all time.

From this collection you could select the music numbers for a hundred different Christmas programs, each vying with the rest in beauty and devotion.

The cover is beautifully lithographed in soft, charming colors. A famous masterpiece of "The Shepherds" has been reproduced expressly for this new Christmas song book. It is a most appropriate Christmas gift. Every home should have a copy. Price, **30c**, single copy; **$3.00** per dozen.

Christmas Recitation and Exercise Books

"Christmas Treasury No. 43"—New, 1932

Christmas Treasury
No. 43
Lorenz

In this booklet will be found entertainment for the Sunday school to fit in with any idea or service for Christmas. This number of the Treasury contains: Primary Recitations, Intermediate Recitations, Tableaux, Drills, Motion Exercises, Acrostics, Primary Exercises, Intermediate Exercises, Intermediate Dialogs, Dialogs for Seniors, Pantomimes, and Decorating Suggestions. All this material is on Christmas topics. The greatest aid published for preparing Christmas Sunday school entertainments.

Price 25 cents per copy.

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Both are much larger books on the order of the "Christmas Treasury."

Ten Most Popular Christmas Anthems

(For Mixed Voices)

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7.	894.	Glory be to God.—Davis-Lorenz	.12
8.	1934.	Hallelujah Chor. (Messiah)—Handel	.12
9.	1610.	The Shepherds' Vision.—Rosa	.12
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Don't wait till it is too late. Start practicing for Christmas now. If what you want is not listed on this page, write to us explaining your needs and we will do our best to help you.

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, OCTOBER 6, 1932 No. 39

EDITORIAL

In a personal letter from a brother minister in Oklahoma we learn that the writer is pretty much in the same boat with many others of us who do not know how we can vote in the coming presidential election. The brother writes:

I preached a sermon yesterday morning on the Prohibition question as it is before us now in which I took up a few of the leading arguments of the "wets" and endeavored to show the fallacy and misleading effort in all of them.

The "wets" are taking great advantage of the fact that so many people are not familiar with the facts of the conditions under the old license system before prohibition. I drew some on my knowledge of things at first hand and some on undisputed facts as gathered by investigators.

From the many remarks made to me after the service, I gather that my effort was well rewarded. I did try to hit the "wets" pretty hard, not even sparing our President and the one who wants to be President, the governor of New York. My conviction is growing that both of them are insincere and misleading when they say "we must not permit the saloon to come back and must guarantee to a dry state that liquor will not be permitted to be brought into it." One hates to believe that they are trying to deceive the people, but what else can one believe? — — —

So how shall a fellow vote?

To us it would appear, in the face of the present political situation, a vote for the head of either major party would be a vote for booze, not so much because the President who is to be elected will have the slightest power to change the constitution as its supporting laws, but because the election of either candidate will be taken as a notice to Congress that the voter wants repeal. Our personal opinion is that one can keep a clear conscience only by refraining from voting for the head of either party and casting one's ballot only for the Congressman who is pledged for prohibition—if there be such a congressional candidate on the ticket.

Sister Mary Y. Burkhart, who has served on the India Mission Field both under the Boards of the Old and General Conferences, describes the method by which the missionaries on the field supplied themselves with needed literature. The plan is one that has successfully been worked out in other quarters and, since the plan was so satisfactorily worked out in India, we pass it on to our readers as Sister Burkhart gives it:

In India we missionaries got on to a plan for getting books to read that we found helpful. Our pocket books did not allow all the books we wanted so we formed a few book clubs of our own. We had two clubs; each had eight members. Each member put in one book. We pasted typewritten slips in each book with the name of each member and the date when he was to get the book. We started the books off at the same time one to each member and at the end of the year we had had eight books for the price of one and a month and a half for each book to be in our possession. Another way would be for a Committee to make a selection of books on a variety of subjects but we found it convenient at that time for each member to put in a book of his own selection. We had a committee however who did the typing and starting off of the books. It seems to me that individuals in the churches might find such or similar book clubs profitable. Teacher training, stewardship, devotional, general religious books, Missions, could all be included and quite a "balanced diet" of reading at a small expense would result. The books can go back to the owner or buyer or could be put into a library. (S. S. or Church.)

A recent meeting of the Presbyterian Ministerial Association of Philadelphia, passed the following resolutions under the caption "A Call to

God for a Better World." We are glad to pass them on to our readers:

Whereas National Prohibition has been betrayed by both major political parties, and the public mind has been poisoned by the secular press; and

Whereas temperance leaders are at variance over united plans for action, thereby discouraging vigorous effort by Christian people; therefore

Be it resolved that we reaffirm our steadfast faith in the 18th Amendment and the Volstead Act as the **all sufficient and final remedy** for the evils of alcoholic beverages, and that we solemnly adjure all civil authority, from the Chief Magistrate of the Nation to the committing magistrate in every community, to fearlessly and faithfully enforce the law; and

Be it further resolved that we earnestly plead with all believers in sobriety throughout the whole world, and especially in these United States and Canada, to set aside the week, beginning October the 17th, 1932, as a period for penitential prayer for the triumph of prohibition, in the November election, and for the overthrow of its enemies.

The time has passed for a War of Words; the time has come to PRAY—to TALK with GOD. Man plus man is two; man plus devil is legion; man plus God is ALMIGHTY. This battle has been and still is God's fight; with Him, we win; without Him, we lose.

Therefore, with confidence, we humbly submit this Cause to the Sovereign God, our Heavenly Father, and implore His mighty power to deliver us from the threatened scourge of legalized liquors.

Yours for God and Home and Country,
PRESBYTERIAN MINISTERIAL ASSO.
Law and Order Committee,
Zed Hetzel Copp, Chairman.

Suggested Slogans:

WE WIN THROUGH PRAYER.
GET THE NATION ON ITS KNEES.

A FAREWELL MESSAGE FROM OUR CHINESE STUDENTS

The General Conference Mennonite
Churches of North America,
Dear Christian Friends:

Greetings with Romans 8:35-39.

Our two years' stay in America has practically come to an end. When we think back of the last two years, we cannot but recognize the heavy debt we owe you for the Christian fellowship and the sympathetic attitude you have shown toward us. We wish to tell you, before we leave this country, that we deeply appreciate what you have done for us.

We are very grateful for the privilege we have had in the last two years of further preparing ourselves for any work the Lord may assign us, and of knowing you Christian friends who have been interested in advancing the cause of Christ among our people. We appreciate, above all, the privilege of learning to know Christ, our Saviour, better. It is Christ and He alone who can save China. May He give us grace and wisdom as we go back to China that we may always be true to Him and in every way possible help to advance His Kingdom among our people. Only with sincere and hearty cooperation between Oriental and Occidental Christians can God do most to advance His cause in China.

Asking for your continued prayers, we remain,

Yours in Christ,
James C. Liu,
Stephen H. Wang.

SUNDAY SCHOOL CONVENTION

The 58th Sunday School Convention of the Eastern District Mennonite Conference was held on September 24, 1932, at the West Swamp Church, which is located near Steinsburg.

The afternoon session was opened with a short song service. The devotional service was in charge of Rev. A. S. Rosenberger of Quakertown, pastor of the West Swamp Church. In his introductory remarks the Assistant Superintendet of the West Swamp Sunday School extended a warm welcome to the Convention.

The business session was opened by the reading of a condensed version of the minutes of last year's convention.

The President of the Sunday School Union, Robert G. Ross, expressed his appreciation of the cooperation on the part of the Executive Committee and gave a brief outline of his activities during the year.

The Field Secretary, Walter H. Temple, gave a report of his activities in that capacity and also reported on the State Sabbath School Association Convention, which was held at Altoona last October. The reports were accepted with a rising vote of thanks.

The Mission Secretary, Mary B. Borneman, reported that the drive for $600 for the support of the Girls' Home in Saskatoon had "gone over the top" for her receipts amounted to $628.40. This report was also accepted with a rising vote of thanks.

Rev. D. J. Unruh, retired president of the Green Lane Retreat Committee gave a brief talk on the Retreat. He informed us that the enrollment fell only one short of last year's total.

It was moved, seconded and carried that we appoint our Field Secretary as a delegate to the Pennsylvania State Sabbath School Association Board of Education. This is an advisory Board and the purpose of our delegate would be to keep us informed of any new methods that arise.

The afternoon offering, which amounted to $21.00, was given to the Publication Board of General Conference.

Field Secretary presented each member of Class No. 7 of the Zion Church at Souderton with a Testament. This class had a perfect attendance record for eighteen months.

He also presented Wm. H. Mohr, superintendent of the Allentown School, with a Certificate of Honor, his school having attained all the requirements of a Standard School and being the first School in our Conference to reach this 100% Standard.

Next in order was the presentation of the General Conference Sunday School Standards in connection with the Convention Theme, "The Standard School."

The first topic was devoted to Standards Nos. 3 and 8-A, and pointed out the advantages of a Teacher Training Class or a student pursuing regular courses in Teacher Training and also the need of a regularly held Worker's Conference. A paper on this was read by J. Walter Landis in the absence of Paul Gottshall.

John Fretz, president of the Young People's C. E. of the Eastern District, presented the next topic, which dealt with Standards Nos. 5, 6, 7 and 8-B. These standards brought out the importance of regular missionary instruction from platform and in classes; regular missionary offerings weekly, monthly or quarterly; regular temperance and regular peace instruction; definite decision for Christ urged through Catechetical Class or other methods! and regular memory work of vital Scripture passages and undying songs.

Walter Temple discussed Standards Nos. 1, 2, 4, 9 and 10. He told of the necessity of a Cradle Roll; a working Home Department; organized class or classes in the Young People's Department; graded organization in Children's Division, Young People's Division and Adult Division and graded instruction; a definite written enrollment for each scholar; a personal record of attendance for each scholar; the average attendance not less than 70% of the total enrollment; a yearly report to the District Conference and one to the Board of Education of General Conference; a yearly offering for the Sunday School work of the Conference, one-half to go to the District Conference Sunday School Committees and the other half to the Board of Education of the General Conference.

Betty Schwenk and Mildred Fretz of the Lansdale Church favored the convention with a vocal duet. A Girls' Trio from the Souderton congregation also sang a selection.

The president appointed the following committees:

Nominating: William Cope, Anna Weiss, Charles Wasser.

Resolutions: William Mohr, Clarence Shelly, Rev. E. J. Bohn.

Auditing: J. F. Slotter, Benj. Bertolet.

The afternoon session closed with the benediction by Rev. Allen Fretz.

The evening session was opened with song. Rev. C. J. Landis was in charge of the Quiet Hour period. He spoke on the subject of "Quiet Hour" and took as his text Isaiah 30:15 and I Thess. 4:11.

A general discussion on the Sunday School Standards was then led by Wlliam Mohr.

It was moved that we adopt a two-year plan with a goal of $1500 in view for our missionary work. Of this amount $750 to be raised the first year and the same amount the second year. Of the $750 collected the first year $500 would be for the fund to bring the Bauman family home and $250 would be for Home Mission work. The second year $500 would be raised for Home Mission work and $250 would be collected and given towards the debt of the Bauman voyage home. Motion was seconded and passed.

The Nominating Committee presented the folllowing nominations:

President	Ezra Markley, Zieglersville
Vice President	Robert G. Ross, Philadelphia
Recording Sec.,	Ada Hixson, Quakertown, R.D.
Mission Sec.	Mary Borneman, Norristown

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.……Editor
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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

Field Sec. ....Walter Temple, Wilkes-Barre
Treasurer ....Albert Stover, Philadelphia

The following resolutions were submitted by the Resolutions Committee:

1. Whereas, the hospitality of the West Swamp S. S. has contributed much to the success of our 58th Convention, now, therefore, be it resolved that we express our appreciation of their invitation to use their building and beautiful grounds for our meeting by giving them a rising vote of thanks.

2. Whereas, our Mission Secretary, Miss Mary Borneman, has worked so faithfully to collect the Mission Fund for Saskatoon, now therefore, be it resolved that we express our thanks for her efforts by rising, and further, resolved that we express our faith anew in Mission work by remaining standing for one minute in silent prayer.

3. Whereas, we feel that the Sunday School Standards adopted by the General Conference at Berne, Indiana, in August 1926, are easy of attainment and if adopted will be most beneficial to the life and work of the schools, now therefore, be it resolved that we earnestly recommend these standards to our various Sunday Schools with the hope that they will endeavor to meet same in every respect.

4. Whereas, there is much propaganda being broadcast tending to destroy faith in the Holy Bible being the expressed and revealed will of Almighty God, and whereas such propaganda tends to destroy faith in the permanency of our Christian institutions and whereas this 58th Convention commemorates the 75th year of the founding of the Sunday School of the West Swamp church, now therefore, be it resolved that we express anew and with increased fervor our faith in the Holy Bible and in our Christian institutions as pointing the way to a full, free and Christlike life on earth and the way to attain eternal life hereafter.

5. Whereas, the present economic crisis is resulting in widespread suffering from lack of even the bare necessities of life, and whereas Christians should lead the way in setting a standard for the community, now therefore, be it resolved that we as individuals and as separate Sunday Schools emulate the example of our Lord and Master, Jesus Christ, in relieving such suffering by sharing our blessings with our neighbors as far as possible.

6. Whereas, Mennonites have always believed in the benefits of Christian education and whereas the Eastern District Conference of Mennonites by assisting in organizing Bluffton College and by maintaining membership on its Board of Trustees has in a measure made itself responsible for the work of this Educational Institution, and whereas, during this economic crisis, Bluffton College, like most similar institutions, finds itself seriously embarrassed for lack of funds, now therefore, be it resolved that we as individual Sunday Schools and as the Eastern District Conference Sunday School Union pledge our moral and material support to Bluffton College and recommend that each Sunday School set aside at least one day of each year to be known as Bluffton College Day, the offering for that day to go to Bluffton College.

7. Whereas, there is evidence that Christians are today confused about the merits of prohibition and whereas we as Christians know that the principle of prohibition is fundamentally in accordance with the teachings of Christ, now therefore, be it resolved that we are opposed to any modification of the 18th Amendment to the Constitution and further be it resolved that we recommend to each Sunday School the observance of October 30th as the National Temperance Sunday and take this opportunity of presenting the true facts on this all important issue.

8. Whereas, we as a Mennonite people have been vitally interested in the peaceful methods of settling all national disputes, be it resolved that we encourage peace education in our Sunday Schools and that we financially support the aggressive efforts for peace by our Mennonite Peace Society.

Clarence Shelly,
Rev. E. J. Bohn,
Wm. H. Mohr.

In answer to the Roll Call seventeen Sunday Schools responded by rising. Three Schools had representatives present at the afternoon session but not at the evening session. Two schools that could not be represented responded by letter. Three schools were not represented.

Rev. Rosenberger presented a history of the West Swamp Sunday School, which is celebrating its 75th anniversary this year. The amount of memory work done by the early scholars of the school was amazing. Today there are two of the original members of the school still living.

Mrs. Boorse of the Bethany Sunday school rendered a vocal solo.

A motion was made that two-thirds of the evening offering go to the Bauman Fund and one-third to the Home Mission Fund. The offering amounted to $27.28.

The speaker of the evening was Harry E. Paisley, President of the Pennsylvania State Sabbath School Association. He spoke on this passage of Scripture "Wait on the Lord; be of good courage; He shall strengthen thine heart."

The president announced the Young People's Rally which is to be held at Bally on October 30th at 2:30 P. M. He also announced the annual meeting of the Men's Brotherhood of the Conference which is to be held at the Zion church, Souderton, on October 22nd.

The convention was closed with the benediction.

CHRISTIAN STEWARDSHIP

One of the most interesting subjects we had in class at the Presbyterian College of Christian Education in Chicago last winter was that of Christian Stewardship.

Assignments for reading were made from different books.

"Royal Partnership" by M. E. Melvin, paper, 50 cts.

"Life as a Stewardship" by Guy L. Morrill, paper, 25 cts.

"It Is to Share" by Irvin G. Paulsen, paper 50 cts.

"The Deeper Meaning of Stewardship" $1.25 by John M. Versteeg.

A large number of leaflets on the subject put out by the Stewardship Department of the Presbyterian church.

I found so much of value and of vital interest to every Christian and to the Church that I felt like passing on what I could to any one else who may be interested.

The Layman Company, 730 Rush Street, Chicago, an interdenominational agency, also puts out valuable and excellent pamphlets and leaflets on Tithing. Samples are free.

We are living in an age of abundance with poverty in the midst of it. The church needs to teach the right use of material things. In other ages the church taught how to be poor. Now it needs to teach how to use prosperity. Asceticism was once the word. Then came Philanthropy. Now the word is Stewardship.

What is the meaning of Stewardship? It includes far more than Tithing. Different definitions have been given:

"Stewardship Is the Christian Management of Life."

"Stewardship means life—Life is a great big ship filled with a rich cargo of many things, to be delivered to many people, in many places; God is the Owner, but I am the Captain."

"Stewardship is using the content of life for the intent of life."

"Trusteeship carries the dignity of the Eastern meaning of the word but it is too cold and legal to carry the intimacy of relationship contained in the thought behind the word in the Bible."

"The New Testament meaning has in it nothing menial or servile. A steward is a **Confidant** of his Master. No English word quite gives the Oriental implications of affectionate, brotherly intimacy."

A steward is one entrusted with initiative and responsibility. He has a right and the word has the warm quality of an intimate personal relation and trust. The dictionary says "a steward is one entrusted with the management of estate or affairs not his own." We do not have time to go into the question of God's ownership of the world just now; let us accept this at the moment as a fact and if so then, Stewardship "is the spontaneous, free, full, glowing, faithful administration of all of life and all of one's possessions for God, the real owner." (Man simply possesses). It becomes practically a partnership. **Partnership is God's plan for the world.**

I would like to recommend for study groups or personal reading and study, two books especially; First, "Life as Stewardship," by Morrill which has been reprinted many times. It is simple, concise and gives a broad and challenging presentation of the principles of Stewardship. It is written for young people, and gives help in solving the problems of adapting Stewardship to all realms of life, giving help especially on the questions of budgeting time, talents, and possessions.

Second, "It Is to Share" by Paulsen. This is intended as a guide to Stewardship education in the local church. Although Stewardship includes far more than the stewardship of possessions this book is intended to teach the administration of material things particularly money. As the title indicates it is based on the conviction that the abundant life is possible only to those who share, and that fullness of life inevitably expresses itself in the giving of self and possessions. The foreword says, "Stewardship as presented in this book is Christianity's answer to the problems others are trying to solve through Socialism, Communism and other social theories. Much of the maladjustment and injustice of the present social order is due to the lack of principles of stewardship in the practice of Christian men and women."

In the first chapter the author says, "Life has no value apart from material things." "Man must have them but they are to be used not for mere profit and an end in themselves but for the good of humanity." "Money, economic power, property, things," he says, "must be regarded solely in the light of the worth of human personality and administered for the upbuilding of the life of the individual and society if we are to be really Christlike. And only thus can we ourselves attain the deepest realization of our selfhood."

Mary Y. Burkhard,
Goshen, Indiana.

SNAPSHOTS FROM INDIA

I. Dollars and Sense

Sagundihi is one of ten villages we worked in January 1931 and January 1932. Two seekers included Bala and Sukhru. In 1930 each had borrowed Rs. 6—from the Kabuli log (Afghans from Kabul). These Kabuli are tall strong strapping fellows, who by shrewdness and brawn do a lucrative business in money lending. Since they did not receive back in 1931, the interest was charged at 100 per cent—the Kabuli demanded 12 rupees in payment. After one more year, 1932, interest was again computed at 100 per cent and on 12 rupees—they were due to pay 24 rupees.

Unable to meet the demands, one of the Kabuli, a tall six foot fellow seized Sugru, four foot nine inches, and most unmercifully beat him, barely sparing his life. A loan of six rupees was quadrupled in two years' time for non-payment of interest. The next day the two brothers fled to the Assam tea gardens, 1,000 miles away, leaving their wives and babies to starve along as best possible.

In 1930 I was a guest in the home of Prof. ...., instructor in **Economics** of the .... Christian College. This college has the highest scholastic standing, and is affiliated with Lahore University. Said he to me, "There are more millionaires in India, according to government figures, than in the U. S. A."

Yet the homes of 95 per cent of the people of the land about us are so miserable that many Mennonite farmers in the U. S. A. would not even think of keeping pigs in such hovels. The palace and the hovel exist side by side—except that for every palace there are hundreds of thousands of hovels called homes.

Mr. Gandhi in London, 1931, "I plead for **the dumb and starving** masses of my native land." He calls the present government "satanic" and as the chief cause of this condition. Some of us think he is blind to the evils inherent in Brahminism, Hinduism, in the wretched money lending system, in caste, in marriage, in funeral feasts, and the ways these factors bleed the money from the people,—and destroy soul power.

I was going up over the road that leads up through a low pass in the hills. At the very summit I noticed a new pile of stones. Said I to my cart driver,—"What is that pile of stones?" "That is an idol. Its name is Mahatma Gandhi." I asked, "What do you mean?" Said he, "The folks here say, 'We know Mahatma Gandhi is a great man. He must be **a god come down to earth.** But he is very far away. We cannot go to see him—get a darshan—so we have made this for him'."

"My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, **broken cisterns** that can hold no water." Jeremiah 2:13.

Yours for Christ and Hindustan,
Samuel T. Moyer.

STUDY OF MISSIONS BY C. E. SOCIETIES

(The following letter is herewith published in the hope that it may help to stir up interest in the study of missions, beginning with our own missions.—P. H. R.)

Cucamonga, Calif.,
September 5, 1932.

Mr. J. E. Regier.
Newton, Kansas,
Dear Mr. Regier:

Inclosed you will find fifteen dollars ($15) as a contribution toward the General Conference Foreign Missionary Treasury.

Several months ago when we heard that the Missionary Treasury was badly in need of funds the Young People's Christian Endeavor Society of the Upland Mennonite church decided to have a series of missionary meetings covering the various phases of our Missionary activities. These meetings were held in the basement of the church and were in the form of union meetings of the Juniors, Intermediates, Young People and Seniors.

So far we have covered our China and Arizona fields, and during the next several months we hope to study our India, Oklahoma, and Montana fields. Missionary collections were held at these meetings and the inclosed fifteen dollars are a portion of these collections.

Now what we were thinking about is this. If all the Young People's Societies or any of the other societies of the General Conference were to adopt a similar program enough money could be raised to wipe out the deficit in the missionary treasury.

Our Arizona meeting was perhaps the most successful so far so I am sending a copy of the program. You might pass it on to the proper authorities if you think some such program might be worked out.

We build an artificial rustic Indian camp fire in the middle of the basement and formed the chairs in a semi-circle about this. The different societies sat in separate sections reserved for them and gave us special musical selections from time to time. The speakers sat on blankets in true Indian fashion around the camp fire and stood up to give their part of the program without much formal introduction by a leader. The following numbers were included on the program:

Song Service
Devotionals
A talk on the History of Arizona and Arizona Indians
Special music by the Juniors
A talk on the History and Present Day Activities of Our Missionary Activities in Arizona
Special music by the Intermediates
A talk by the pastor on the subject, "Why Carry on Missionary Activities Among the Arizona Indians?"
Special music by the Men's Chorus
Missionary Collection
Close.

This program took up the entire evening and no evening church service was held afterwards.

Very truly yours,
Henry Horsch,
Pres. Young People's C. E.

THE BIBLE

This book reveals the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of hell disclosed. **Christ is its grand subject**, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

The Book, the one Book; the Book of Books, the Book of God, **The Bible**— the **Revelation of God** to man!—Selected.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

*A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST*

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR
October 16

What Does Alcohol Do to People and Society?
Matt. 18:4-6

This week we will consider the second topic in this series of four. Judging from the propaganda of the wets, one would infer that a life without alcoholic drinks is altogether unbearable. A noted wet U. S. Senator in a recent political debate said, "The Eighteenth Amendment must be, can be and will be repealed, and I don't mean maybe or I don't mean halfway repealed." Judging from such conviction one would be led to think that in repeal is to be found the salvation of the nation and the well-being of every home and individual. If such is the case, we all ought to discover the truth and help along with their noble crusade.

The fact of the matter is, that some of us "Bone Dry friends of Prohibition or Something Better" think we also have some degree of knowledge and reasoning power, but cannot find one good thing that alcoholic drink has ever done or can do.

QUESTIONS

1. What is the effect of alcohol upon the mind?
2. What is the effect of alcohol upon the body, what is its place in athletic circles?
3. How does alcohol rate as a help in building happy homes?
4. What is the place of alcoholic liquors in creating general prosperity?
5. What is the effect of alcohol upon Christian morality?
6. Does industry in general desire the return of alcoholic liquors?
7. What is the relation between alcohol and the public highway?

Alcohol injures health, it is an enemy to the human body. The general conclusions of eminent physicians who have experimented and observed over a long period of time concerning the effect of alcohol on the human body, show that alcohol is a narcotic. While it is true that stimulation immediately follows the taking of alcohol in any form, the ultimate results are depression of all of the nerves of the body, and if consumption is excessive, it may lead to unconsciousness and coma. Dr. John J. Abel, of John Hopkins University, an authority on the pathological aspects of alcohol states that from one-half to one bottle of wine, or from two to four glasses of beer taken a day, not only counteracts the beneficial effects of acquired practice in any given occupation but depresses every form of intellectual activity. Dr. William H. Welch, a colaborator with Doctor Abel at John Hopkins University states: "Alcohol in sufficient quantities is a poison to all living organisms, both vegetable and animal. No one argues that alcohol is not a poison, but no one maintains that arsenic, strychnine and opium are not poisonous if used moderately. Dr. Welch maintains that alcohol is not merely a poison but the most far-reaching and virulent of poisons, because its effect is insidious and is cumulative as time goes on.

A summary physiological list of the effects of alcohol includes the following:

1. The moderate drinker is threatening the structure of his stomach, liver, kidneys, blood vessels, brain and nerves.
2. He is decreasing his capacity for work, physical, mental, artistic, and creative.

3. He is lowering the grade of his mind.
4. He is lessening his chance of longevity.
5. He is entailing an unknown bond of misery upon his descendants.

The noted Prof. William James said: "The reason for the craving for alcohol is that it is an anaesthetic even in moderate quantities. It obliterates a part of the field of consciousness and abolishes collateral trains of thought."

"Bring back liquor and you bring back prosperity," so say the wets. The retail value of liquor consumed in the United States annually prior to 1918 ran from one and one-half to two and one-half billion dollars per year. If we would bring back alcoholic drink we would without a doubt increase our drink bill. Money which is being spent for spiritous liquors cannot be spent for milk, bread, shoes, rent and the other necessities and comforts of life. Before the adoption of the Eighteenth Amendment there were 177,790 licensed liquor saloons, most of them selling after legal hours and illegally to minors and drunken persons. There were also estimated to be 100,000 speakeasies.

Coach Fielding H. Yost, director of athletics at the University of Michigan, himself a life-long total-abstainer says:

"During the past 30 years I have been connected, as player and coach with college athletics. I know the evil effects of alcohol on the moral and physical life of one who uses it. I have never observed any good from the use of it. I would not waste time trying to train or develop one who uses it. A boy or young man who thinks does not give himself a fair chance."

When Amos Alonzo Stagg, football coach at the University of Chicago for the past 35 years, was asked to testify before the Senate Committee at the hearings on the proposed modification of the Volstead Act, he said:

"As a coach I do not believe, and none of the coaches that train men believe in the use of alcoholic beverages. I was a member of the coaching staff of the Olympic teams two years ago, and that was one of the forbidden things when we went to Paris; the men were not to drink anything but water, and we took our water with us. The coaches and trainers generally are dead against the use of alcoholic liquors, even beer in training. Now the American athletes stood up on the top. There were none better. The only ones that approximated us at all were the Finnish athletes, and they do not use liquor.

Incidentally Coach Stagg is one of those who believes that there is much less drinking among college students, and young people in general, in the middle west at least, than there was before Prohibition."

Coach Rockne says: "I believe that we in the colleges have a responsibity as regards character, and there can be no really strong character without developing will power to be temperate at all times."

Study the Scriptures

Mon.—Read Prov. 23:29-32, Maker of drunkards.
Tues.—Read Prov. 20:1, Destroys self-control.
Wed.—Read Prov. 23:20-21, Makes for poverty.
Thurs.—Read I Sam. 25:36-38, Creates hallucinations.
Fri.—Read Is. 5:11-14, Dulls the soul.
Sat.—Read Is. 28:1-8, Destroys mental power.
Sun.—Read Matt. 18:4-6, We are responsible.

OBJECTIVES FOR THE Y. P. DIVISIONS OF THE S. S. OF THE MIDDLE DISTRICT CONFERENCE

Reported by Elva Schrock

The Young People's Division was first defined as being that department of the Sunday school dealing with young people from the ages of sixteen to twenty-four.

Then some objectives were given by different people. These were listed as follows:

1. Training in worship, both public and private.
2. To lead them to make definite decisions for Christ.
3. To give aid as they are making life decisions; choice of a vocation, choice of a life companion; and ideals that will lead to the establishment of the Christian home.
4. Instruction in the Word of God.
5. The deepening of personal experience.
6. Stewardship of time, money and service.
7. Training in leadership.
8. Aid in providing the right sort of recreation, the kind which is created by the activity of the young people.

9. Training in Christian citizenship; as in temperance and world peace.

10. Imparting of missionary information.

Some effort was then made to select the more important objectives; but there was some confusion of oipnion as to which of these objectives belong distinctly to the young people's department of the S. S., and which belong to other organizations of the church. All seemed agreed that the chief mission of the church school was teaching. The right kind of teaching must lead to expression in a Christian life. It is the mission of the church school to lead its young people into vital contact with the Living Christ.

Some time was given to the discussion of the various organizations in the church and the peculiar function of each. Someone gave as an ideal program—the young people meeting in the church school for study, in the church service for worship and inspiration, in the evening C. E. for expression, and in week-day meetings for service and recreation. Someone then said such a program might be ideal, but what about the young people in our Sunday schools that are touched by no other organization of the church? Common opinion seemed to say that from the Sunday school, or rather through it, young people should be led to take part in other church activities. Thus the church could have a well rounded program of development.

We remembered as we closed that these objectives were a program toward which we might well strive. Let us be encouraged by what the Sunday school has done, let us use this organization to accomplish greater things by developing greater characters.

THE SPIRIT OF THE RETREAT

Have you ever attended a retreat of any kind? Have you ever spent a few days amidst a group of young people who have gathered for the Lord's cause? If you have not, you cannot know what an inspiration radiates forth from such a group. We have just come home from a ten-day retreat on the Bethel College campus and I feel that just to have caught the spirit of the retreaters has well repaid us for any sacrifices we may have made to be there.

How sincere and earnest the young people were! The thoughtful look in their eyes, their questions and their discussions portrayed that they had come to better their lives and to know God to a fuller extent. One could sense this sincerity especially in the devotional periods such as the morning watch and the sunset hour when during the quiet talks and the prayers we could feel God drawing near. And out of this earnestness sprang forth a willingness to work. Ordinarily, written work is scowled upon by students, but practically everybody handed in the work that was expected of them, although it was not compulsory. Also when it became necessary to carry scores of chairs from one building to another in the hot sun, or when time came to serve on the program it was not hard to find cheerful help.

But mixed with seriousness there was also a spirit of fun and happiness. It would be hard to find a gayer group than those who gathered in the afternoons to play volley ball or to go roller skating, or those who hiked out to Ceasar's bridge for a picnic supper or were assembled around the bonfire for a wiener roast after the evening session. As a tribute to this joyfulness one of the girls remarked, "I wish I could get a group from our high school to come here. They have the idea that a Christian has to be long-faced and that does NOT appeal to them." And right in line with this, the group at a consecration meeting decided that in order to make Christianity more attractive to others we should more often "make a joyful noise unto the Lord."

Finally, meetings of this kind create comradeships. Common interests attract, and people who had never seen each other before the 16th of August, parted as friends at the end of the ten days; and the fact that many of us lingered after our closing session to say good-bye to everybody proved that we felt sad at parting. We have found friends not only among our fellow retreaters but the leaders also joined heartily in our serious as well as our joyful moods and we felt that there was no barrier between them and us.

Elma Richert.

CHRISTIANITY AND ITS HOME RELATIONS

This very interesting and timely subject was taught by Rev. R. E. Hartzler, of Carlock, Ill.

Every morning of the class days we met on the hotel porch which bordered the lake. With such a lovely setting before us, we were made to feel the presence of a "Great Spirit," who was watching over us.

Rev. Hartzler spoke to us on various subjects pertaining to the home—parents, children, courtship, home planning, marriage, etc.

A home is a house that shows the people love it and each other. No home is complete unless the spirit of love dominating therein. Here it is we receive our first lessons in obedience, respect, selfrestraint, loyalty and charity. These lessons make or mar our character to the extent to which we are taught.

Marriage is the event in which a man and woman publicly declare their devotion and pledge their fidelity to one another and are therefore by the ordinance of God and law of man joined husband and wife.

We discussed the dangers and benefits of married life. He gave us a code for home planning which is very good.

Congenial Home Code:—

1. Begin right—whether the courtship be long or short, let the event of marriage be free from haste and let it be solemnized by a minister.
2. Start marriage life without handicap of relatives being with you.
3. Begin building home of your own.
4. Make a family budget and live by it.
5. Build into the home all the fine sentiments of anniversary days and make the most of these celebrations.
6. Learn by heart and daily practice the great rule of understanding: viz., Put yourself into the other fellow's place.
7. Get a family Bible and have a regular time to read it in the family circle and learn to pray together.
8. Unite with, attend regularly, and support the church of your choice.
9. Make friends mostly of your own age and standing, but also some that are older.
10. Provide for social and recreational life for husband and wife, as far as possible in the same circle of friends.
11. If and when children come, receive them and care for them as God's greatest gift.
12. Trust each other absolutely, joyfully, patiently and everlastingly.

Lawrence Hilty,
Pandora, O.

The World's Best Christmas Carols

Assembled and Edited by J. E. Sturgis

The best of everything belongs to Christmas. Nothing is too good for that hallowed day.

THE WORLD'S BEST
Christmas
Carols

Mr. Sturgis has assembled the premier classic Christmas melodies of English, Scotch, German, Bohemian, French, Silesian, Norwegian and American composers, with an ear always attuned to their excellence and their singableness.

The result of a book of 64 pages containing 76 songs of world-wide merit. The dear old Christmas melodies of yesterday are here mingled with the leading Christmas carols of today, making Yuletide harmony for all time.

From this collection you could select the music numbers for a hundred different Christmas programs, each vying with the rest in beauty and devotion.

The cover is beautifully lithographed in soft, charming colors. A famous masterpiece of "The Shepherds" has been reproduced expressly for this new Christmas song book. It is a most appropriate Christmas gift. Every home should have a copy. Price, **30c**, single copy; **$3.00** per dozen.

Christmas Recitation and Exercise Books

"Christmas Treasury No. 43"—New, 1932

Christmas Treasury
No. 43
Lorenz

In this booklet will be found entertainment for the Sunday school to fit in with any idea or service for Christmas. This number of the Treasury contains: Primary Recitations, Intermediate Recitations, Tableaux, Drills, Motion Exercises, Acrostics, Primary Exercises, Intermediate Exercises, Intermediate Dialogs, Dialogs for Seniors, Pantomimes, and Decorating Suggestions. All this material is on Christmas topics. The greatest aid published for preparing Christmas Sunday school entertainments.

Price 25 cents per copy.

Big Books of Concert Matter

"Lorenz's Christmas Anthology." 50 cents.
"Christmas Chimes." 50 cents.

Both are much larger books on the order of the "Christmas Treasury."

Ten Most Popular Christmas Anthems

(For Mixed Voices)

1.	928.	And There were Shepherds.—Wilson	$0.12
2.	995.	The Christmas Song.—Adam	.10
3.	1691.	Hosanna in the Highest.—Wooler	.10
4.	1615.	Singing of Him.—Wilson	.12
5.	123.	Calm on the Night—Parks	.15
6.	1012.	O Night of Holy Memory.—Wilson	.10
7.	894.	Glory be to God.—Davis-Lorenz	.12
8.	1934.	Hallelujah Chor. (Messiah)—Handel	.12
9.	1610.	The Shepherds' Vision.—Rosa	.12
10.	1818.	Glory to God.—Lane	.10

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

THE S. S. LESSON

October 16

The Home and the Coming Generation

Gen. 18:17-19; Deut. 6:1-9; Mark 10:13-16

Golden Text: "Train up a child in the way he should go and even when he is old he will not depart from it." Prov. 22:6.

The lesson comes to us in a series of pictures taken from as many books of the Bible. Each one of these pictures is designed to have special bearing upon the home life of the present and future generations. The first picture is that of Abraham to whom the angels came and gave special attention in consideration of his worthiness to become the head of the chosen family to whom he was to teach the ways of God. The coming judgment of Sodom was nevertheless to be a perpetual warning to those who disregard the law of God and was a fit subject to be kept before the coming ones as a reminder that wickedness has its terrible end. The contrast of the future of Abraham and Sodom is striking. One was to remain in constant relation with God because of faith and obedience while the other, because of a lack of faith and obedience to God's simple laws, was to be destroyed. Sodom without even a sense of decency had not the advantage of a noble ancestry. The children of Abraham always had the comforting and helpful knowledge that they came from one who was "the friend of God" and had, because of his faith, "Righteousness" attributed to him. There is in the world that snobbishness that makes too much of ancestors and not enough of self, nevertheless, the right kind of ancestors are a great spiritual asset. We, as Mennonites, for example, cannot but hold in high regard our unselfish forefathers who faced the privations of land and sea to make homes in far off lands where their children might worship God as their consciences dictated. So too, the noble martyrs, who were among our ancestors, have passed down to us spiritual treasures, more precious than anything on earth, bought with their lives.

It means something for children of Christian parents, when faced by some special temptation, to be able to say, "We do not do things like that in our family."

As parents, it remains to be remembered that whatsoever blessings come are for the benefit of the children.

The passage from the Book of Deuteronomy gives us a picture of the way the law of God was passed on to the coming generations long before the knowledge of writing was common. With all of our advantages, that come to us through the common use of writing and printing, personal paternal instruction still remains the more impressive and effective. Nothing can so deeply effect the future usefulness, faith and righteousness of children as the devout and conscientious instruction in Bible truth and the Christian way of life given in the home by parents. Sunday schools and other organized ways of Christian instruction have a proper place, but, these, to be effective, must have the backing of homes where it is the effort of parents to bring up the children in the fear and admonition of the Lord. Diligence in keeping, teaching and showing a right example must never be relaxed, especially in this time when the pleasures and vanities of the world make so strong an appeal to the young.

It will remain for those who come after us to pass on the knowledge of God. How can this possibly be done except those of this generation, who are the heads of families, are true to their responsibilities?

The third and last picture, that which shows Jesus the friend of little children, reveals Him in a wonderful light. He was one about whom children loved to be. We find Him one who delighted to have children with Him. What is peculiarly suggestive is that parents brought their children to Him. Who knows how many of the most saintly men of all ages learned to know their Saviour at their mother's knee? Yet, how many professing Christians of our day are seriously giving their best and greatest efforts toward bringing the children God has given them to an intimate knowledge and discipleship of the Christ? We complain much, in our day, because of the neglect on the part of young people of the exercise of religion. Let us ask ourselves whether the neglect of the simplest Christian concern for the spiritual needs of children is not the chief reason for much that is wanting in the growing generation. A young woman came to the writer of these lines in great trouble, the result of not having regarded the laws of God. Several years before this time she was about to make a definite stand for Christ, but the advice of her parents, which she heeded, was that she had better see a little more pleasure first. That pleasure ended in despair and trouble. What is to be said of parents with such an attitude at a child's most critical period of life? It is not for us to sit in condemnation now, but, we do know that the Great Judge of all will surely have something to say on the matter. Already they are reaping the harvest of their error.

FACE TO FACE WITH GOD

E. W. Caswell, D. D.

To give the glory of God in the face of Jesus Christ.—II Cor. 4:6.

A nurse in the Civil War was suddenly called upon to pray for the soul of a soldier who was lying in the gutter by the roadside. The nurse was not an open follower of Jesus and had never prayed before others. She said afterward: "When I knelt, I realized that I was face to face with God. I had to receive Him or reject Him. As I poured out my heart in prayer for the soldier, my own heart was filled with His presence." Is not every soul called upon to make this final decision, and when Christ is rejected for the last time, the Holy Spirit takes His flight.

Samuel Hopkins Hadley had this final vision of the Christ while sitting on a whisky barrel in a saloon. He said: "I got a view of eternity that night in that gin-mill. I saw what I believe every poor sinner will see when he stands unrepentant, unforgiven before the bar of God. I thought I was dying. My sins appeared to creep along the wall in letters of fire, like the writing on the wall in Belshazzar's palace. I thought of the old text of my boyhood, 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest.' I was too drunk to pray intelligently. I had heard that if one would only look to Jesus, he would take that look for a prayer. All of a sudden, I seemed to feel a great and mighty Presence, and realizing that I was falling, I said, 'I will fall toward the Cross'."

On the following Sunday evening, in McAuley's Mission, Hadley was present. When he cried, "Jesus, won't you help me?" then the brightness, like noonday, shone into his heart. It is said that seventy-five thousand persons sought and found the new life during the twenty years that Hadley conducted the Water Street Mission. This may have been Hadley's last chance; he was not disobedient to the heavenly vision. He yielded, lived an honored, useful life, and brought many to the Kingdom.—Christian Life and Faith.

PROGRAM

Of the Ministers' Conference of the Western District to Be Held at the Alexanderwohl Mennonite Church, Goessel, Kans., Oct. 18, 1932, Beginning 9:30 A. M.

FORENOON

Opening by the Chairman..................Rev. A. Warkentin
Music ....Alexanderwohl Church
Theme: "Introduction to the Book of Daniel"..................
....Rev. P. H. Unruh
Music ....Alexanderwohl Church
Theme: "Book of Daniel and the Messiah"..................
....Rev. M. M. Horsch
Close

AFTERNOON

Devotions
Minutes of last meeting
Business
Music
Theme: "Development of History in the Light of Daniel" ....Rev. H. T. Unruh
Music
Religious Trend of Today:
With Reference to the Church Life..........Rev. Henry Thiessen
With Reference to the Youth Movement................Rev. Arnold Funk
With Reference to Practical Bible Study........Rev. E. J. Neuenschwander
Resolutions
Close.

YOUNG PEOPLE'S PROGRAM

To Be Given at the Western District Conference in the Newton City Auditorium Oct. 19 at 7:30 P. M.

Chairman..D. D. Eitzen
General Singing
Scripture Reading and Prayer by Chairman
Music by Alexanderwohl Male Chorus
Topic: Friends of Jesus: Peter (10 min.), ...
....Rev. Arnold Funk
Music by the Whitewater Male Chorus
Topic: Friends of Jesus: John (German, 10 min.)........
....John Bekker
Music by Bethel College Chorus
Topic: Friends of Jesus: James (10 min.)..Alma Waltner
Closing Remarks and Prayer by Dr. Ed. G. Kaufman
General Singing.

The Program Committee,
D. D. Unruh, Buhler, Kans., Sec.

PROGRAM

Of the 41st Western District Conference to Be Held Oct. 19 and 20, 1932, in the City Auditorium, Newton, Kansas, Beginning at 9:30 A. M.

Devotional Services

Presentation of delegate certificates

Recommendation of churches for membership by Committee for Home Missions

Reading minutes of the last conference

Appointment of special committees: Memorial Com., Auditing Com., Resolutions Com., Tellers

Fixing order of the day

Election of officers and a member for Program Com.

Report of Committee on Home Missions. Election

Address: Perpetuating the Faith............Rev. H. P. Peters

Report of Committee for School and Education. Election

Report of Board of Directors of Bethel College. Election

Address: The Parable of the Hidden Treasure, Matt. 13, 44..........Rev. H. D. Penner

Report of Committee on Deacony. Election

Report of the Statistitian..............Rev. C. E. Krehbiel

Report of the Relief Committee. Election

Address: Shall the Christian Church at This Time of Depression Retrench in Her Great Mission of Building the Kingdom of God?.........Rev. J. M. Suderman

Report of Special Committees

Choosing a place for next conference

Closing Services.

Members of the Nominating Committee are, Franz Albrecht, Beatrice, Nebr.; J. D. Jantzen, Hillsboro, Kansas; B. W. Harder, Whitewater, Kansas; H. J. Dyck, Elbing, Kansas; Arnold Funk, Hillsboro, Kansas.

The Program Committee,
D. D. Unruh, Buhler, Kan., Sec.

CONTRIBUTIONS

RECEIVED FOR PACIFIC DIST. CONFERENCE

Escondido Menn. Ch., Escondido, Calif., $10; Oregon Menn. Ch., C. E. and S. S., convention, Albany, Ore., $21.10; First Menn. Ch., Upland, Calif., $15.28; Immanuel Menn. Ch., Adult C. E., Los Angeles, Calif., $9.58; San Marcos, Menn. Ch., Paso Robles, Cal., $11.85; First Menn. Ch., Upland, Calif., $12.96.

Received for Portland, Ore., Mission—Escondido Menn. Ch., Escondido, Cal., $50; First Menn. Ch., Upland, Cal., $12.67; San Marcos Menn. Ch., Paso Robles, Cal., $10; Immanuel Menn. Ch., Los Angeles, Cal., $15.59.

The Lord bless these gifts and all givers.

Gratefully acknowledged,
Pacific District Conference,
By **Jno. C. Jantz,** Treas.,
Odessa, Wash.

CHRISTMAS SERVICES AND PROGRAMS

(Meigs)

"Service No. 1"
By Phebe A. Curtiss
A service suited to the smaller communities. Full of good songs and good recitations. Moves smoothly and easily, bringing forth the gifts in a beautiful manner. 16 pages.

"Service No. 2"
By Phebe A. Curtiss
For those who love the simplicity of the old Christmas stories and carols. The Legend of Cathay is the central point of this service.

"A Tribute of Love"
By Edith Sanford Tillotson and C. Harold Lowden
A harmonious mixture of stories, recitations and readings. All the songs are new and especially adapted to "White Gifts for the King."

"The Birthday Story"
By Jessie Brown Pounds
A delightful service based upon the Bible story of Christmas. Songs are all accompanied by pantomimes.

"Message of Victorious Peace"
By Mrs. Joseph L. Stacy
A service of old and original Christmas stories. Has original stage setting with tableau form of presentation of gifts.

"No Room in the Inn"
By Mary Huron Blair
Another delightful service based upon the Bible story of Christmas. A very dramatic representation leading to the giving of the White Gifts. Contains many of the best Christmas songs.
Prices of any of above services, 8c each; 85c dozen; $3.25 for 50; $6.00 for 100

Prices of any of above services; 8c each; 85c dozen; $3.25 for 50; $6.00 for 100

Meig's Christmas Selections No. 2
An excellent Collection of Recitations, Exercises, Tableaux, Pantomimes, Drills, Songs, Acrostics and Short Plays, for every age in the Church School. Edited by Florence E. Wolcott. Use these selections if you are interested in creating a distinctly Christian Christmas service. 39 pages.
Price, postpaid 25c

"White Gifts for the King"
Selections No. One
A collection of songs, recitations, dialogues, drills, pantomimes and stories for use in a "White Gifts for the King" service. Some churches prefer to make up their own programs and for those who do this will be very helpful and suggestive. The material consists of the very best selections from all the pageants and services published to date. Contains four illustrations of stage settings and two songs for children.
Price 25 cents each

Don't wait till it is too late. Start practicing for Christmas now. If what you want is not listed on this page, write to us explaining your needs and we will do our best to help you.

Send money with your order direct to THE Mennonite Book Concern, Berne, Indiana

JOTTINGS

Judge Emmit E. Everett, of the Allen County, O., court of common pleas, was the speaker at the Vesper Service at Bluffton College last week. His subject was Courts, Citizens and Some of Their Relations.

Dr. and Mrs. Schnell who were recently married at Goshen, Ind., Rev. G. T. Soldner officiating, expect to sail early in November for the Belgian Congo in Africa under the Board of the Central Mennonite Conference. Mrs. Schnell who was Helen Yoder graduated with the class of 1932 from Bluffton College.

The old Saucon Mennonite church, near Coopersburg, Pa., of which Elwood Shelly is pastor, is to have a Christian Endeavor Society. The organization was completed last week with Laura A. Nolf as superintendent. The officers were installed at a meeting in which representatives from a neighboring society were present to assist the pastor.

A converted South American Indian was the speaker at the East Swamp, Pa., Mennonite Sunday school last Sunday. The speaker is planning to return to his native country as a missionary.

Bethel Home for the Aged, at Newton, Kansas, held a specially successful Gift Day celebration. The Bethel Ladies' Auxiliary served as a reception committee, addresses were made by Revs. G. A. Linscheid and F. E. Black. The Newton City High School Band furnished the music.

A party of friends happily surprised Rev. H. H. Regier of Mountain Lake, Minn., on the evening of his 77th birthday. The numerous friends among the readers of The Mennonite offer congratulations to the hrother who has endeared himself to many throughout the General Conference.

The Mennonite Hospital Society, Concordia, Winnipeg, Man., like many others of our Mennonite institutions, is laboring under the severe pressure brought on by the continued depression. An appeal has been sent out for assistance by the officers of the society. H. J. Willms, 245 Trinity St., Winnipeg, Man., is secretary of the society.

Emil Haury, son of the late Prof. Haury of Bethel College, who is now studying at Harvard for his doctorate degree in anthropology, gave an interesting lecture illustrated with numerous slides showing his work with the excavations made in Arizona among the ruins of the ancient cliff dwellers. Several articles prepared by him have been published by the Smithsonian Institute at Washington.

The following resolution was passed unanimously by the Council of the Deer Creek, Oklahoma church at the recent quarterly meeting—"Since the Prohibition question is now a most important one, we the Council of the Deer Creek Mennonite Church, hereby voice our hearty approval of the Eighteenth Amendment and the Volstead law. We believe it is our duty as Christians to support national prohihition, not only passively but actively, in order to counteract the propaganda being spread against it."

In the issue of last week's Mennonite the mistaken statement was made that Rev. Albert Penner hails from Beatrice, Nebr. The correct address is Mt. Lake, Minn.

The Alexanderwohl congregation, Goessel, Kansas, has invited the Ministerial Conference of the Western District to hold its session in its church on Oct. 18. The Western District Conference will meet in Newton, Kansas, Oct. 19 and 20 in the city auditorum. Revs. H. P. Peters, H. D. Penner and J. M. Suderman will give addresses on special subjects.

The First Mennonite church of Philadelphia, Pa., having recently completed the renovation of its building, held a series of meetings last week, concluding with the celebration of the Lord's Supper last Sunday. Funds for this much needed improvement were supplied by the Sunday school. The guest speakers at the week-day service were, Revs. A. S. Rosenberger, H. G. Nyce, W. S. Gottshall and E. Bohn.

A year ago the Young People's Society of the Allentown, Pa., church set out on a campaign to have at least one subscriher to The Mennonite in every family belonging to the church. The campaign was successful and will be repeated this year. A spirit, such as this, in many other congregations would go far toward keeping our churches and our people in closest touch with the things that ought to be dear to the heart of every Mennonite. We appreciate this evidence of loyalty on the part of the Allentown society.

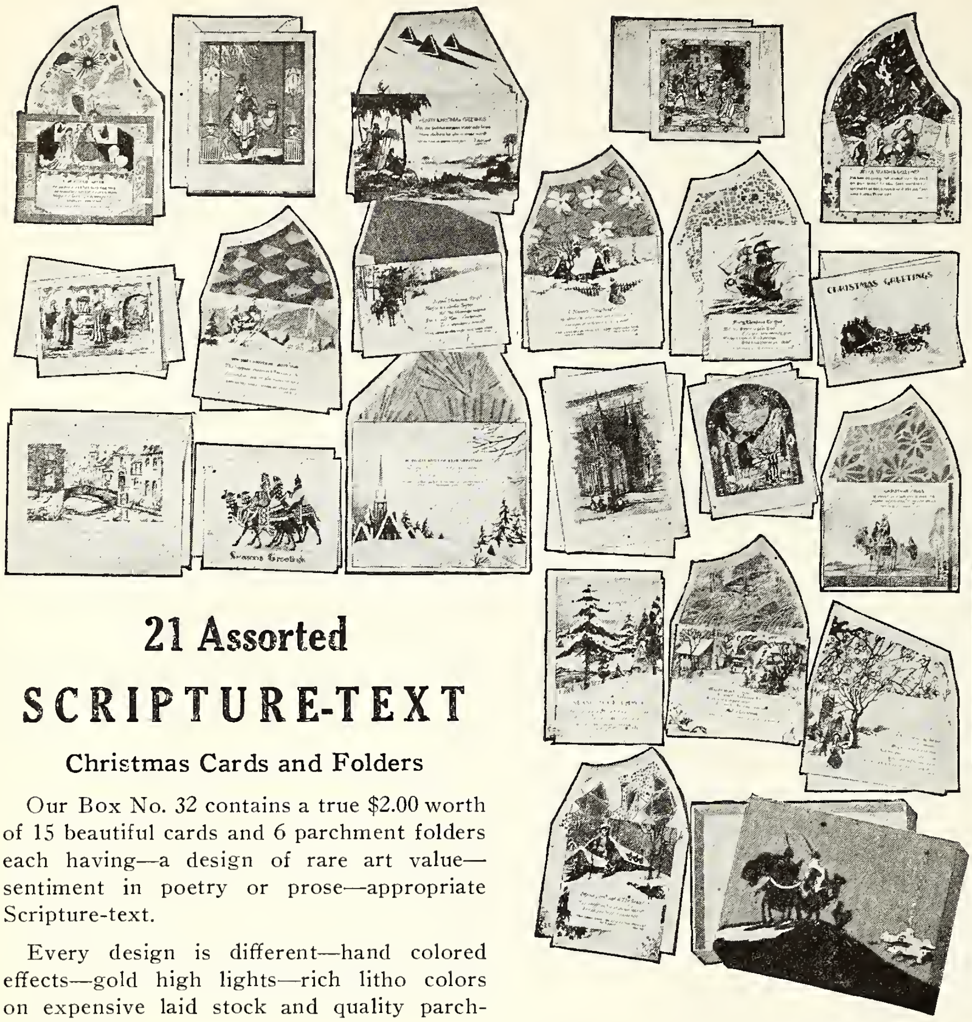
On Monday morning, Sept. 26th, at the Chapel Hour, Missionary P. A. Penner from India, gave a very interesting and instructive talk to the students of Sunnyside Bible School, in Freeman, S. D., on "What Constitutes a Missionary Call?" Rev. J. J. Engbrecht, the superintendent of this Bible School and Bro. Penner have been close friends for more than thirty years. The school presented a bouquet of garden flowers to him as a token of love and sent greetings along to Sister Penner, now in Kansas. Some friends from the outside were also present, and all were greatly blessed.

Mark 11:24.

Go to the deeps of God's promise,
Ask freely of Him and receive;
All good may be had for the asking
If seeking ye truly believe.

John 15:7.

Go to the deeps of God's promise
And claim whatsoever ye will:
The blessing of God will not fail thee
His Word He will surely fulfill.



21 Assorted

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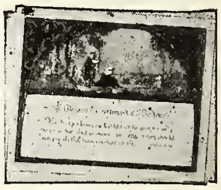
No. 117—JOYOUS GREETINGS

May the Bethlehem star
of guidance
Upon your pathway
shine,
And the presence of the
Savior
Bring hope and peace
divine.
"Thanks be unto God
for His unspeakable
gift."
II Cor. 9:15.



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No. 116—A BLESSED CHRISTMASTIDE BE YOURS!

"For God so loved the world," etc. John 3:16.

3 cents each in dozen lots
$2.50 a hundred

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, OCTOBER 13, 1932 No. 40

EDITORIAL

Ever since its beginning the Mennonite church has been a Peace Society, the same may be said of the Friends, the Church of the Brethren and other Christian organizations that have from their beginning given a peace testimony. The purpose of The Mennonite Peace Society is not to substitute its particular aim for the continued testimony for peace which is the heritage, and should be the particular duty of every one who is identified with the Mennonite church. The Peace Society, however, undertakes the task of keeping before the Mennonite people a continued and vital peace interest. It hopes to be in a position to keep the members of the church informed concerning the matter of peace and undertakes to develope a peace leadership among Mennonites that will be vigilant and aggressive. Recently it has undertaken to employ a full time representative who will be available throughout the church for anything that goes toward making our peace interests more intense and effective. This seems to be a much needed move in the right direction and it is hoped that all our churches will respond with enthusiasm and material support. Surely if we believe in peace and if there are so many issues entering the life of our nation and the nations of the world that threaten to end in war, it is most becoming for Mennonites to do all in their power to have an intelligent knowledge of situations as they are and to create, as much as possible, a sentiment for peace not only among its membership, but, among all who may be reached.

At the beginning of the World War the embarrassing situation that confronted Mennonites was their unpreparedness for the emergency. We had been so well satisfied we were on the golden way toward peace that we neglected to get ready, or have our young men ready, to face the spirit of the time and the demands of the Government. An organization continually on the job should be recognized as needed to prepare us all for whatever may happen to disturb the peace of the world in this time of terrible tension. Effective work cannot be carried on without financial support and this time of financial stress is just as dangerous to peace as any other time, perhaps more so. What the Peace Society is asking of our people and churches, in the line of contribution, is small compared with what it proposes to do for the interest of all concerned.

October is generally the month in churches when the Communion of the Lord's Supper is observed. As Christians we look forward to the event with joyous anticipation as the opportunity for recalling in gratitude the suffering and death of our Lord, not that we rejoice in His agony but, because of that suffering and death we have been redeemed and numbered with God's children. There is no complex and mysterious dogma to be associated with the event save that it is a memorial feast and that it makes the strongest appeal to our continued love and service for our Saviour. The ancients call it the "Eucharist", meaning a thanksgiving. We commonly speak of it as a "Communion," understanding thereby a communion with our Christ and with one another. We are not so much impressed by the oft used word "Sacrament" since a sacrament implies an oath and it would seem inconsistent to us to apply that term to an institution originated by the one who commanded His followers to "Swear not at all." It is highly important for all participants in the Lord's Supper to gather in love that there may be no disharmony at the table of the Lord which is to be regarded as the "Feast of Love."

The prosperity of the church demands that not only the Communion be frequently observed, but, that all the members of the church be present. It is a noteworthy fact that when once interest in the communion declines the interest in the House of God will also go into decline.

There can be no proper observance of the Lord's Supper without a thorough self-examination, Paul's injunction "Let a man examine himself" is a vital procedure without which no one is fitted to have a part in this solemn observance.

On November 6, which is Armistice Sunday, the churches of the land are especially requested to give special notice to the matter of Peace. The Armistice was the consummation of what the phrase makers during the time of war excitement would have us believe was "A War to End War." The sham of it all is now so apparent that we are inclined to wonder how so many of us could be deceived, even in that period of hysteria. We have excellent reason for being undeceived. Our nation, that made war to end war, has done more to perpetuate war in the line of preparedness for war than any time in our history. There are more men under arms throughout the world, expecting war to break out than there were before the war. The high officers of our Army and Navy who conducted the "War to End War" are surely showing by their activities for larger armies and navies that they have taken no stock in the sentiment that made so many enter enthusiastically into the slaughter over the seas in order to blot the curse of war. They are undertaking to "Fool All the People All the Time" in spite of what Lincoln, our great War President said, about its being impossible and they are coming dangerously near to succeeding, if the good sense of the Christian people of this land does not manifest itself and prevent their ambitious undertakings.

November 6 should not be permitted to pass in any of our churches without special notice of the signicance of the day as an occasion to restate and emphasize our position that war is senseless, wicked and altogether at variance with the teachings of our Christ the Prince of Peace.

TO THE CONGREGATIONS AND MINISTERS OF THE MENNONITE CHURCH:

Sunday, November sixth is Armstice Sunday. Many of you will be having special services on that date. We believe that the season carries with it great significance this year. Conditions in the world may well cause us to pause to consider our whole peace testimony and our peculiar responsibilities to the world today.

The Mennonite Peace Society asks you to consider especially the responsibility of our church. We believe that Mennonites are morally obliged to take a more active stand in the spreading of our peace testimony. From its very beginning our church has believed that "the regenerated do not go to war or fight." Yet today the majority of those who claim to be Christian are willing to heed a nation's call to arms.

We live in challenging times. Hard as are the financial conditions, international calamity will not wait until we are ready to meet a new war before plunging us into a crisis even worse than that we met in 1917. Because we believe that Mennonites have a duty they dare not shirk, the Mennonite Peace Society wishes to send out a full time secretary this year. We ask, therefore, that in your observance of Armistice Sunday you especially remember this Society.

We ask for two things: First, that as you meet on that day you pause in special prayer that our church may dare to face the duties that are hers; and second that on that day you send to the Society some offering for its work.

Respectfully submitted,

Board of Counsellors of the Mennonite Peace Society.

I. R. Detweiler, Bluffton, Ohio,
Treasurer.

FROM THE CONGO INLAND MISSION

Mukedi Station.
August 16, 1932.

Dear Readers of the Mennonite:—

Throughout the past year we have been informed about the various happenings of our Mennonite friends by the visits of the "Mennonite," and needless to say we have enjoyed the paper.

Yes, we are in Congoland now—it will be one year October 31 since we first arrived at this station. There are 4 stations in the C. I. M., two being Aluba and two Apende. We are placed at the most recently built station amongst the Apende people some 175 miles from our transport station, so we do not receive our mail as often as we would were we closer. This last time it was exactly one month since we had news from the Homeland.

Are we happy in our work, or do we wish ourselves in the States? We have never been sorry that we have come to this dark, ignorant people and although we have disappointments and discouragements—just as you have in the States—we can truthfully say God has favored us and we are glad to be in His Service here.

Although not knowing the language as we would like to know it we are assisting in the services and trying to do our part. We are glad to know that the natives are slowly beginning to see their task and responsibilities, so that is a hopeful sign. At present we have fifty-two girls and ninety boys on the mission, besides nearly forty married families. We have three teachers established in some of the largest villages near here, but with all the Catholic opposition on the part of the Priest the teachers, as well as we here on the mission, have not a few difficulties and discouragements. Many other chiefs have come time and again, to ask for teachers but within a short time we hope to be able to satisfy their wishes.

Being only four missionaries on this station we are not able to go itinerating very much, due to the fact that there are so many duties and tasks which must be performed here.

We are nearing the close of the dry season and hence we are soon going to plant peanuts, beans, sweet potatoes, etc. The principal food of the natives is the manioc root, which is dug, put in the river a few days, taken out and dried, pounded into flour; and then the "soko" flour is mixed with millet flour or corn flour and this mixture cooked and shaped into a ball, called "Musa." This is their staff of life, and although the natives may eat meat, (which is a luxury and they crave it too, for they were formerly cannibals), beans, sweet potatoes, etc. they insist they haven't eaten unless given "musa."

The annual conference will convene the first week of December, and it is our privilege to entertain the guests. The natives will also meet at the same time for their gathering.

Vacation time is just as welcome here as it usually is for boys and girls in the States. every April, August and December they have a month's vacation of school and time rolls by only too quickly which summons them for school again.

The boys and girls receive clothes three times a year. How would that suit some of the children in the U. S. A.? The girls receive their food while the small boys either a cup of salt a week or about 3½ cents. Rather cheap living, not so? Yet we cannot accept all the boys who want to come on the mission. The big boys and married men receive 18 francs a month, or about 60 cents.

As we are writing this your thoughts are turned to the oncoming Middle District and General Conference. How fine it would be if we could be with you then, but our duties are here now.

Trusting that many will remember us in their prayers, we remain, in the Service of Our Saviour,

Mr. and Mrs. Vernon J. Sprunger.

BRIEF MISSION NOTES. X.

Selected by J. B. Epp, Hesston, Kansas.

For Prayer and Praise, as a part of the reader's weekly prayer calendar.

"Let Thy Name be great among the Gentiles from the rising up of the sun unto the going down thereof." This Scripture speaks of world-wide missions.

Asia

China: Pray for the 3 brave women missionaries who are exploring Chinese Turkestan. They are in danger of bandits. Special prayer is also asked for 16 mission workers who are seeking to evangelize 8 million people in Central China; and for 19 others among 4 millions. Colporteurs go among the many thousands of pilgrims at the festivals in temples, they preach and sell the Gospel.

Korea: Reports are that 2600 Churches there have doubled their membership since January; as a result of the Forward Movement. And how many more have **heard** the Gospel! Over

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, D. D.……Editor
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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, D. D., 2956 N. 12th St., Philadelphia, Pa.

400 people are taking a Bible Correspondence Course. **Philippines:** The Filipinos are doing a great work, not only at home but also on the Malay Peninsula.

Tibet: A St. Bernard hospice is established on the Sila Pass (12,000 ft.), where thousands of travelers cross the border yearly. The Tibetans gladly read the Word; the Moravian Mission provides this. Native evangelists are carrying out the task. Also agents of the Bible Societies are crossing into Tibet itself, receiving a warm welcome, even from the Lamas (priests).

GOOD NEWS FROM LAME DEER, MONT.

A letter came from the American Bible Society, and a part of it I want to pass on to the Mission Board. It reads as follows:—

"It was a satisfaction to have your letter of August 29th and the translation of the five Epistles in Cheyenne. I hope that you will be able to move forward with the rest of the translation as rapidly as you plan . . . . We shall be so happy to go forward with the whole book when the text is in hand":

(Signed) **Eric M. North.**

All this is very encouraging, and inspires us to push ahead. We are arranging our work as best we can under the circumstances so this great project be not hindered. May we not continue to have the prayerful and sympathetic support of the Board and the churches, until, with God's help, this important work is finished.

A few "Aunt Bender's" in our churches, will help to put the work over financially. You recall that Aunt Bender of my church at Trenton, gave a considerable sum in 1911, with which the Multigraph was purchased. What a blessing that gift has been! She has passed on to her reward, but there are others who love the Indians and are able to help. Let us trust as the work progresses, the needed funds will be available. Of course, the need must be faithfully presented, to awaken such interest. Just at the present, no special financial outlay for this work is needed, but it is well to keep in mind.

With kindest greetings, sincerely,

Mrs. R. Petter.

SUGGESTIONS FOR PRAYER

1. The Catholics are trespassing in our mission field in India, tempting our Christians away by offering them money, caste privileges, etc.

2. Pray for the new converts, that they may find a real experience in Christ and become faithful witnesses for Him.

3. Pray for our Indian co-workers, who have had to be dismissed from the payroll or have their salaries greatly reduced on account of shortage of funds, that they may not become bitter but remain faithful "fishers of men."

4. Pray in behalf of the financial straits of the missionaries on the field. There is a possibility of children leaving school because the parents are not able to pay the school fees.

5. Pray for a real spiritual awakening in the Indian Church at this time of crisis.

6. Pray for the missionaries that they may know "the love of Christ which passeth knowledge," that they may "be filled with the fullness of God" (Eph. 3:19) for the salvation of souls in India.

7. Pray for our brethren in Paraguay who but recently escaped from the terrors of Russia, and are now surrounded by clouds of war in their new home.

First Week: Concerning Christians and Inquirers

1. Pray that in every Christian home there may be a Bible and a family altar.

2. Pray for the establishing of Weekly Bible classes and cottage Prayer meetings.

3. Pray that church members may realize the need of group worship, and spiritual fellowship, especially on the part of such who live so far from the churches that they cannot often attend church services.

4. Pray for Bible Conferences and "Retreats" which we hope to see conducted during the year for all Christians, Chinese and foreign, leader and layman.

Second Week: Evangelistic Work

1. Pray for conviction of sin and a sense of need of salvation on the part of those about us, especially those who profess to be Christians but really are not.

2. Pray for a systematic effort to place tracts and Bible portions in every home in our field.

3. Pray for the Tent Preaching work and Gospel Band work.

4. Pray for a holy urge to "preach the unsearchable riches of Christ" and for the winning of souls by all workers.

Third Week: Medical Work

1. Pray that an American doctor may volunteer for service in China, and also that an earnest Chinese doctor may be found.

2. Pray for gifts that will make possible a car for use in medical work.

3. Pray for the new department of Outstation clinic work.

4. Pray for the Nurses Training School and the work in the Hospital.

Fourth Week: Educational Work

1. Pray for definite blessings on all efforts to erase illiteracy from among the Christians and inquirers in our field, as well as from among others where there is opportunity.

2. Pray that the Ministry of Education may be led to modify the strict regulations prohibiting Bible instruction and religious exercises in schools.

3. Pray for all students from our field who are away from home atending institutions of higher learning in preparation for Christian service.

A very splendid map, size 22"x32", of our China field has been prepared by Rev. S. F. Pannabecker. This map was intended for use with the October and November programs on China for the Mission Societies, but should really be in every church, Sunday School, and Society in the conference. The actual cost of the map to the Literature Committee is 15 cents, so we are asking 5 cents extra for postage. Send all orders to F. Luella Krehbiel, Clarence Center, N. Y.

The Literature Committee of Mission Societies

CORRESPONDENCE

Grace Mennonite Church: Lansdale, Penn.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you for him hath God the Father sealed. Jno. 6:27.—The summer months have come and gone and we are again facing the fall and winter with new inspiration and renewed zeal for the work which lies before us ever seeking God's leadership and trusting Him for guidance. The summer season has given us many opportunities for service and fellowship.

On Sunday afternoon, May 22, a goodly number of our members accompanied the church choir and the men's chorus to Bethel Mennonite Church at Perkasie, where services were being held for the re-dedication of the church. We were glad to be able to share in the joy of these friends of ours, and to rejoice with them in their re-modeled and beautiful house of worship.

On May 30, the Eastern District Christian Endeavor Convention which is held yearly, was held at the Deep Run Mennonite Church, near Bedminster, Penn. Many members and friends of our Christian Endeavor Society attended the sessions of the Convention which were held in the morning and afternoon. The services were both interesting and inspiring. At the business session of the Convention our congregation had the joy of seeing one of its own members, John E. Fretz, elected to the presidency of the Eastern District Christian Endeavor Society for the coming year. Many of the boys and girls attended the Junior Christian Endeavor Convention which is held simultaneously with the Senior Convention. They enjoyed an interesting program in which each Junior Society participated. Our Junior Society was awarded the banner for having the largest percentage of its members present.

On June 1, 2, 3, 4, and 5 we had with us Roy L. Brown from Detroit, Michigan, for a series of Bible Conferences. Mr. Brown is a "business man with a Bible message." With the aid of large charts, which he himself made for the purpose, he carefully explained and interpreted the Word of God, in a manner which put to shame those who would discount and undervalue the truths of this precious Book.

Ten or eleven of our young people this

year attended the annual Retreat at Green Lane, Penn. The Retreat was held on June 17, 18, and 19. Our young people yearly look forward to these few days spent in the hills as a time of blessed fellowship, inspiration, and blessing.

On Sunday afternoon, June 26, a number of our members journeyed to the Eden Mennonite Church at Schwenksville to attend special services commemorating the anniversary of the ordination of Rev. Nathaniel Grubb, Rev. Allen Fretz, and Rev. William Gottschall. These three pastors have been active in the work of the Master for about half a century.

Our Daily Vacation Bible School, which was held from June 21 to July 8, was attended by about 65 children. Among the boys and girls who gathered there day after day were representatives from various church denominations. The school was composed of four departments embracing children from three and four years of age to fifteen years of age. The purpose of the Bible School was to give the boys and girls a greater knowledge of and appreciation for the Bible. Bible memory work played an important part in the daily program. In the devotional period which was held every morning preceding the classes, the children enjoyed the learning and singing of Choruses. On the Saturday evening following the close of the school a program was given by the boys and girls for the benefit of parents and friends, so that they might see just what had been accomplished. At this time prizes were awarded for attendance and scholarship. Forty-two of the boys and girls received an award for perfect attendance at every session of the Bible School.

Our regular Christian Endeavor meetings have been continued throughout the summer, and the attendance at these meetings has been unusually good. On several occasions we have had the joy of having other Christian Endeavor Societies visit us in our meetings. The Christian Endeavor Society of the Evangelical Church of Lansdale was our guest twice during the summer. On one of these occasions they took charge of the meeting and we had the novel experience of being guests of another Society in our own church. Several weeks ago the Young Peoples Society of the Deep Run Mennonite Church visited our Society. We have also enjoyed having other visitors from time to time during the summer. We feel that we have greatly profited by these meetings and we hope that those who have visited us have likewise derived some benefit from them. An experience which our Christian Endeavorers enjoyed for the first time was that of holding a service on board a ship, on the afternoon of Sunday, August 21. About twenty-five members and friends of the Young People's Society went to Philadelphia and took part in this service.

Our Sunday School services have been well attended during the summer. Children's Day exercises were held on Sunday, June 19. Rally Day exercises had been planned for Sunday, September 25, but they have been postponed to a later date due to the "breaking out" of Infantile Paralysis in the town which necessitated the banishment of the children from public gatherings of all kinds. We are glad to say that this ban has now been lifted and the children can again enjoy the services with us.

In the early summer the Men's Brotherhood of the church spent an evening in Allentown where they were entertained by the Brotherhood of the Allentown New Mennonite Church. The men's chorus composed of members of the Brotherhood, has been singing from time to time in the evening church service. On Tuesday evening, September 27, they sang in Philadelphia at a service held in the D. M. Stearns Memorial Tent.

A number of our members have joined a Correspondence Bible Study Class which has recently been organized under the leadership of our pastor, Rev. Unruh, and which meets every Friday evening in the church. The course which is being taken is entitled "Great Epochs of Sacred History." It is given by the Moody Bible Institute of Chicago. The class at present, has about 25 members including some from other church denominations in the town and from various churches in the neighboring towns. As we progress in this course from week to week we feel that we are being greatly blessed and are growing in a knowledge and an understanding of the Word of God.

Mabel A. Ebert.

Reedley, Calif., Sept. 30. Since I have promised to send four reports from Reedley to the Mennonite during this year, I see by the date that it is time for my third contribution.

I can report that we had a very pleasant summer because it was oppressively hot only a few days. For me the summer was especially pleasant, because we enjoyed a family reunion. For the first time in six years we had all our children at home for about six weeks, and had the added pleasure that our daughter, Ruth brought home with her from Massachusetts, Joan, her adopted daughter, 2 years and three months old, who fell in love with all the California relatives and was the cause of much joy.

One day we all drove to Sequoia Park, seventy-five miles from here. The trip was of especial interest because a Hollywood Co. had constructed a primitive cabin in the primeval forest and was taking movies, and we also saw the Park Department feed the bears. There were about 35 of them at the feed, and I noticed that they acted very much like human beings; for the big, strong fellows took all they wanted, and the weak, little ones had to be satisfied with what was left. A few years ago I visited this Park and I did not dare to climb to the top of Moro Rock. Now the government has built a cement steps protected with a balustrade to the top, making the ascent easier and perfectly safe, and the condition of my heart has improved so much that resting a few times I succeeded in reaching the top. The view one gets there is certainly worth the effort of the climb. The rock weighing millions of tons projects out over the canyon at an elevation of 7219 feet and you can look to the south straight down for 2000 feet into the valley, where, among cedars and pines the Kaweah River winds its way. Looking northwest you can see, like pieces of ribbon, eight stretches of the road by which you came, and the autos and trucks creeping along like little toys. Looking to the east you can see the rugged, rockbound, snow-covered Sierra peaks towering heavenward to an elevation of 14700 feet. The Psalmist exclaimed, "Oh God, how wonderful are thy works." I wonder if he had ever seen anything as impressive and grand as we saw while standing on Moro Rock?

Ruth had to leave for her home in Worcester, Mass., about the middle of August, but the rest remained for another enjoyable event which took place on September 8th. That is my birthday, but I paid no special attention to it. I had promised to attend a C. E. Rally at church that evening, which I regretted, for that evening we were to have a farewell family gathering as three were to leave next morning. I proposed that I phone to the church and tell them that I could not come, but Mrs. Krehbiel said since I had promised I better go. So she and I started to walk to church. When we entered the basement the whole congregation stood up and sang, "We wish a happy birthday, To you our own dear friend, etc."

I was so surprised that my heart almost quit beating for a few minutes. Looking to the rear I saw our whole family smiling at us. They had driven to the church in ten autos after we had left and had arrived before we did. By the time the Men's chorus and the Ladies' choir had sung several anthems, the speeches had been made, and the refreshments had been served, I had recovered my equilibrum enough to reply to all the nice things they had said and sung, and thank them for my birthday party.

By this time I can imagine some one saying: "Why don't he write something about some one else, for he and his family are not the only ones who live at Reedley." Yes, there are thousands of people living here whose principal occupation is raising raisins for a livelihood. They will not have much of a livelihood this year. Not because we have a Republican President, but because they refused to sign up the 85% acreage into a cooperative marketing pool in order that the Farm Board might advance them money on this year's crop. When the sign-up campaign failed the price of last year's raisins dropped from $91.50 per ton to $40.00 and one kind as low as $31.50 per ton. That is the price the packers are now offering the farmers for this year's crop, 1¼ to 1¾ cents per pound. Some one reading this may say, I'll write Bro. Krehbiel and tell him to send me 100 lbs. of the best raisins and I'll pay him $1.75 for them. Wait just a minute! You know I have no packing house and machinery with which to process and pack those raisins and if I had such equipment you must remember that the railroads would charge you about three times what you would pay me to bring you that 100 pounds of raisins. Under these conditions I was surprised that on Conference Sunday, August 21st, our church could give $216.11 for conference work.

Next Sunday we begin a new church year

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work
by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
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MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

October 23

What Attempts Have Been Made to Solve the Liquor Problem, and with What Results?

Matt. 7:16-20

This again will be a fact-finding meeting. Let us find the truth. The truth shall make you free. We will all be willing to abide by the truth. Prejudice of one sort or another must bow before facts. Every Christian should be big enough to abide by the findings. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

Statistics usually are dry. But for this week's meetings we should have some facts. Those who are cynical toward the Prohibition Law and its enforcement tell us that the 18th Amendment cannot be enforced, that there is more drinking going on than ever before, that it is the cause of our crime wave and that it is a major cause of our present financial depression. They would have us believe that if we would swing open the doors of our distilleries and open up houses of business on the best sites of our business streets to sell booze (we would of course not call them saloons, they should be given a nice respectable name, but the result would be the same) and then all we would need to bring heaven upon earth according to their theory would be to let that smell of hell go out to the man and woman who used to drink the stuff and rewhet their appetites and get back the trick of treating around and get our sons, and the flower of this new generation started to spend their money there. Oh, what glorious results we would then have. Add to all the other evils of this depression what would amount to the old saloon where men would spend their few pennies, mistreat their wives and children, put these human sons of God into our automobiles in the form of "drunken sops" and then we would have hell on earth much more completely than we have ever seen it.

No, the 18th Amendment is not properly enforced, men are still drinking but what law on our statute books is enforced 100%. And if it is not enforced perfectly, what do we do? Do we say, let us repeal the law against murder so that men will no longer kill one another? No, we say we must get better officers, we must back them with an educated public sentiment, where the law has been weak and helpless, we must give it new strength, we must either put "teeth" into the law or make men want to become better citizens. Likewise with this problem of Prohibition.

In the year 1917, we drank 2,095,535,005 gallons of all kinds of liquor, that was an average of 19.95 gallons for every man, woman and child to the tiniest baby in the United States. At the same rate per person we would have been drinking in the year 1930 2,447,828,890 gallons. The wets admit that very little liquor is today being transported by our railroads, therefore it must be carried by automobiles. If as much is being drunk today as in the good old days before Prohibition, how could it be carried? If each car were to transport 100 gallons it would require 24,478,289 cars, or more than the number of passenger cars in the United States. Allowing 25 feet per car, these cars would reach 115,901 miles or nearly 39 strings of cars across the continent to carry the liquor that would be consumed in the United States in 1930 were it not for prohibition.

Prohibition evidently does prohibit, if it did not they would not be making as big a fuss to get rid of the law as they are doing. If there is as much drinking as ever before, why do they not keep still and go about their business? If they are interested in the improvement of moral conditions by bringing back drink we cannot help asking, "Since when has this wet element become such a fine upstanding bunch?" In the good old days before Prohibition those who dealt in this nefarious business were hardly ever known to keep the law in a decent manner. They broke it in every way possible. They sold the stuff after closing hours and Sundays, they sold liquor to minors and to men already drunk, and then when their money was all gone, they kicked them out on the street. Rumrunners and speakeasies were in comparison almost as plentiful then as they are now, in those days they were concerned in escaping the Revenue Law. No, the wets never have obeyed the law and they do not mean to do it now unless they have to. Commissioner Woodcock and his crew of helpers have been making a pretty good job of law enforcement and the moist element does not like it. For this reason they are spending their millions in propaganda so as to get sufficient public sentiment to have again their open saloon.

The surprising thing is that many otherwise intelligent men and women are permitting themselves to be swung into line with their arguments. The trouble is, this new generation has not seen the evils of the old saloon, they think the wet element is not so bad, they never saw what nefarious law breakers they really are, they will always go farther than the law will permit them, give them beer, they will cry for whiskey. But I am confident that as we come out of this depression period, men will think more soberly and wisely again, and if an opportunity will be given at the polls, there will be no question whatsoever but that our nation is sound and will vote to keep our country dry.

Two ways are open for amending the Constiution. First, by two-thirds of both houses of Congress proposing an amendment which must then be passed by at least three fourths of the States by legislature of conventions; or the initiative may come from the states and later be passed by Congress. All of our 19 amendments have come by the former process. No amendment has ever been passed in as short a time and by such a large majority of states as was the 18th Amendment. Congress submitted it to the States on the 18th of December, 1917. Within only 1 year and 28 days the necessary 36 states had ratified it. Within 15 months 45 states ratisfied it. New Jersey, became the 46th state by ratifying it in 1922. The Eighteenth Amendment became effective on the 17th of January, 1920. By this time 33 states had already adopted State Prohibition. Never has any amendment been ratified by such a large majority in as quick a time as was the 18th.

The retail value of liquor consumed in the United States annually prior to 1918 ran from 1½ to 2½ billion dollars. A part of this amount still goes for the same purpose, it is true, but the major portion has gone into the making of better, more comfortable homes, with it fathers have bought shoes, clothes, food for the children so that they can go to school. Homes have been bought and paid for, bank accounts have been established, automobiles and radios have been bought. None of these things would have been possible had it not been for Prohibition.

The above does not consider the spiritual and most vital phase of the problem. In order to do that one must count the number of fathers, grandfathers, uncles and sweet hearts who have gone into drunkard's graves, have become murderers and criminals, because booze has made them thus. A man steeped with liquor is never much of an enthusiast for the spiritual things of life. Let us "Throw out the lifeline" by keeping the temptation away from millions who today do not know and do not care to know where the stuff is being sold. Prohibition does prohibit. It behooves our president and every enforcement officer and every loyal American citizen to uphold the high ideals we have set for ourselves, and where the law has been imperfect and where there are evils attendant let us correct them so that "the best is yet to be."

Questions

1. How did our 18th Amendment become a law?

2. Tell something about the way Prohibition came into being, tell about some of the pioneer work and the sacrifice accompanying it.

3. Has Prohibition prohibited, is it a success or a failure?

4. What is the Canadian plan, is it being found successful?

5. How can we further improve Prohibition, can public sentiment help?

6. Why are large financiers and moneyed corporations so eager to repeal Prohibition? Do they want drinks for their children and workers or is it that they are hoping to have their income taxes removed by revenue taxes on liquor?

7. Are the teachings and principles of Jesus related to this problem or should the church keep her hands off this matter?

Prohibition Facts

Irenee du Pont stated that one of his companies would save ten million dollars in corporation tax if we should have the British tax on beer.

Authentic authority shows that the Canadian Government has not solved the real liquor problem by her Government Control system. The liquor problems of drunkenness, bootlegging, crime and poverty have not been solved. Bootlegging increased 111%. "Our greatest problem is moonshine in the country districts." "As much liquor sold by bootleggers as by the Government stores." "Ontario is buying liquor at the rate of $1,000,000 a week." "Convictions for drunken drivers increased 1300%." "Since the opening of the beer parlors the sales of hard liquors increased 50%."

An excerpt from the Chicago Tribune of June 1914 reads as follows: "A three months survey showed that fourteen thousand women and girls frequented every twenty-four hours the back rooms of the saloons on Madison and North Clark Streets and Cottage Grove Avenue. These streets carry less than one-tenth of the city's nearly seven thousand saloons."

Search the Scriptures

Mon.—Read Jer. 35:1-10. A prohibition pioneer.
Tues.—Read Num. 6:1-5. Partial prohibition.
Wed.—Read Col. 2:21. Appeals to individuals.
Thurs.—Read Prov. 31:4-5. Individual example.
Fri.—Read Dan. 1:8-16. Daniel, the abstainer.
Sat.—Read Lk. 21:34-38. Warnings ineffective.
Sun.—Read Matt. 7:16-20. Fruits of Prohibition Enforcement.

HATE OF THE BOWL

"Go feel what I have felt;
Go bear what I have borne;
Sink 'neath the blow a father dealt,
And the cold world's proud scorn;
Then suffer on from year to year,
Thy sole relief the scalding tear.

"Go kneel as I have knelt;
Implore, beseech and pray;
Strive the besotted heart to melt,
The downward curse to stay;
Be dashed with bitter curse aside,
Your prayers burlesqued, your tears defied.

"Go weep as I have wept
O'er a loved father's fall;
See every promised blessing swept,
Youth's sweetness turned to gall;
Life's fading flowers strewed all the way,
That brought me up to woman's day.

"Go, see what I have seen;
Behold the strong man bow,
With gnashing teeth, lips bathed in blood,
And cold and livid brow.
Go catch his withering glance, and see,
There mirrored, his soul's misery.

"Go hear, and feel and see and know
All that my soul hath felt and known;
Then look upon the winecup's glow,
See if its beauty can atone;
Think of its uavor you will try,
When all proclaim, 'Tis drink and die.

"Tell me I hate the bowl
Hate is a feeble word;
I loathe, I abhor; my very soul
With strong disgust is stirred
Whene'er I see or hear or tell
Of the dark beverage of hell."

HOW TO KILL A SOCIETY

It would hardly seem necessary to tell how to kill a Christian Endeavor society. It has been accomplished so often and with such perfect results. A newspaper reported the story of a farmer who operated upon himself for appendicitis. The report concluded with the statement that "the operation was a complete success, but the farmer died." The purpose of giving this information, however, is not to increase the death-rate of C. E. societies, but to check it by giving timely warning against certain well-known practices. So, to kill a C. E., follow the directions closely:

1. Appoint your committees, but never

ask them to make a report of work done—or not done. It's so embarrassing!

2. Elect as your president a person who knows little about the real purpose of Christian Endeavor, and who makes no effort to learn.

3. Begin late always.

4. Refuse to take parts assigned.

5. Never join whole-heartedly in singing; it might create some enthusiasm.

6. Give plenty of "clippings"—the more, the deadlier—and insist that they be read.

7. Never, by any means, tell a visitor that he would be welcome as a member. Just keep still long enough, and he will get descouraged and stop coming.

8. Insist that some love-sick couples sit together, oblivious to all else about them.

9. Cultivate the disconcerting art of giggling at everything. A society can be giggled to death.

10. Let the preacher do all the praying. What do you pay him for, anyway?

These will do the trick in fine shape—they are guaranteed to kill. But if you want the C. E to live, shun them as you would the smallpox.—C. E. Quarterly.

GOD'S TESTIMONY

For ever, O Lord, thy word is settled in heaven. Psalm 119:89.

The grass withereth, the flower fadeth: but the word of our God shall stand forever. Isaiah 40:8.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. II Timothy 3:16.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. II Peter 1:21.

Heaven and earth shall pass away: but my words shall not pass away. Luke 21:33.

The scripture cannot be broken. John 10:35.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe. I Thessalonians 2:13.

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THE S. S. LESSON

October 23.

Problems of the Modern Home. Josh. 24:14-15; Eph. 6:1-9.

Golden Text,—As for me and my house, we will serve Jehovah. Josh. 24:15.

Joshua had done his part. It was a strenuous one, but he was faithful in it. The Lord had stood by him and he was not afraid to be the Lord's instrument. In the first chapter of the Book of Joshua the phrases, "Be not afraid," "Be very courageous" appear with emphasis. The fearlessness of Joshua made him a leader, worthy of the God whom he was serving and of the confidence of his people. His fearlessness was not mere rashness for there is a vast difference between the man who is fearless and the man who is rash. The one is confident while the other is foolishly regardless of what may happen. The confidence that made Joshua fearless to the last was born of numberless experiences where God was leading and directing him. He was well able to say with confidence, "As for me and my house we will serve the Lord."

In Joshua's advice we get an inkling of the kind of faith Israel had sometimes shown in Jehovah. It was no faith at all, for time and again they fell into the very thing which God through Moses and Joshua were leading them away from, namely, the service of gods other than Jehovah. They had learned idolatry in Egypt but in their escape from it they were not altogether weaned. It seems strange to us that after forty years of experience in God's leadings in the wilderness Israel had yet to be warned to put away false gods. We condemn them for their lack of sense in this direction. But let us look to ourselves. Anything we love better than God is our idol. We may be having, not one, but many idols. Remember that absolute trust and service in God is the only assurance that we are not given to idols. If we place our confidence in anything but our heavenly Father we may not have an idol carved with hands, but, we have idols, nevertheless, in whom we trust.

Joshua made his choice. Nothing would come between him, and his and the Jehovah they had chosen. It was a declaration, not only a personal one for Joshua, but, for his whole family. In other words, there publicly, Joshua made the declaration that his family would continue to serve God and Him alone. In this Joshua and his household should be an example of what the Christian family should be. It should be a family in which God is served, no matter how things might be going in the outside world. On another occasion Joshua and his friend Caleb stood alone against the whole world and it was the only right thing to do. No wonder that at the end of his career Joshua still thought it right to stand for God no matter how others might be standing.

In the picture of Joshua at the end of his days still standing firm and true for Jehovah whom he had served so long is an example to the heads of families in all times. When the father is a consistent follower of the Lord it is most probable that the children and all in the family will likewise serve the Lord. A father neglectful of his own spiritual needs and the needs of his household is one of the most likely factors that will influence the members of the family away from God and Godly things. We have of course noble instances of some who became devout Christians in spite of godless parents and godless homes but such cases are exceptional. The normal Christian comes from a Christian home.

The father, being the key person of the modern home has his notice, but it remains also to be noted what is the position of children, of persons employed and of persons employing others persons. Paul in his advice to persons in these relations makes special mention of Children reminding them that the first Commandment with promise is that which relates to the honor of children for parents. Nothing can be more ignoble in the eyes of all than ungrateful and disobedient children. And children spoken of here are more than infants. They are persons who have come to years of understanding. We owe it to our parents to respect them at all times. We owe it to them to care for them when they no more can care for themselves. We owe it to them to so live as not to bring care and shame upon their heads. Their sense of rightousness and all other virtues are not to be shocked or shamed by the unrighteous lives of the children. Those guilty of such offences sin against fellow man as well as against God. It is "right in the Lord" to give to parents all the respect that the Lord requires.

When children are brought up in the "nurture and admonition of the Lord" the most difficult social problems will be solved. Fathers are reminded that the command is not a one-sided one and that they too have duties to perform to their children that are vital.

Paul speaks of the obligations of servants to masters and masters to the servants. In the old days this chiefly applied to household servants and masters. Today there is a wider obligation. It involves relations of employers to employees and employees to employers. On the part of both there must be shown the spirit of Christian consideration. The employee should make it a matter of conscience to give a dollar's worth of service for a dollar and the employer should not be so dishonest as to compel the giving of more than a dollar's worth of service for a dollar's pay.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR SEPT. 1932.

Menn. Ch., Pulaski, Iowa, $17.21; Elise Wiebe, Newton, Kan., $10.00; First Menn. S. S. Class 51, Berne, Ind., $18.00; Second Menn. Ch., Beatrice, Nebr., $85.70; Bethel Ch., Inman, Kan., $22.00; Marie Pauls Pt. Legacy, $100.00; Sr. C. E. Soc., West Zion Ch., Moundridge, Kan., $19.87; Menn. Ch., Wayland, Iowa, $11.61; Friedensfeld Ch., Liberal, Kan., $27.65; Menn. Ch., Buhler, Kan., $31.02; Eden S. S., Inola, Okla., $45.00; Garden Twp. S. S., Moundridge, Kan., $9.36; Friends Calvary Ch., Quarryville, Pa., $6.00; First Menn. C. E. Soc. Philadelphia, Pa., $15.00; St. John Ch., Pandora, Ohio, $40.00; Sichar Ch., Cordell, Okla., $8.00; First Ch. Paso Robles, Calif., $35.50; Menn. Ch., Buhler, Kan., $31.02; S. S. Class Bergthal Ch., Pawnee Rock, Kan., $32.58; P. A. Goebel, Cimarron, Kan., $50.00; Hoffnungsfeld Ch., Moundridge, Kan., $19.00; Emmaus Ch. Whitewater, Kan., $295.00; Herald Ch., Bessie, Okla., $21.46; Friedenstal Ch., Tampa, Kan., $15.00; Alexanderwohl Ch., Goessel, Kan., $26.00; Friend, Newton, Kan., $25.00; Friend, Whitewater, Kan., $20.00; Friend, Whitewater, Kans., $50.00; Brudertal Ch., Hillsboro, Kan., $73.60; Menn. Ch., Arlington, Kan., $9.00; Brudertal S. S. Hillsboro, Kan., $57.88; Menn S. S. Lehigh, Kan., $4.90; Menn. Group, Wichita, Kan., $7.17; Menn. Group, Leamington, Ont., $34.00; First Ch., Beatrice Nebr., $188.40; First S. S., Beatrice, Nebr., $158.68; Bethel Ch., Hydro, Okla., $5.00; First Ch., Upland, Calif., $63.09; First Ch. north of Butterfield, Minn., $30.00; Friend, Beatrice, Nebr., $25.00; Eden Ch., Inola Okla., $18.00; Bergthal Gleaners Class, Pawnee Rock, Kan., $10.00; Johannestal Ch., Hillsboro, Kan., $66.50; Friend, Hanston, Kan., $4.00; Bethany Ch. Kingman, Kan., $16.11; Menn. Ch., Halstead, Kan., $24.08; Y. P. Retreat, Freeman, S. D., $158.00; Friend, Henderson, Nebr., $10.00; Menn. Ch. Pratum, Ore., $20.77; Menn. Ch., Hutchinson, Kan., $35.63; Bethel Ch., Mt. Lake, Minn., $50.00; West Zion Ch., Moundridge, Kan., $113.00; Katherine Eymann, Los Angeles, Calif., $6.00; Y. P. C. E. Soc., Upland, Calif., $15.00; Immanuel Y. P. Soc., Los Angeles, Calif., $15.00; First Ch., Geary, Okla., $17.76; Schweizer Ch., Alsen, N. D., $6.84; Bethel Ch., Langdon, N. D., $6.70; Menn. Ch., Deep Run, Pa., $21.68; Hebron Ch., Buhler, Kan., $24.26; New Hopedale Ch., Ringwood, Okla., $6.79; Garden Twp. Ch., Moundridge, Kan., $32.56; Goessel Menn. Ch., Goessel, Kan., $39.75; Grace Hill Ch., Whitewater, Kan., $21.62; Zion Ch., Donnellson, Iowa, $71.00; First Ch., Bluffton, Ohio $138.00; Menn. Ch., Halstead, Kan., $43.01; First Ch., Mt. Lake, Minn., 32.61; Salem Ch., Freeman, S. D., $200.00; First Ch., Reedley, Calif., $126.09; Swiss Ch. Whitewater, Kan., $10.00; Chinese Students Farewell, Newton, Kan., $153.17; Menn. Ch., Medford Okla., $22.58; Grace Ch., Pandora, Ohio, $38.98; Bethesda Ch., Henderson, Nebr., $71.50; First Ch., Newton, Kan., $134.33; Int—Conf. Trust Funds $162.50; Menn. Ch., Pulaski, Iowa, $10.75; Sichar Ch., Cordell, Okla., $3.38; Sichar S. S. Class 4, Cordell, Okla., $2.72; Alexanderwohl Ch., Goessel, Kan., $53.50; Christian Ch., Moundridge, Kan., $119.57; Bethel College Ch., Newton, Kan., $38.34; Menn. S. S., Vona, Colo., $4.00; Alberta Comm. Ch. and S S., Portland Ore., $3.32; Int—Conf. Trust Funds, $50.00; Bethel Ch., Lustre, Mont., $13.43; Mr. and Mrs. J. C. Eymann, Los Angeles, Calif., $20.00; Salem W. M. Soc., Dalton, Ohio, $70.00; Sew. Soc., Whitewater, Man., $14.00; Zion Ch., Souderton, Pa., $300.00; Bethany Y. P. Soc., Quakertown, Pa., $30.00; First Ch., Souderton, Pa., $300.00; Bethany Y. P. Soc., Quakertown, Pa., $30.00; First Ch., Philadelphia, Pa., $8.46; First Ch., Berne, Ind., $183.45; Hoffnungsau Ch., Inman, Kan., $75.88; J. A. Tieszen, Marion, S. D., $5.00; Christian S. S., Moundridge, Kan. $23.34; Bethany Ch., Quakertown, Pa., $27.60; Salem Ch., Munich, N. D., $14.77; Salem Zion Ch., Marion, S. D., $71.59; First Ch., Nappanee, Ind., $50.00; Menn. S. S., Upland, Calif., $16.58; New Hopedale Ch., Ringwood, Okla., $9.26; Christian Ch., Moundridge, Kan., $57.50; Johannestal S. S., Hillsboro, Kans., $29.06; M. D. Conf., W. M. Soc., Berne, Ind., $50.00; Bethesda Ch., Marion, S. D., $22.00; Bergthal Ch., Pawnee Rock, Kan., $15.06; Menn. Ch., Deer Creek, Okla., $8.97; Friedenstal Ch., Tampa, Kan., $21.94; Menn. Ch., Lehigh, Kan., $6.91; Blumenhof, Sask. Group, $14.00; Coaldale, Alta. Group, $10.00; Sew. Soc. of Canada, $44.25; Morse, Sask. Coll., $10.00; Menn. Ch., Herbert, Sask., $29.25; Schoenwiese Ch., Winnipeg, Man., $20.10; Eyebrow, Sask., Group, $2.00; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.) $116.04; Total $5.363.72.

Balance in Bank Sept. 1, 1932		$ 728.69
Gifts for General Fund	$4,746.05	
Gifts for Orphans, etc.	247.00	
Gifts for China Station	153.17	
Gifts for Sundries	5.00	
Interest and rent	212.50	
		$5,363.72
Balance and Total Receipts		$6,092.41

Money Borrowed During Month		5,000.00
Total Money Received		$11,092.41
Paid on Orders During Month	$5,942.76	
Paid on Debt During Month	5,000.00	
		10,942.76
Balance		$ 149.65
Canadian Money remitted direct to India		129.60
Balance in Bank October 1, 1932		$ 20.05

On October 1, 1932 the Board has a debt of $9,500.00 with unpaid budgets for Second Quarter due April 1, and Third Quarter due July 1, amounting to approximately $16,000.00. The Fourth Quarter allowances are due, with no immediate prospects of being paid very soon.

Respectfully submitted,
J. E. Regier, Ass't Treas.

CORRESPONDENCE

(Continued from page 7)

and we hope it will be a prosperous year for the Kingdom. The new officers of the C. E. Societies and the S. School and the teachers have been elected and were installed last Sunday. We also had a very impressive Promotion Exercise. Our superintendent of last year, Reinhold Ewy, could not be elected for this year as he had a serious accident about a month ago. Descending into the pit of the pumping plant to oil the machinery, the ladder broke and he fell 25 feet to the bottom. He had a marvelous escape and is gradually recovering, but it will be many months before he is well again. As superintendent for this year, we elected C. F. Mueller our Co. Y. M. C. A. secretary.

The pastor has organized quite a large catechetical class, which is to meet on Saturdays.

On Sunday September 18th we had the two Chinese young men, who attended Bluffton and Bethel Colleges, with us and they spoke both morning and evening and made a very favorable impression. Quite a number of our young people had made their acquaintance at Bluffton and Bethel, so they invited all the young people of the church to a Farewell Party for them on Monday evening. Wednesday Willard and Arthur Friesen and Rev. Regier accompanied them to San Francisco from whence they sailed for China Friday morning.

We frequently have visitors. At present my cousin, J. W. Krehbiel and his son Carl and wife from Moundridge, Kansas, are in our midst, having arrived from Los Angeles per auto yesterday.

H. J. Krehbiel.

Bible Bargains

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Mennonite Book Concern, Berne, Indiana

JOTTINGS

Rev. Sylvan Lehman, of the Mountain Mission near East Freedom, Pa., was the speaker at the evening service of the Berne, Ind. church last Sunday. Berne is Rev. Lehman's home town.

Rev. Elwood Shelly, pastor of the Saucon, Pa., Mennonite church near Coopersburg, announced for his subjects last Sunday "The Second Mile" and "Prayer Bible Character, Daniel."

Miss Vivienne Musselman, who for the last year has been serving as Parish Visitor in the First Church, Philadelphia, has resigned the position to full time service with The Mennonite Peace Society.

At the Re-dedication of the First Mennonite church, Philadelphia, October 2, Rev. N. B. Grubb, the pastor emeritus, read the re-dedication service. This was the fourth service of dedication in this church since Rev. Grubb has been connected with the congregation beginning in 1882 or fifty years ago.

Bethel College, Newton Kansas, is preparing for a Homecoming to be held November 3. A banquet is being planned for the occasion. While the Dean, Prof. Goertz is at Yale University doing advanced work for a year, his place in Bethel is being occuped by Dr. Schellenberg, professor of Education and Psychology.

The three churches of which Rev. M. J. Galle is pastor, Odessa, Menno, and Ruff, Washington, are issuing a live little paper called "The Church Messenger." Recently Rev. P. R. Aeschliman of Almota, Wash., was a welcome visitor at the Ruff Church, preaching at the afternoon service. Members of the Ladies' Aid Society are making a study of the book "Twenty Years with God in India."

For 42 years the Mennonites of South Germany have been issuing a Calendar which has always been a source of considerable information relative to Mennonites in that country. The one issued for 1933 has appeared and among other things, contains articles on the Missions conducted by Dutch Mennonites, also supported by German Mennonites, and the Mennonite Settlements in Brazil. Both articles carry interesting illustrations.

Professor John P. Klassen, instructor in art in Bluffton College, and Mrs. Klassen were refused American citizenship by the Allen County, Ohio, court. At the time of their hearing the Klassens explained that they would serve the nation in times of war in the capicity of non-combatants. Their refusal to prescribe to the oath of arms was based on conscientious objection to war and the taking of life. An appeal from the decision of the court is planned.

The Young People of the Second Mennonite church, Philadelphia, have organized a Christian Endeavor Society. A considerable number are both interested and enthusiastic in the venture. It has been the custom to organize a new society after the end of summer instead of attempting to carry the old society over the hot months with little support. A new quota of young, who are growing up are always the most interested in the undertaking.

The Mennonite Brotherhood of the Eastern District Conference will hold its Fifteenth Annual Meeting in Zion Mennonite Church, Souderton, Pa., Saturday afternoon and evening October 22. Besides routine business the following addresses are scheduled: "What Can Our Brotherhood Do to Further the Interests of Our Church?" by Clarence Shelly, Field Secretary; "The Future of Education in the Mennonite Church," by William Mohr; "Relief Work Among the Russian Mennonites," by Orie O. Miller. Special music is to be provided by the Brotherhoods of Lansdale, Second Church, Philadelphia and Allentown. A vocal solo by Lewis Rosenberger will form a part of the evening exercises. The song leader of the meeting will be Rev. D. J. Unruh of Lansdale.

MARRIAGES

Preheim—Graber: August 12, 1932. Chris Preheim and Celia Graber in Salem Church, Freeman, S. Dak., by Rev. P. R. Schroeder.

Preheim—Schrag: August 24, 1932. Richard Preheim and Agnes Schrag in Salem Zion Church, Marion, S. Dak., by Rev. Alfred Waltner.

Schrag—Preheim: Sept. 14, 1932. Ben Schrag and Esther Preheim in Salem Church, Freeman, S. Dak., by Rev. J. J. A. Schrag.

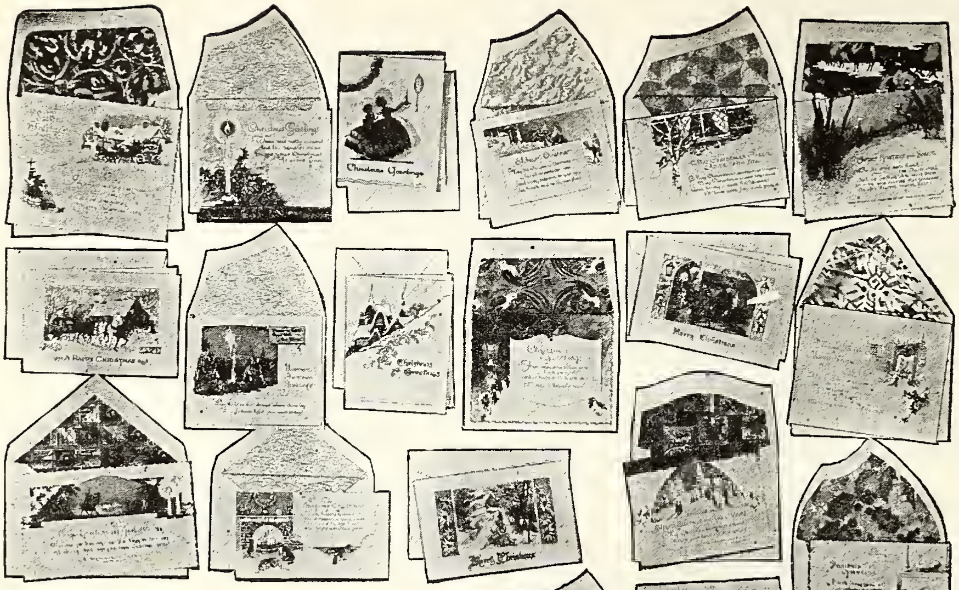
PETITION

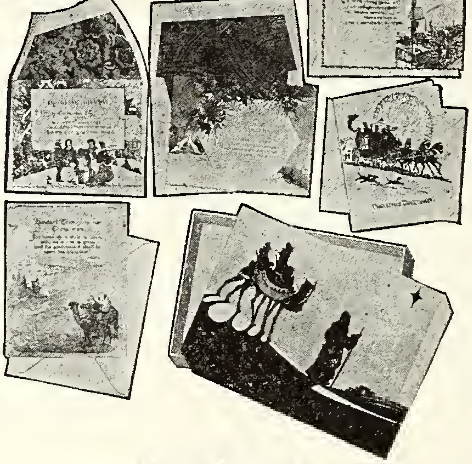
Alone, dear Lord, I would not climb
The ladder of success,
For he who walks life's road alone
Knows not true happiness.

Give me the comradeship of souls
Who dare to forge ahead,
And soar amid the rosy heights,
E'en though their wings are lead.

Give me a hand to lend the man
That's stepping in my track,
And strength of mind to keep me kind,
And courage to look back.

—Alice Whitson Norton.





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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, OCTOBER 20, 1932 No. 41

EDITORIAL

A brother in Indiana, who takes exception to our editorial opinion, as expressed last week, that if one wants to have a clear conscience and being altogether against "booze" one cannot vote for the candidate of either major party, since the one gives assurance and the other aid and comfort to the wets.

Our brother has gotten the impression that the expression of an attitude, such as ours, betrays "either a very biased mind or a great lack of information." We plead guilty to the charge of being biased against "booze" wherever it can be suppressed we will want to be a party to its suppression. Whatever bad can be said about it will not be bad enough so far as we are concerned.

As for lack of information, if we are not familiar with all that the apologists have to say concerning the surrender to the wets by the present administration and its candadates, we are prepared to say that the writer is right. However, we have not been altogether asleep to the things that have been going on all around us. The politicians of the large cities at least are assuring an open saloon as soon as the election is over, no matter what Hoover said about it. Mr. Green of the American Federation of Labor is protesting that brewers are getting ready for the "big opening soon" by ordering the manufacturing of great quantities of beer kegs in Europe while the coopers of America have nothing to do and are hard up. In our town, which sends many representatives to Congress, every one of the candidates of the party of the present administration, as well as of the opposition, is pledged to vote wet.

We know all about this attitude of choosing the least of two evils. But a little evil on the part of one who has called to Prohibition the "Noble Experiment" not so long ago happened to have become the great evil when he repudiated it in favor of the tried out failure, State Option. Are we to depend upon the halfhearted promise that the National Government will see that the rights of the Dry States are protected? How can such a promise become a reality when our Government cannot, with all its machinery for enforcement, protect its shores of boundaries from the rum smugglers now? We happen to be sufficiently informed about the ways of the politicians to know that their promises are not to be trusted and, even though heads of tickets believe they can carry out their ideals, the practical politicians have a way of nullifying anything an executive undertakes when it runs counter with their interests.

Unfortunately, the length of the brother's article and the accompaning literature which he encloses as a part of his argument, makes it impossible to print it in full, but the following paragraph from the brother's letter, we believe, gives the gist of his communication:

"The very implication that the voters might vote blank for President as suggested defeats any worthy objective it may contain. That has been the greatest aim at all times for the wets, and the greatest weakness of the dries to do exactly as suggested in the article by not taking a militant stand on this great problem. That today is the argument of the wets, to "repeal the 18th Amendment" and thus leave it blank with no constructive alternative. It is obvious that therein lies their great weakness; they have no program; they are talking in terms of blank solutions. Likewise, it is offering a panacea not to vote at all for the President, because our views may not exactly coincide as to how and when the evil can be overcome. People and even Christians may never agree on the liquor situation, no sooner than on any other question of the day. But that should offer a license to condemn."

Our reply is that liquor is now outlawed and should stay outlawed throughout the entire United States. Both parties ask the voters to register their permission for its return. We still are not convinced that one who is a dry has oppertunity to register his conscientious scruples with either party that liquor shall not be brought back in any form.

MODERNISM—A DANGER TO OUR CHURCHES

(Paper read at the Conference of Mennonites of Central Canada, at Langham, Saskatchewan, by J. H. Janzen, Waterloo, Ont.)

What does the word "Modernism" really imply?

We do not see clearly nor do we agree on this question. Many look upon modernism as upon something absolutely dangerous, although they do not know exactly what it means. Some others have a definition of their own, about the dangerous modernism, but such definitions differ very much from one another. Some, for instance, would consider only the denial of biblical teachings to be dangerous modernism, while others look even upon conceptions, different from their own, as upon a modernistic danger.

On the ground of Jesus' words of prayer, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in thy sight,"—many of us consider even the study of Theology a dangerous modernism in itself, and many are inclined to oppose all scientific research in the name of a fundamentalistic faith.

Of the 17 kinds of Mennonites, said to exist in America, No. 1 considers itself to be fundamental and No. 2 to 17 as modernistic. No. 2 considers No. 1 to be remaining behind, itself to be fundamental and the rest modernistic, and so forth through all the 17 branches. Each group thinks it is fundamental itself, the preceeding numbers are remaining behind and the following modernistic, until finally No. 17 thinks itself to be fundamental, the preseeding numbers remaining behind, and the Non-Mennonites to be either in arrears or modernistic.

How can we clear up such a chaos?

Comparatively well off are our party-men. To them there is no question: they are right, and all the others are "Anathema."

But there are some conscientious men among the Christians of all denominations, who note a constructive principle at work, which they would be inclined to call "fundamental,"—and another destructive principle, which they would call "modernistic." But in as much as to these people party limits and party slogans are not authoritative, they will find it difficult to draw the line,—and finally they will find their bearings in the words of Jesus, "**you** must strain every nerve to get in through the narrow door" (Goodspeed) and will find their comfort in the words" . . . it is required in stewards, that a man be found faithful."

In German the word "modern" (fashionable) is derived from the noun "Mode" (fashion). This word in the German language implies something foolish and ridiculous. Nobody would like to be considered "modish," i. e. a fop. Nevertheless, of course, the fashion enchants the multitudes. But there is another word along that line, which means a thing that we all appreciate fully. This is the noun "Sitte" (usage manners) from which is derived the adjective "sittlich" (moral). Who acts against all good manners is as contemptible as a fop. In our days of shamelessness "modern" (fashionable) and "sittlich" (moral) are looked upon as absolute oppositions.

What is the difference now between "Mode" and Sitte"?

"Sittee" means reasonable founded forms of intercourse, whilst "Mode" determines such forms for which there is no reason, but which are based merely on whim and foolishness and on the apish instinct of imitation.

Maybe this will give us the key for an better understanding of what modernism really means.

The Bibles does not forbid to use our minds but on the contrary commends us to use it and to walk in wisdom. This is evident to everybody who knows the scriptures. Our mind discriminates us from the animal who is controlled by instinct and passion only. It therefore is neither objectionable nor dangerous to use our mind in studying the Bible. We are not requested to eliminate reason in such studies but to pray that the God of our Lord Jesus Christ may give unto us a spirit of wisdom and revelation in the knowledge of him.

The dangerous modernism does not originate from the use of common sense, but from the thinking and the conclusions drawn by men "whos minds are darkened in their understanding, alienated from the life of God, **because of the ignorance** that is in them, because of the hardening of their hearts."

It is unfortunate indeed that these people do not know that their minds. They, on the contrary believe their mind comprehends, investigates and judges everything; and therefore they turn the matter upside down. They do not endeavour to perceive the things within the realm of reality and then to understand them, but they first search if a matter can be understood by them. If not, they say, it is not real, never mind, how strongly a thing may manifest itself as being real. This is the source of destructive, dangerous modernism.

The apostle Paul was a good scientist and yet he believed in a thing utterly inconceivable to the mind of an up-to-date modernist, namely, in the real bodily resurection of Jesus Christ, and thereby in the real resurrestion of the dead in general.

He did not understand and how Christ had risen and how the dead would rise, but he believed firmly they would, because,

1. the resurrestion of Christ was well certified by the testimony of credible witnesses, such as Peter, the twelve, the above five hundred brethern and many others, and

2. the resurrected one had appeared to Paul himself on the road to Damascus in such a way, that the apostle became thoroughly convinced of Christ's real resurrection from the dead.

After that he does not refuse to believe in resurrestion, although he cannot fully understand it. But, being convinced of the reality of resurrection by testimony and experience, he endeavours to obtain a clear vision of it, and proceeding from the established fact, he has thought many a great thought of life, by which even we at this date are being enlightened about the resurrection of all flesh.

The modernistic thinker of our days would not depend at all on the quoted proofs of the reality of resurrection. He cannot understand it and therefore he will not embrace it. Even if the resurrected one would meet him on the road, like he did Paul, our sceptic would say, "it is entirely inexplicable to me that the dead should rise from their graves, therefore Christ's body cannot have risen either. Peter, the twelve and the above five hundred brethren say, they have seen him; but in as much as the dead do not rise, I have to consider their testimony as undependable and must reject it. And when I thought I met the resurrected one myself, I must have been in a feverish trance, because the dead do not rise. As I do not understand the resurrection from the dead, it cannot be true, inspite of all testimony and my own experience."

If such is the foundation of a man's thinking then his ideas, of course, will not correspond with reality but will follow the course of that particular man's fancy.

But to Christ, whom our modernist cannot perceive as the living one who rose from the dead according to scriptures,—to Christ cling so many fine things which the modernist appreciates and desires to keep. What will he do in order to accept these fine things and at the same time to deny the living Christ?

He takes his tools and approaches the Bible, the only source to be taken into consideration in studying Christs, life and teachings. His task is to prove that the Bible does not represent the creation of an unitary spirit but is a conglomeration of human effusions which sparkle here and there with some rays of a divine spirit.

To him it is easy to determine what there is authentic in the Bible and what is not. All he can understand, and all that corresponds with his fancy is authentic; the rest cannot be depended on. So the modernist leaves the thorny path of honest scientific research, places himself on the throne of scientific dictatorship and commends, "so it shall be, because I have ordered it that way."

Reading the modernistic literature of our days you will notice, for instance, that Rev. Robert Norwood takes a part, a real small one, of the scriptures, declares it to be authentic and renounces the rest of them. Then the German Pastor Dr. G. Schenkel comes along, gathers up the refuses of Rev. Norwood, declares them to be divine and renounces the rest. Both are great scientists and entirely up-to-date. Whom am I to believe?

THE MENNONITE

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Rev. S. M. Grubb, D. D.................................Editor
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I think, I am alright in believing the whole Bible, as I have Rev. Norwoods evidence for the one part of it, and Rev. Schenkels for the other.

Russia shows plainly of what value the modernistic creed really is. It is all hollow and empty because it lacks the essential on which the fine things depend for their existance, in which the modernist believes. It does not stand up against trials and persecution but collapses like an empty egg shell. In Russia the lax modernism is no more. It perished ingloriously being entirely absorbed by the determined atheism.

The blood of martyrs is being shed in Russia in account of the solidly maintained faith in established facts, as proven by the evidence of the Bible and by the experience of the believers. There is still an courageous and hearty "yes" for the faith, and an embittered "no" against it. But the modernistic Hybrid of half believing and half denying cannot be found any more.

The modernistic mind puts philosophy in the basis and follows the course of the so-called "pure reason" (Reine Vernunft, Kant) judging the facts from that angle.

It is evident that facts always will preponderate philosophic speculations. If I am to choose between the philosophy of finances and the finances themselves, I shall take the finances without hestitation.

The worst modernism is harmless and not at all dangerous against a host of facts, and therefore the most importunate method of evangelization, proclaiming a living Saviour, will still be more effective than the most subtle modernistic philosophy.

How can it than be, that modernism affects our Churches so much?

The modernists should refrain from basking themselves in the beautiful thought that this is the effect of their weighty, irresistable arguments. The causes of the steady growth of modernism are not to be found in its strength but rather in the weakness of the Churches.

If my fundamentalistic faith is merely a confession, not based upon a real experience, then my fundamentalism is as empty and worthless as the modernism of the other fellow. Moreover I must confess that he is more honest than I am, because he speaks out of his heart, while I am confessing things of which I am not thoroughly convinced. By that the stipulation for accepting modernism by myself is given.

He, who has himself seen the sun standing still at Gebeon and the moon in the valley of Ajalon, may still ask the question of admiration of Mary, "How shall this be?"—but he never again will ask question of unbelief of Zacharias, "whereby shall I know this?"

He, who met the resurrected one and knows of a host of witnesses who have seen him, may not understand, how resurrection was brought about,—it will remain a miracle of life to him, but he never will doubt it. It will be hard to shake this faith of his.

The danger of modernism therefore lies in our Churches than in the modernists. Because the confessions of the Churches do not emanate from a well founded faith,—because we have no Saviour in spite of the many Churches we maintain,—thats why we fall so easily for modernism.

We cannot combat modernism by kicking at it and fighting it by arguments. We can overcome it only by living up to our fundamental confessions. A life of power is much more convincing than the subtlest logical deductions.

Therefore, if modernism is not to be dangerous to our Churches let us earnestly strive and pray that the hearts and souls of the members of our Churches be filled with Christs power. So soon as Christs strength will be made perfect in the weakness of our Churches, so soon modernism will no more comprise a danger to them.

1. Modernism is not thinking in general but perverted thinking which proceeds from philosophy to a judgement on facts, instead of

putting the facts in the basis of research.

2. Modernistic perverted thinking is empty and powerless and therefore comparatively harmless.

3. The lukewarmth and the emptiness of the Churches opens the doors for modernism. Here lies the danger.

4. This danger can be averted only by accepting the living Saviour and by leading a life of Gods power through Christ.

A CONSISTENT BIBLE READER

Captain Robert Dollar, eighty-eight year-old steamship magnate, made a practice of reading his Bible every day.

"For the past sixty years every morning before breakfast," he wrote the American Bible Society shortly before his death, of which he was a vice-president, "I have read part of a chapter in the Old Testaments. By commencing the day with the reading of my Bible I find it gives me much valuable information and inspiration which is past my power to express. The older I become—and I am past my eighty-seventh year—the more benefit do I derive from this habit of reading from chapters of the Bible each morning, not alone from a spiritual standpoint but from a commercial one as well, as I find it of great help in my business. It has meant guidance and help in my efforts to make success in this world.

"As we advance, as we accomplish more and more in the realm of science and its contributing factors, the more do we depend on the living word of God, whether we realize it or not."

There is a Bible in every room of the big fleet of Dollar Line passenger steamers, placed there by Captain Dollar. In addition to this on each of the trans-Pacific liners and round-the-world boats a supply of Chinese Bibles has been placed to meet the need of Chinese passengers, cabin boys, and waiters. These books were selected with a view to providing whichever dialect or language form would be most readily understood. Captain Dollar, who has shown his interest in the work of the American Society in various ways, has himself paid the freight charges on all shipments of its Scriptures on the boats of his line to and from the Far East and from publishing centers in the Far East.

BRIEF MISSION NOTES. XI.

selected by J. B. Epp.

For Prayer and Praise.

Japan: Kagawa's newspaper evangelism has increased in a few years from 6 to 30 of the largest newspapers in the land. Also 200 "Farmers Gospel Schools" have already been opened. Here Gospel lectures are given, and then lectures on farming etc. The "Kingdom of God Movement" reaches hundreds of thousands. More lay leaders are being trained right along. Over 5000 voluntary lay evangelists are assisting the pastors and other clergy in the effort to evangelize the 210,000 villages, where two thirds of the people of Japan live.

India: There is political unrest all over land; but there is no slacking in the spiritual conquests. Converts need our special prayers that they may face the persecution and the losses which follow public confession. Converts from the higher-caste people are being won by non-caste Christians. As the mass-movements continue, persecution too is sharpened. Only prayers can sustain them! Few can read, but all can hear the Gospel read or preached. Great hopes are entertained of securing many more Indian helpers for the unreached villages. Pray!

Persia: Great changes in Persia: The clergy have shed their oriental robes. The reading of the Koran is yielding to the reading of the Poets. Much more education exists. The brave church is witnessing under great persecution.

"That My Name may be great among the Gentiles."

HISTORY OF THE WEST SWAMP SUNDAY SCHOOL

Rev. Arthur S. Rosenberger

Those who are familiar with Mennonite history during the last half of the nineteenth century well know that one of the leading figures in the church of that period was Rev. John H. Oberholtzer, who was chosen assistant pastor of the Swamp Charge in 1842 and who became its pastor a few years later. Father Oberholtzer, who had been a school teacher, felt the need of imparting to the young people more Biblical instruction and training for Christian service than the church at that time was giving. To meet this need he organized classes of young people who were to be given thorough courses of catechetical instruction. It is in these meetings, begun in 1847, which were known as "Kinderlehre," that the West Swamp Sunday School has its genesis.

The catechism that was in use then in the churches was not suitable to Rev. Oberholtzer, it being too advanced for the use of young people. He fortunately located a catechism in use in Canada which had been brought over from Europe and which just suited his purpose. This catechism, later adopted by the Eastern Conference and then by the General Conference as our recognized catechism, formed the basis of his instruction.

The exercises at these Kinderlehre meetings consisted of singing, of which there was a great deal; of prayer; and of reading and explaining the questions and answers in the catechism. These meetings, after being very successfully carried on for a number of years were discontinued. The exact reason for this is not known but it is thought to have been on account of Rev. Oberholtzer's many other activities. For several years there was no organized instruction of the young people of the church. It was a period, however, of the introduction of the Sunday School in rural districts. At the neighboring Swamp Reformed Church a Sunday School had been in operation for about fifteen years and which was attended by Mennonite children. Oberholtzer was one among a number of other Mennonites who served as an officer of the school.

It was on May 2, 1858 that a Sunday School was organized in the West Swamp Church. According to this date we are a year early in celebrating the seventy-fifth anniversary of the founding of this school. Under the leadership of Rev. A. B. Shelly, who was the first superintendent of the school, the fiftieth anniversary was celebrated in 1907, which is twenty-five years ago. The apparent discrepancy is explained by the fact that in the year 1857, a Sunday School was organized in the Steinsburg schoolhouse where Rev. Shelly had been teaching during the previous winter. Jonas Heller of the Reformed Church, who had had some experience in Sunday School work was elected superintendent and A. B. Shelly assistant. Very shortly after the organization of this school, Mr. Heller died and A. B. Shelly then became superintendent. Quite a few of the children and young people of the Mennonite Church attended this school. It must be because of his own close association with this school and the fact that so many Mennonites were connected with it, that Rev. A. B. Shelly dated the fiftieth anniversary from the year 1857.

It was during the spring of 1858 that the idea was conceived of having a Sunday School in the West Swamp church during the coming summer, for at first Sunday School work was only carried on during the summer months. At a meeting called one evening to consider the advisability of the plan, it was decided to start a school and A. B. Shelly was elected superintendent. Sentiment for this move was not unanimous and as stated by Rev. Shelly, "As it has always been characteristic of our people to move slowly and conservatively in all new matters, it took some time before the Sunday School enjoyed the favor of all the members of the church."

The officers elected for the first term of the school were: Superintendent, Andrew B. Shelly; Secretary, Abraham S. Stauffer; Treasurer, Henry T. Shelly; Directors, Christian Musselman, Jacob N. Shelly, Levi S. Shelly. As the organization of the school progressed eighteen teachers were selected as follows: Abraham S. Weiss, Henry K. Ackerman, Christian M. Musselman, Joseph Z. Shelly, David Gehman, Daniel S. Weiss, Abraham S. Clymer, John Z. Bleam, Sarah Ann Shelly, Elizabeth Clymer, Leanna Z. Shelly, Susanne Gehman, Susan B. Shelly, Susan Gottschall, Mary Ann Shelly, Fannie Weinberger, Emeline Heist and Mary Gehman.

The school was opened on May 2, 1858, as the Great Swamp Union Sunday School, with forty-nine pupils, and sessions were held every other Sunday afternoon, alternating with the school at Steinsburg. The first year of its existence came to a close on October 17. The whole number of pupils in attendance that year was seventy-eight, the average attendance being thirty-nine.

During the next year of 1859 the school again alternated with the Steinsburg school and also with a new school organized in the East Swamp church in that year. When in the spring of 1860 the time of the year again came for the resumption of Sunday School work, it was decided to discontinue the Steinsburg school and to hold sessions at West Swamp every Sunday. At the same time it was also decided that it would be better for the schools at East and West Swamp to be independent and following that, each church maintained its own school.

For a few years the school was held only during the summer months as it was felt that weather and road conditions were too bad to continue the school during the remainder of the year. However, during these months the public schools were in session and the feeling gradually grew that Sunday School sessions could also be held the year round. The West Swamp school took the lead in this innovation, not only among our own schools but among the schools of the neighborhood.

At this point we might mention that a school was organized in the Flatland church at an early date and was kept up during the summer months for a number of years. There seems to be no record of the date of origin of this school but it is known that it must have been about the same time as the organization of the West Swamp school. The Flatland school, however, was discontinued after a number of years, being revived again at a later date.

Within a comparatively short time after the launching of the Sunday School movement at West Swamp, various churches of the Eastern Conference organized schools.

It is naturally to be expected that the Sunday School of 1858 was conducted quite differently from schools of the present day. When the West Swamp school was organized, each class had two teachers. There were evidently two reasons for this, the one being that thus the responsibility of a class was shared and each teacher would have more freedom to absent himself. Another reason for having two teachers was in the method of teaching. A great part of the exercises of the school at this early date consisted in reciting Scripture verses and answers from question books which the pupils had committed. To have heard all these verses and answers would not have been possible for one teacher with a large class.

During the year 1858, thirteen sessions of the school were held, during which time the seventy-eight pupils recited 18,316 verses, which means an average of about 235 verses per pupil. In the old records the number of verses recited per Sunday was recorded and totaled as faithfully as the attendance. This emphasis on memory work continued for a number of years. In 1863, for instance, the 141 pupils memorized 43,969 verses, an average of 311 verses per pupil. We find that during this year the "males" memorized 20,696 verses and the "females" 23,273. In looking through the records we find that individual effort along this line varied greatly. Numerous individuals were not credited with any verses memorized, while the highest number credited to any one during that year was 3,525. Another individual in this same class memorized 3,000 verses. Many of the pupils committed to memory between 500 and 1,000 verses per year.

An item in the report at the close of the summer of 1864 notes that "owing to the abolition of the reward system as far as the committing of memory verses is concerned but few verses were committed and recited, but more time was devoted to explaining Scripture, speaking to pupils, singing, etc."

(To be concluded)

CORRESPONDENCE

Butterfield, Minn., Sept. 26, 1932. To the Mennonite and Readers. We are indeed grateful to our Father in heaven for all the blessings we have received from Him up to the present time. During the last three months we were fortunate to have some visitors who brought the gospel to us. The first part of July we had with us Rev. and Mrs. G. A. Linscheid and family from Oklahoma. Rev. Linscheid delivered a sermon on Sunday which was of great interest. While here they visited with their relatives. On the 4th of August Rev. Palmer Rupp, from Waubay S. D., was with us and occupied the pulpit. He emphasized the power of prayer very much.

On August 14th, Sunday morning Rev. Walter E. Rupp from Nayta, Wash., spoke to us. We enjoyed the visit of these two brothers and their families. They visited with their parents, Mr. and Mrs. Edward Rupp, while here, another brother Herbert is also in the ministry work at Bagley, Minn.

The 10th of September, Mrs. August Ek-

(Continued on page 14)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A
UNITED
MENNONITE
YOUTH
THROUGH
CHRIST

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPICS

October 30

What Shall Our Group Do About Prohibition?

I Cor. 10:31-33; Luke 12:6-7.

Someone has said "The Dry Law needs eyes and ears, if the Christians will furnish them, we can make Prohibition prohibit." Will we, will you, will your society be a part in the public sentiment for Prohibition and decency or are you willing to join the cynical party which delights in making scathing remarks about the Dry Law, and is already looking forward to opening up breweries and distilleries to make the country wringing wet?

In our first Scripture reference we have three reasons why every professing Christian should be an ardent supporter of Prohibition. In the first place we are to live according to the spirit and not to satisfy the flesh. In what possible way can a man be glorifying God by buying or drinking alcoholic liquor? There are two kinds of men in the world:

"He that has lived for the lust of the minute and died in the doing of it, without mind.

He that has nailed all flesh to the Cross, till self died out in the love of his kind."

In the second place, Christians are not to give offence to any man, Paul said "If meat cause my brother to offend, I will eat no meat." The man who can take his one or two glasses without any ill effect must remember that he may be the cause of a weaker brother or son to stumble. A certain father was in the habit of frequenting the saloon. One winter's day, after the snow had fallen during the night, he left home to go to his usual loafing place. Just as he was about to enter the saloon he looked back and saw his small son following him trying to trudge along in the footprints made by his father. This caused the father to think how he might be misleading his son who was so idolizing him that he met his son, caught him up and took him home to spend more time with him in the home. Personal liberty, yes, if it does not interfere with the rights of others. Even then, society is questioning a man's right to do harm unto himself, for later he and his family are liable to become a public burden. It is to the best welfare of society that each man lives nobly, clean and righteously.

In the third place, no man is to live selfishly, not seeking his own profit but the profit of many. Those who are eager enthusiasts for the Wet cause can usually be classified into three classes: Those who like the stuff, those who will be able to be released from paying income tax if the common man is tempted to pay for the liquor plus the revenue and lastly the manufacturer who has been willing to pour money into the campaign against Prohibition.

What will our group do about Prohibition? It seems strange and yet it is true, that in many communities the young people who are fine noble boosters for the good causes of the community are on the side of the wets. This new need is arising from the fact that there are fewer "horrible examples" of the effects of liquor which serve as a warning. It behooves every young person to actually dig down into the facts. Too many are simply reading our wet Dailies and swallowing all of the highly paid wet propaganda. No youth old enough to vote has any moral right not to vote. Study the facts, study the men whose names appear on the ballot and vote for the man who you think will be our best all-around officer, considering the wet and dry issue as one of the things that need to be considered in th qualification of the nominee for office.

In an election a few years ago an undesirable gangster won his office by a majority of sixty-five votes. In a men's Bible Class, the following Sunday it was found upon investigation that 135 out of 217 present had not cast their ballot. Wets are delighted with the stay-at-home Christians.

Let us read what Dan Beard has to say about a Better America;

"Prohibition? Yes, sir; I'm for it. Finest thing that ever happened to us. No, I haven't always been a prohibitionist or even a teetotaler. But I never cared for the stuff. I've always been interested in the building of fine minds in sound bodies and that stuff doesn't help a bit. But I'm a prohibitionist now all right. I think most people are at heart. I believe in it because I'm an American. And I will give my heart and my hand to anything that makes for a better America. I believe that Prohibition is doing just that, in spite of all this wet propaganda calculated to make us think that conditions are worse than they were before we went dry."

Let us also "listen in" on a formal report made by Colonel Amos W. W. Woodcock, the prohibition commissioner:

"There is less drinking by both girls and boys than before prohibition.

"There is less drinking in homes than before prohibition.

"There is less drinking at social gatherings attended by youth of high school age than before prohibition.

"A very small proportion of either high school boys or girls drink liquor at all, and the number of habitual drinkers is almost negligible.

"The use of liquor does in a large measure contribute to juvenile delinquency.

There is less juvenile delinquency.

"Conditions are not even though they are now far better than before the adoption of the Eighteenth Amendment."

A report comes to us concerning a man who made a study of the comparative number of drinkers in wet Canada and in the United States under Prohibition. Herbert Magney of Clinton, Iowa, traveled throughout the United States for sixteen months visiting many large cities among which were New York, Salt Lake City, Chicago, Cleveland, St. Paul, Minneapolis, Duluth, DesMoines, Denver and others. He reports he made it a special point to keep count of all whom he could see under the influence of liquor and saw less than twenty drunks. Later while in Canada, he walked with a friend down Logan Avenue and Main Street in the city of Winnipeg. In less than an hour's time they counted twenty-four that were so drunk that they reeled and staggered all over the sidewalks, and not less than one hundred that showed evidences of drunkenness. They saw policemen pass by these drunks without arresting them.

Should this not be sufficient to convince anyone as to the better path for our nation to take in the coming years? Can it in any way be reasonable that conditions under Prohibition are worse than where liquor flows freely? Which set of conditions affords the better breeding-place for crime and law-breaking? Let each man be his own unprejudiced judge as to the kind of a nation he desires for himself, his children and posterity.

Questions

1. To what extent is prohibition a failure or a success in our community?

2. How can we best combat the wet propaganda?

3. What is my duty as a Christian citizen?

4. What can our group do to educate and enforce Prohibition?

Study the Scriptures

Mon.—Read Rom. 13:1-5. Support the law.
Tues.—Read Rom. 14:21. Be personally dry.
Wednes.—Read Eph. 5:18-20. Urge temperance.
Thurs.—Read I Cor. 15:33. Avoid bad company.
Fri.—Read Is. 56:9-12. Expose stupidity of drinking.
Sat.—Read Lev. 10:8-11. Wine and religion do not mix.
Sun.—Read I Cor. 10:31-33. What will we do about it?

PAYING THE PRICE

Elva May Schrock

"I will surely buy it of thee at a price, neither will I offer burnt offerings unto the Lord my God of that which hath cost me nothing."

What is the history of these words of decision that have sent ringing down the centuries a truth that is fundamental in human experience? They came from the lips of a man so characterized by depths of understanding that the rugged beauty of his life remains undimmed despite the mists of thirty centuries. They were called forth by an experience in the life of David. Edged on by his pride and his successes he had sinned against God. A great punishment had been visited on the kingdom, and he cried out his repentance so sincerely that the hand of God was stayed. To expiate his sin he would offer burnt offerings, but he would not offer sacrifices for which he had paid no price. What experiences had taught him that an offering that cost him naught would fail to gain him an audience with God?

David's life was crowned with the glory of achievement. As a shepherd he had conquored the wild beasts that threatened his flock. He slew the giant Goliath, and turned the tide of battle sending the army of Israel to victory. He established one of the great kingdoms of antiquity. He possessed such qualities of soul as to lead Jonathan to sacrifice all his princely ambitions on the altar of their friendship. He lived so much among the vital realities of life as to merit the epitaph, " a man after God's own heart." But for all this he had paid a price.

The shepherd boy had been anointed as king, his rare courage had so inspired the Israelities that the Philistine army was completely routed. At the same time he aroused the anger and jealousy of Saul and was forced to flee for his life. "Out of the choas of the time and the disorder of his life there arose for his soul a beautiful world, the world of friendship.

"For the soul of Jonathan was knit with the soul of David, and he loved him as his own soul."

How much that friendship meant to both! How much it promised in blessing! The price they paid was self—the reward they gained was loyalty, that loyalty that knows how great a thing it is to sacrifice, that knows how to rejoice at the success of another. Jonathan gave his princely ambititions, his hope of the throne; David gave his pride. Jonathan withstood his father's anger to shield his friend; David was very patient with Saul for his son's sake.

The price of friendship is always self. Friendship means the death of self, but it is worth all it costs, for whoso hath the faith to understand the adventure of friendship finds in the end the meaning of life.

David was also a great king, a great leader of men. He won the love of his people and the favor of God—but only David knew what a price he had paid. He had suffered years of exile from the court. There had been days of hopelessness and nights of sleepless uncertainty. His kingdom cost him much in physical hardship and mental anxiety; but a bigger price was the loss of his heart friend. The same battle in which Saul met death and the Philistines were repulsed; the same battle that secured for David the kingdom tore from him the heart of his friend. His lament was for Saul as the Lord's anointed, but the agony of his soul was for his friend.

How we all aspire to leadership—to positions of power and influence. We admire the one who can champion a great cause and ultimately carry it through to success. But do we remember his years of struggle against public opinion, against age old superstitions and customs? Do we remember the loneliness of leadership? Are we ready to forgo the inspiration of the crowd? Are we ready to venture out into the cold, and the darkness, and the wide unknown? Are we ready to sacrifice our personal ambitions, our friends if need be, for the sake of a cause? Have we counted the cost of leadership?

In his old age David must once more pay a price for the security of his kingdom. His own son was leading a revolt, the safety of the nation was threatened, and the kingdom must be protected and preserved. David sent his army into the field hoping against hope that the kingdom might be saved without the death of his son. When the revolt was chrushed, instead of a triumphant king he was but a heart-broken father. It was a victory—but what a price it had cost!

The power of leadership must be paid for in the coin of misunderstanding, loneliness, and heartbreak. Are we willing to pay the price?

David not only had great powers with man, he also had great power with God. For this, too, he paid a price! He shrank from no experience because it promised hardship or suffering. What a record of his heart life we find in his poems! Did they cost him aught? Songs are born of experience—David had achieved—the smile of God had shone upon him, but the waves of pride and sin and despair had more than once threatened to engulf him. He ascended to the heights but he also descended to the depths of human experience. From it he won the nobility of soul, the depth of understanding that bore fruit in his matchless Psalm.

"I will surely buy it of thee at a price." Was he thinking of his struggle with wild beasts; of his flight from the jealous Saul? Was he thinking of the heartbreak of his parting from Jonathan? Was he thinking of his agony of soul when Absolom rebelled?

"Neither will I offer burnt offerings unto the Lord my God of that which cost me nothing."

Great souls of all ages have paid the price, and succeeding generations live by what they accomplished. We, too, can realize the blessings of friendship; we, too, can become leaders of a cause, possessed of power with God and man; we can have the power to wield our ideals into deeds, our spirit into life, forever calling men and women upward and onward to higher achievement. But—are we willing to pay the price?

A GOOD NAME

"At the close of the Civil War a representative of an insurance company offered Robert E. Lee the presidency of the firm at a salary of $50,000 a year. Lee replied that, while he wished to earn his living, he doubted whether his services would be worth so large a sum. 'We don't want your services' the man interrupted, 'we want your name.' 'That,' said Lee, quietly, 'is not for sale.' He accepted, instead, the presidency of a college at $1,500 a year."

Christmas Program Material

"White Gifts for the King"
Selections No. One

A collection of songs, recitations, dialogues, drills, pantomimes and stories for use in a "White Gifts for the King" service. Some churches prefer to make up their own programs and for those who do this will be very helpful and suggestive. The material consists of the very best selections from all the pageants and services published to date. Contains four illustrations of stage settings and two songs for children.

Price, 25 cents per copy.

Meigs Christmas Selections
Number Two

A collection of recitations, pantomimes, tableaux, drills, songs, acrostics and exercises by Dorothy Lehman Sumerau, Martha B. Donaghy, Emily Donaghy, Walter Spence, Carolyn R. Freeman, and others. Suitable for every age in the Church School. Great care has been exercised to make these worth while, varied, and usable. An indispensable aid to those desiring such material.

Price, 25 cents per copy.

Outfit No. 32
"White Gifts for the King"

This outfit contains one each of the four services: "As With Gladness Men of Old," "Fulfillment," "Christmas Bells," "The Christmas Pageant," together with the book "White Gifts for the King," Second Revision.

These are assembled between heavy cardboard covers and fastened together in loose leaf form for convenience in using. This gives you a good selection of services from which to select one suited to your needs, and also the book which explains in detail the idea besides giving you much valuable information concerning the preparation of a successful service. A sample of the suggestion blank and envelope is also included.

Price $1.00 per copy

Complete Outfit
"White Gifts for the King"

This contains all the material obtainable referring to "White Gifts for the King." It is a compilation of Mrs. Curtiss' book, described on this page, of all the services published to date and samples of the suggestion blank and envelope. Every church should have this for reference year after year, that its Christmas committee may prepare its program with intelligence of the plan. Fastened together in loose-leaf form. This is what you should buy first. You must have it all to get the necessary vision and information.

Price $2.00 per copy.

New 1932—Holy Night
By Mary M. Russell

A Christmas Drama of the Nativity, requiring 9 men, 4 women, and 5 small children. Scenes: Home of Mary, plains of Bethlehem, by the roadside, and within the stable. Easily produced. Complete description of costumes and detailed stage directions.

A dignified, artistic, and impressive presentation of the Christmas story by an experienced dramatic director and writer.

Price, 35 cents per copy.

New 1932—The Soul of Christmas
By Mabel Crampton Cox

A forceful portrayal of the meaning of Christmas in the form of a play. Both modern and Biblical characters are used. Scenes: The exterior of a church, a hillside, a roadside, and a stable interior. No shifting of scenery is required, the change being effected through the manipulation of spotlights.

Number of characters: 8 women, 7 men, 6 children, reader and chorus.

Time required.

Price, 25 cents per copy.

Send a Check or Money Order for the full amount of your order. Read the descriptions carefully before deciding on what you want.

Mennonite Book Concern, Berne, Indiana

THE S. S. LESSON

Sunday, October 30

The Christian and Law Observance. Rom. 13:1-7; Gal. 6:7-10.

Golden Text: Whatsoever a man soweth, that shall he also reap. Gal. 6:7.

This is the World's Temperance Sunday and it is therefore not only important to consider the sanity of being temperate and so keep our bodies and minds fit for the highest functions for which God has made them, but it is also important that we give consideration to the laws that are designed to keep us fit and useful for the best interests of the community and for those who depend upon us for substance and example.

Paul, though it seemed at times that the powers that were in his time were in a grand conspiracy to destroy him and hinder him from doing what he knew God expected him to do, was a great person for the observance of law. He recognized that both the law and those entrusted to enforce it were instruments in God's hands for keeping this an orderly and happy world. Every Christian serves God when he is a law observer and defies God when he is a law breaker. We always find it to be true that those who evade the keeping of the law of the nation are not conspiciously given to the observance of the law of God.

The lawlessness of this present age has its root in several well understood abuses and neglects. People have an idea that they only need to observe the laws they like and that they have a perfect right to defy every effort to enforce such laws that hinder their desires for such things that are harmful to themselves and generally more harmful in their effect to others. This state of affairs did not have its beginning yesterday. It began in -the home, for in these times, the authority of the home has been lost in many quarters. Children have not grown up in the fear and admonition of the Lord and have sought pleasure and gratification as the chief aim in life.

The persons in authority have been shown in our lesson as persons who should receive the highest regard. As enforcers of law they are the instruments by which we get the protection and assurances that make the world a safe and happier place in which to live. When we speak of the magistracy we have in mind those ofcourse who do their duty. There is no more contemptable and dangerous person on earth than the officer of the law who does not function, either because of neglect of because of corruption. In a republic, such that in which we live, we are in the last analysis, both the persons who make the law and see that it is enforced. If there are no good laws, or, if there are no sincere officials, it is because we have not placed the proper ones in authority. In this period of political excitement in which we happen to be in just now the metal of every right thinking person is needed to assure that that which has been won for temperance, after a century of effort, shall not be annulled and the only way we see by which it may be done is by the election of members of the law making bodies of our states and Nation who stand foursquare for the continued supppression of strong drink that is, and always has been, the most potent factor in producing crime poverty and numberless other miseries.

There is much that the citizen can learn from the passage that tells us to render tribute to whom tribute is due, etc. He is the benefactor of all the protection he receives from the constituted authorities. Without a governed state there would be nothing he holds dear possible to him. Moreover, government is an institution ordained of God and God is neither respected nor obeyed when civil authority is held in disrepute. For the benefit of our weaker brethren we also need law for, if they cannot rule themselves, they must be under those who can rule them rightly.

In bringing his letter to the Galatians to a close Paul warns them of the law of the law of the harvest. This is both a natural and spiritual law. Kind reaps kind in multiplied quanities. Sowing to the wind means reaping the whirlwind. The seeds of sin are potent for evil and like weeds they grow quicker and to a greater extent than the seeds of good. Good must be cultivated. Evil cultivated itself. Applying this law to our habits, either of mind or body the seeds of evil bring death and misery with them. An intemperate person is but the result of trifling with ones self and endeavoring to keep ones self from being burned while playing with the flame. It cannot be done.

DEATH

Miller.—Andrew J. Miller was born December 29, 1877, the first son and child of Jacob John and Maria Schrag Miller. When 15 yrs. old he lost his father and provider of the family. This made it necessary for him as oldest of 8 immature children virtually to fill the place of a father. Many special burdens and duties thus rested upon him, as he stood beside his mother in the work of rearing and providing for the family. This confronted him with difficult tests and trials.

About a year after his father's death a tornado destroyed practically all the farm buildings, and a new burden rested upon him. But he picked up new courage, and the wreckage was removed to give way to the rebuilding of the place. But this was not all. When his mother in 1895 lay for several weeks in a seemingly hopeless illness, he had to assume the responsibilities of both a father and a mother. However, there was a way out. The Lord graciously restored the mother and gave her back to her family.

These many experiences and the training received from his mother led him to love his Saviour in his early life. In 1895 he received thorough catechetical training, and on October 20th, of that same year he was baptized on confession of his faith and received into the Salem Zion church, Marion, S. Dak., by Rev. John B. Baer, travelling minister of the General Conference. When the Salem church, Freeman, S. Dak., reorganized in 1908 he, together with his wife united with it, continuing as a faithful and active member until his departure.

On May 25, 1899 he was united in marriage with Elizabeth Mueller.

This marriage was blessed with 6 children—3 sons and 3 daughters.

The Lord bestowed much blessing and joy upon the family, but sore trials also came. In 1918 the wife and mother was taken ill and her case seemed to be hopeless. In answer to many earnest prayers the Lord mercifully restored her to her family.

About two or three years ago a barely noticable ailment began to affect the brother, nor did it leave him. Last spring the physcians discovered cancer of the liver. His strength failed rapidly until the Lord called him in the morning of September 17th. He departed full of faith and hope.

We mourn his early death. He was a useful and thoughtful man. His services were called for in the home, in the community, in school work, in the business world, in social life, and especially in the church. Everywhere he proved his faithfulness.

The funeral was held Sunday afternoon, September 18th, at the Salem church southeast of Freeman, S. Dak. Rev. John C. Kaufman made the introduction, Rev. P. R. Schroeder spoke English, and Rev. Alfr. P. Waltner German.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR SEPT. 1932

Foreign Mission, General Treas.

Onecho Mission Soc. Almota, Wash., $5; Oakleaf Mission So., Mt. Lake, Minn., $20; Saron Mission Soc., Orienta, Okla., $5; Sew. Soc. First Menn., Ch., Newton, Kans., $20. Total $50.

Christmas Fund.

Oakleaf Mission Soc., Mt. Lake, Minn., $25; Eden Sew., Inola, Okla., $20; Mission Soc., Arlington, Kans., $2.50; Menn. Mission Circle, Meno, Okla., $8; Tabea Sew. Soc., Tampa, Kans., $2.50; Bethel Miss. Soc., Mt. Lake, Minn., $50; Ladies' Aid So., Donnellson, Ia., $12.81. Total $120.81.

Exepenses of Ex. Com. and News & Notes

Onecho Miss. Soc., Almota, Wash., $3; Mrs. Harry Kaufman, Marion, S. Dak., $.25; Ladies Miss. Soc., Reedley, Calif., $5; Bethel Sew. Soc., Fortuna, Mo., $4; Menn. Mission Soc., Upland, Calif., $2.70. Total $14.95.

Miscellaneous

Ladies' Aid Soc., Donnellson, Ia., Biblewoman, China, $5; Dorcas Soc., Halstead, Kans., Teacher, India, $75; Zoar Sew. Soc., Goltdy, Okla., Biblewoman, India, $25; Miss Rebekka Hofer, Freeman, S. D., Helper, India, $80; Bergtal Sew. Soc., Pawnee Rock, Kans., Evangelist, India, $20; Hoffnungsau Sew. Soc., Buhler, Kans., Orphan, India, $30; Jr. Mission Band, Berne, Ind., Child, India, $30; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25; Saron Mission Soc., Orienta, Okla., Home Missions, Gen'l. Treas., $5; Sew. Soc. First Menn. Ch., Newton, Kans., do., $10; Do. Three Russian Girl Students, Bethel College, $12.50; Brudertal Sew. Soc., Hillsboro, Kans., Bethel Home for Aged, $5; Jr. Mission Band, Berne, Ind., Miss Nickel, India, $7. Total $329.50.

Grand Total $515.26.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

CONTRIBUTIONS—EMERGENCY RELIEF BOARD, MONTH SEPTEMBER, 1932

For Russia—Peter Miller, Marion, S. D., $10.00; Edward Esau, Whitewater, Kans., $6.50; J. W. Lorenz, Darlow, Kans., $5; J. C. Eyman, Los Angeles, Calif., $10; Edward Esau, Whitewater, Kans., $32.50; Simon Reimer, Buhler, Kans., $8; Anonymous, Pasadena, Cal., $2; P. H. Eck, Ringwood, Okla., $5; Rudolf Schmidt, Montezuma, Kans., $5; J. W. Lorenz, Darlow, Kans., $5; C. E. Krehbiel, Newton, Kans., $2; Josua P. Stucky, Moundridge, Kans., $25; Anonymous, Beatrice, Nebr., $10; Mrs. J. J. Schmidt, Goessel, Kans., $5; W. P. Rempel, Pasadena, Calif., $15; Canceled draft, $5.50; Tabor Church, Goessel, Kans., $10; Immanuel Menn. Church, Los Angeles, Calif., $7; George Keil, Bessie, Okla., $5.

General Fund: Catherine Dueck, Lincoln, Nebr., 50c; First Menn. Ch., Upland, Calif., $8.62; Fred Komora, Schwenksville, Pa., $10; Emmaus Church, Whitewater, Kans., $58.45; Buhler Menn. Ch., Buhler, Kans., $30.48; Lehigh Ch., Lehigh, Kans., $8.41; First Menn. Ch., Phila., Pa., $2.54; West Zion Menn. Ch., Moundridge, Kans., $24; Bruderthal Ch., Hillsboro, Kans., $18.86; P. E. Frantz, Buhler, Kans., $5; E. R. Miller & Son, Fentress, Va., $75; Anonymous, Henderson, Nebr., $30; Immanuel Ch., Los Angeles, Calif., $14; Hoffnungsau Ch., Inman, Kans., $19.37.

Sept. 1st, balance and reserve		$ 642.83
Received for Russia	$173.50	
Received for General Fund	305.23	478.73
Total		$1,121.56
Paid out during month		548.33
October 1st, balance and reserve		573.23

Gratefully acknowledged,

C. F. Claassen, Treas.

CORRESPONDENCE

(Continued from page 7)

strom (nee Tillie Schwartz) was laid to rest, having poor health for some time, she was called to the great beyond September 6, a mother only 39 years old, leaving her husband and seven children, the baby only two days old. The funeral was largely attended, the church was filled to capacity. Rev. L. H. Linscheid was in charge of the services and spoke words of comfort and assurance to the assemblage using as his text Phil. 1:21. "For to me to live is Christ, and to die is gain. A mixed quartet furnished music. We do not understand that a mother should be taken this way, but God's ways are not our ways, and some day we shall understand all these things.

On the 16th of September a young man, age 19, Leo Nordby, attending high school one day, and that night while asleep, passed away. It certainly was a shock to all. It's sad indeed, but as the minister said, "God never makes a mistake, He reaps his harvest while ripe, likewise does the farmer harvest grain when ripe."

We are very pleased to have Mr. and Mrs. Henry M. Fast and family attending our services. Mrs. Fast it teaching the junior S. S. class and on Tuesday evening has charge of the junior prayer meeting. Rev. L. H. Linscheid has charge of the Senior prayer meeting Friday evenings. In these days we should prepare ourselves for days to come, we are so thankful we can meet in the house of worship undisturbed and worship our Master as in Matt. 24:42, "Watch therefore, for ye know not what hour your Lord doth come."

Mrs. Gust Miller, Corr.

(Lorenz)
Christmas Services

GOD'S GIFT OF LOVE
a Christmas Service based on favorite classics
Lorenz
NEW YORK DAYTON OHIO CHICAGO

Three New Services

God's Gift of Love........10c
The First Noel........10c
Christmas Emblems........10c

Favorites of Former Years

Lead on, O Star........10c
The Song of the Ages........10c
Star-led Pilgrims........10c
Away in a Manger........10c

12 copies of any of the above services may be had for $1.00 postpaid.

Christmas Emblems
A Christmas Service
Lorenz
NEW YORK DAYTON OHIO CHICAGO

THE FIRST NOEL
A Christmas Service
FRED B. HOLTON
Lorenz

Christmas Pageants

These pageants are splendid Christmas entertainments in which the music is quite incidental, the drama and symbolism being the outstanding features. In each the sacred Christmas story is presented.

(Arranged in the Order of Last Year's Sales)

New, 1932, Star Gleams, Whinery.
1. **Nathan, Shepherd of Bethlehem. Nance.**
2. **Oh, Worship the King. Holloway.**
3. **The Great Light. Sumerau.**
4. **Peace and Joy on Earth. von Berge.**

The price of any of these pageants is 30c per copy, $3.24 per doz.

Christmas Sacred Cantata-Pageants

Our cantata-pageants are planned with the idea of combining a choir and a group of children in one entertainment. The choir may be the regular church choir or a chorus gathered for the purpose. The children may represent the Sunday school or the junior choir.

(Listed in the Order of Last Year's Sales)

New, 1932. *The Night of Glory.
1. ***Christmas Pilgrims.**
2. ***Dreams of Christmas.**
3. **The Manger Glory.**
4. **Around the Manger.**
5. **A King Shall Reign.**
6. **The Lord Is Come.**
7. **Joy to the World.**
8. **The Glory of the Lord.**

**The price of the three marked (*) is 35c per copy, $3.78 per dozen.
The price of those not so marked is 30c per copy, $3.24 per dozen.**

"Christmas Around the World"

New 1932 Christmas Entertainment

In a series of tableau scenes with dialog, costume, and song is shown how Christmas is celebrated in foreign countries, such as Holland, Norway, Germany, and Mexico. Also the Biblical story is acted and the good American way. A very instructive and intensely interesting entertainment. **35c per copy, $3.78 per dozen.**

Send a Check or Money Order for the full amount of your order. Read the descriptions carefully before deciding on what you want.

Mennonite Book Concern, Berne, Indiana

JOTTINGS

Dr. J. E. Hartzler, of Bluffton College, is booked for a series of meetings to be held in Mountain Lake, Minn.

The Sunday school of the Eden Church, Schwenksville, Pa., held its rally last Sunday. Bro. Harry Detweiler, superintendent of the Zion Mennonite Sunday school, Souderton, gave the address.

A number of the people of the Flatland church near Quakertown, Pa., accompanied their pastor to the Mennonite Home for the Aged at Frederick, where he conducted services and administered the communion of the Lord's Supper.

The Portland, Ore., Mission observed Rally Day, Oct. 3d. A Wednesday night for boys and girls has been arranged. Mr. Homer Leisy of Salem, Ore., visited the mission and gave an illustrated talk and also led the evening service.

Last Sunday evening the Junior and Senior C. E. Societies of the First Church, Bluffton, Ohio, rendered a program in the Ebenezer church of near Bluffton of which Rev. P. A. Kliewer is pastor. Rev. A. E. Kreider brought the message.

Rev. P. R. Schroeder, of Freeman, South Dakota, returned to his home town, Mt. Lake, Minn., to occupy the pulpit of Rev. I. J. Dick of that place. Rev. John C. Kaufman was the speaker at the Salem church while Rev. Schroeder was absent.

Mrs. Mary Burkhard, one of our returned missionaries from India, will make a tour of the churches in the Eastern District Conference. She will have speaking engagements from October 23 to November 3. On October 23 she is booked to speak in the Second Mennonite church in Philadelphia.

Mrs. Jacob Fretz of Lansdale, Pa., was elected president of the Orphans Society of the Eastern District Conference, at its recent meeting. The other officers elected were Vice President, Mrs. A. S. Rosenberger; Sec., Miss Ada Landis; Financial Sec., Mrs. Wayne Getz; Treasurer, Miss Emma Ehret. Next year's meeting will be held in Bethany church, Quakertown.

The Home Mission Board of the General Conference held a meeting in Chicago last week. Like all the other Boards of the Conference the financial problems it has to face are the hardest in its history. The Home Mission work is an important part of the activities of the General Conference and should get the greatest possible consideration and support from our churches and people.

The Mennonite Brotherhood of the Eastern District Conference holds its annual meeting in the Zion church, Souderton, Pa., Saturday, Oct. 22, afternoon and evening. Subjects to be discussed at the afternoon session are: What Can Our Brotherhood Do to Further the Interests of the Church? by Clarence Shelly, and The Future of Education in the Mennonite Church, by Wm. H. Mohr. The evening meeting will have as its principal speaker Orie O. Miller of Akron, Pa., who has represented Mennonite interests in both Russia and South America.

The Upper Milford Church, Zionsville, Pa., Rev. Howard G. Nyce, pastor, held its first communion and baptismal service in the rennovated church. The changes in the church include the installing of a pipe organ, the re-arranging of the seating and other necessary changes and repairs. The members of the Upper Milford church are very happy because of the splendid improvements they now may enjoy.

Bethany church, Quakertown, Pa., enjoyed a successful musical program arranged for several Sunday nights ago. A Catechetical Class has been organized in Bethany church under the direction of the pastor, Rev. A. S. Rosenberger. The missionary treasury benefitted to a satisfying extent through the collection taken at the Annual Harvest Home service.

The Christmas Gift service held in the West Swamp, Pa., church, which was so early, was planned that gifts might be brought in time to be sent to the missionaries, the Doctors Bauman in India. Dr. Bauman is a son of the West Swamp church and his many friends in the congregation have taken this unique method of gathering together gifts that might be forwarded to him and his wife from the homeland.

Last Sunday the Sunday school of the Saucon, Pa., church observed Rally Day on which occasion the school was addressed by Obadiah Becker, Superintendent of the Allentown Rescue Mission and Charles Gross, a former superintendent of the school. Rev. Elmer Johnson, D.D., of the Hereford church administered the communion service at the regular time for its celebration by the congregation.

A Missionary Rally is to be held by the Mennonite Young People's Societies of the Eastern District Conference in the Hereford church, Bally, Pa., on the afternoon of Oct. 30 at 2 o'clock. The program will consist of a devotional period by Franklin Slotter, selections of music by the Ushers Quartet and Missionary addresses by Mrs. Mary Burkhard and Miss Martha Burkhalter. Young People's organizations throughout the Conference are requested to attend and make the meeting a noteworthy one.

The Harvest Home service was an event in the Sugar Creek, O., church of which Rev. Lester Hostetler is pastor. In the morning there was special music at the Sunday school and church service and the pastor gave a special Harvest Home sermon. A basket dinner in the church basement followed which was an occasion of happy fellowship. The afternoon service consisted of two addresses, one by Rev. Shepfer and the other by Wilbur Miller. The evening service consisted of music and another address by Wilbur Miller. The church was beautifully decorated for the occasion.

(Meigs)
"WHITE GIFTS FOR THE KING" SERVICES

New 1932
"As with Gladness Men of Old"

By Erma Tubbs Gannon

This arrangement of "White Gifts for the King" by an experienced director of religious education, fulfills the demand for a service marked by simplicity, beauty, and impressiveness. It is appropriate alike for presentation in large Gothic churches, or small churches where elaborate stage facilities are impossible. It enlists the participation of the whole church, and yet requires no memorization nor extended rehearsals. Thus it fits a very popular need.

The action consists simply of a processional to the manger. This includes the Shepherds, the Wise Men, Simeon and Anna, the Widow, the Woman with the Alabaster Box, the Good Samaritan and Man, Hannah and Samuel, Paul—and representatives for each department and adult class of the Church School. The processional is accompanied by Christmas carols, Scripture and text.

Time required, about one hour.

Price, 25 cents per copy;
$2.50 per dozen.

"His Name Shall Be Called Wonderful"

By Ethel Mary Patterson

A very beautiful worship-pageant. It is not hard to produce because the Wise Men are the only ones who have much to memorize, and because full instructions are given for the simple stage settings, costumes, and essential stage properties.

The action follows a prophetical procession, the annunciation, the hillside scene, the magi discovery of the star, the manger scene, and the gathering of the nations.

Your audience will be greatly impressed with the striking effect of the giving service as it progresses and with the sudden shining out of the stars.

Price, 25 cents per copy;
$2.50 per dozen.

"Miriam's Visions"

By Myrtle P. Sanborn and Ruth Harrod

A unique combination of tableaux, pantomimes, dramatization, songs, and an unusual "candle light" giving service—all combine to make an effective message for all. Four original songs and a group of older ones furnish a charming musical setting.

Price, 15 cents per copy;
$1.50 per dozen.

"The Christmas Bells"

By Florence E. Wolcott

Portrays the promise of the prophets, the Nativity, with its surrounding events, and the response of Christians to the message of the Christmas bells. It is presented by means of a reader, tableaux or "living pictures," and hymns. Includes an original story, and an unique giving service.

Price, 15 cents per copy;
$1.50 per dozen.

"Our Love Gifts"

By Ruth Hergt

A church which wishes a very simple yet dignified and reverent service, will like this one. The action centers upon the presentation of the gifts by various groups. This emphasis makes the program a real giving service in which the whole church has a part.

Original presentation poems recited by the various representatives add dignity, reverence and charm to the bringing of the gifts.

Price, 15 cents per copy;
$1.50 per dozen.

"Fulfillment"

By Rev. Earl Daniels

A play in three acts concerning the prophecy of Isaiah and its fulfillment. Very unusual but worshipful scenes, simply produced, make the play especially valuable for presentation in any church auditorium. Requires 24 characters, choir and gift bearers. Instrumental interludes and a few favorite carols, coupled with a new type giving service, should inspire love and loyalty to the Christ.

Price, 25 cents per copy;
$2.50 per dozen.

"At His Throne"

By Florence E. Wolcott

A pageant of exquisite beauty consisting of living pictures which depict the events leading up to, and after the Nativity. A unique candle lighting ceremony forms the climax and makes giving of gifts an impressionable and beautiful scene. This pageant will be welcomed because there are but few speaking parts and the preparation is easy.

Price, 10 cents per copy;
$1.00 per dozen.

"The Bethlehem Inn"

By Rev. Fred W. Wolff

A beautiful Christmas play interspersed with original music. A very effective story of the Jews and the events of Christmas. The action takes place before the Bethlehem Inn. Requires 26 characters.

This play has been repeated again and again in many churches because of the dramatic appeal and dignity which inspire reverence and consecration in the hearts of their audiences.

Price, 25 cents per copy;
$2.50 per dozen.

Effective Services

"Service No. 1"

By Phebe A. Curtiss

A service suited to the smaller communities. Full of good songs and good recitations. Moves smoothly and easily, bringing forth the gifts in a beautiful manner.

"Service No. 2"

By Phebe A. Curtiss

For those who love the simplicity of the old Christmas stories and carols. The Legend of Cathay is the central point of this service.

"A Tribute of Love"

By Edith Sanford Tillotson and C. Harold Lowden

A harmonious mixture of stories, recitations and readings. All the songs are written especially for "White Gifts for the King."

"The Birthday Story"

By Jessie Brown Pounds

A delightful service based upon the Bible story of Christmas. Songs are all accompanied by pantomimes.

"Message of Victorious Peace"

By Mrs. Joseph L. Stacy

A service of old and original Christmas stories. Has original stage setting with tableau form of presentation of gifts.

"No Room in the Inn"

By Mary Huron Blair

Another delightful service based upon the Bible story of Christmas. A very dramatic representation leading to the giving of the White Gifts. Contains many of the best Christmas songs.

Impressive Pageants

"The Christmas Pageant"

By Jessie Brown Pounds

A prelude, a symbolic pageant and a presentation of gifts that bring out the beautiful points of a giving Christmas. Pageant may be presented by a class of young ladies. This is one of our most popular programs.

"The King's Birthday"

By Mary Brainerd Smith, Edith Sanford Tillotson and C. Harold Lowden

All stories and readings are in verse. Songs are new and appropriate. A distinctly different service in the form of a play.

"The Adoration Pageant"

Compiled by F. E. Davision from eight previous services, taking the very best features of each program with some new thoughts and compiling them into a most impressive and beautiful whole. It is a very beautiful pageant for Christmas, picturing the adoration in the Bethlehem story and challenging the consecration of life to Christ through gifts of self, service, and substance.

Any school can work it whether large or small. The dramatic and spiritual effect upon any community will surely be very great.

"The Shepherd's Vision"

By Mrs. H. G. Williams

It is the vision of a little shepherd boy who falls asleep and dreams of the Wise Men bringing gifts to the King, and of men of all ages bringing their gifts to the King. The songs and tableaux are especially adapted to young people, and the whole pageant is an inspiration and revelation to all who see it.

Order by number. Be sure to send Cash with your order.
MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, OCTOBER 27, 1932 No. 42

EDITORIAL

Who can forget that celebrated eleventh of November when early in the morning the whistles blew and every one became extremely happy because that moment marked the end of the most dreadful conflict into which the world had ever entered? The anxieties that haunted us day and night, the dire news of dear ones fallen and the miseries of those whose lives and bodies were broken were for the moment forgotten in a period of thankfulness and happiness over the return of peace. It was the writer's privilege to see what seemed a whole town of nearly two million people, go wild at the same moment. Bands were playing, streamers came flouting out of homes and offices. Impromptu parades were marched down the streets and the crowds cheered and cheered until the day was spent. The war to end war was ended, but did it end war? Were the men who guided this ideal conflict and coined the high sounding phrases successful in their endeavors? We are sorry to say, they were not. Wars and war clouds have been as plentiful as they were before. It was a peace in which God was not very much considered and was not the peace of God. Suspicious and secret influences, as well as national ambitions, were permitted to continue their old places at the peace table. The peace that followed was a peace that sowed the seeds of discord for generations to come.

How then about Armistice Day? What is the Christian attitude? Surely it should not be an attitude that would glorify war, neither should it be an attitude that would open the old scores that the war caused in many nations. It would be well for all churches to note the day as one that gives an opportunity to remind men and women that the Christ, by whose name they call themselves, was a man of peace and that He commanded His followers to love their enemies. So long as the churches of this land speak unitedly and often for a warless world that long will they be an influence that the leaders of our nation cannot ignore. Mennonites, particularly, with a background that commits them to a testimony for peace, should make Armistice Day one upon which again they pledge their efforts, their talents and their lives to creating a better sentiment among men that speaks for love and peace and denounces war and its instruments as of the evil one.

A recent meeting of the Pennsylvania German Society, an organization composed of descendants of German settlers who came to America in Colonial days, which met recently at the Perkiomen School, Pennsburg, Pa., helped to emphasize the great contributions to the developement of our country made by ancestors who found a haven in Penn's Province and, by application of brain and brawn, made it the wonderful state it is. Mennonites were the first Germans to come. They it was who cultivated the valleys and fertile spots until they blossomed like the rose. The numerous educators, professional men and students who interest themselves in the work of this society only got to prove that the stock that came from the valley of the Rhine was of excellent quality and represented ideals worthy of the greatest respect, long after they passed on a their eternal reward.

On the campus of the Perkiomen School is the Schwenkerfield Historical Library which contains literature and other historical material that has received the appreciation of many scholars of highest standing both in this country and in Europe. It is under the direction of Rev. Elmer Johnson Ph. D. who is also pastor of the Hereford Mennonite church at Bally, Pa. Under the care of Dr. Johnson and his able assistant, Prof. Howard Kriebel, the vast store of information on the shelves and in the safe of the Library is being made available to any serious student of history.

The significant thing about this Library is that it has so much material that concerns Mennonites. This is to be expected for two reasons, the Schwenkfelders and the Mennonites are closely related as denominational bodies and Mennonites were among the first to occupy the territory surrounding the Library. Among the most valuable collections in the institution the outstanding one is that of the late Governor of Pennsylvania, Samuel W. Pennypacker, who on his maternal side came from a long line of Mennonites beginning with martyrs who wrote their creed in their blood in the times of bloody persecutinn. This library contains items of Mennonite interest that are to be found nowhere in the world. It is indeed fortunate that the managers of the Institution were far seeing enough to purchase, at great expense, the Pennypacker Library when it was available. The Eastern District Conference has shown its interest in this institution by contributions of money to pay for works of Mennonite worth that should be preserved and which the Library will preserve.

We are happy also to have the satisfaction of knowing that the wonderful Library Building, given by Mr. and Mrs. Musselman to Bluffton College, is available as a Mennonite institution for the preservation of Mennonite historical material. Only those who have looked over the magnificent Musselman Library at Bluffton can appreciate what a wonderful plant is at the disposal of Mennonites for the care of their historical matter. It is fire proof, beautiful, convenient and placed where it is the most available to students. Moreover, it is of ample size so that it will be prepared, for years to come, to find a place for everything in its line that comes into its care.

It might also be noted that The Mennonite Historical Association of Newton, Kan., is prepared to give fire proof care to such material that it is able to secure. The dense Mennonite population in Kansas and Oklahoma have no reason to neglect or lose anything of a historical nature that their descendants would like to have had preserved for them. Our people and churches should continually be reminded that they can do nothing better than diligently search out source material and then see that it is preserved for the future.

PENNSYLVANIA S. S. CONVENTION

Walter Temple

The annual convention of the Pennsylvania State Sabbath School Association, held in Lancaster October 12th, 13th and 14th, has become history but the inspiration and suggestions received during the sessions will continue throughout the year.

The morning sessions included a devotional period, reports of various committees and members of the state staff and other routine matters. The reports were very encouraging and enlightening. Over sixty faithful workers received the gold medal for fifty years or more of active Sunday school work. It was an inspiring scene when those veterans in the Christian service came forward to receive the award for faithful service.

The afternoon was given over to group conferences on the various phases of Sunday school work, each group under the leadership of competent instructors. The discussions were helpful to those who are laboring to bring all people closer to Christ and the saving power of Christ. The leaders of the groups spent considerable time in answering the questions that were put to them and surely the entire group was benefited by the answers.

The evening sessions were given over to inspirational addresses by very capable speakers on topics of interest to Sunday school people. Dr. Eddy in his address "Expanding the Sunday Program of the Church School" used as a theme, "Go and tell all nations" urged that we go and tell all nations with the abandonment of self in Christ. He also called attention to that fact that nations will be won to Christ and in stressing the position of this country in this move, emphasized "it is not what America says but what America does that counts most in this work."

Dr. Walter W. VanKirk, in his address "Realizing the Peace Ideal," stated, "I move that the Pennsylvania Sabbath School association . . . dedicate itself to the task of creating a domain where men may live at peace with themselves . . . let God find us standing steadfast at our posts of duty, applying religion to the problems of the world to realize the peace ideal."

Rev. John W. Elliott delivered a very stirring address Thurs. night on the question of Prohibition. He urged that the instruction on temperance be carried on in the Sunday school and that we remember that the change in the Constitution can only be made after action by congress and therefore it is important to have each Congressman understand our views on the subject. He called attention to the fact that we should learn the true facts of Prohibition and not to be swayed by some of the information now appearing in the daily papers.

In an interesting discussion on church schools, Rev. John Muyskens declared "Education without religion is a terrible thing. We hoped to redeem the world by education and we failed. Furthermore we never will . . . We have grown politically, and scientifically but not spiritually. All we have done is to develope more scientific criminals. The pioneers of this country did not divorce education and religion. The men who taught in the school often taught in the church. It is more important to teach boys why God is than to teach them arithmetic. When we divorce religion and education neither is effective!

"The Home a Vital Factor in Spiritual Expansion" was the basis of the address given by Rev. Walter B. Greenway. He emphasized the importance of religious training in the home and the observance of a period of worship in the home daily. "Religion in the home will end the crime wave and also divorce wave as well as other problems that are disrupting the home at the present time" he declared.

Mr. Harry E. Paisley, of Philadelphia, was re-elected to serve as president for the fourth consecutive year. In his address on "Expanding Our Outreach Through the Budget" he said in part "If the waste of the average person were conserved and given to the Church, the Church would have more money to carry on its work than at any time in its history. We don't know what real sacrifice means. Let's do some thinking and it wouldn't hurt to do some praying.

"We are all in such a hurry these days that we stop praying as soon as we have told God all the things we want him to do for us. It seems as though most of us are afraid we will be asked to do some things we are not willing to do."

The devotional periods of the morning and evening sessions were in charge of Rev. John J. Orr, D. D., pastor of the First U. P. Church, N. S. Pittsburg. It would be hard to summarize Dr. Orr's addresses as they were just full of information and worthy of a lot of thought when some of the other features of the convention have gone from us.

Several Sunday schools of the Eastern District Conference were represented with registered delegates.

The convention will be held in Gettysburg next year and anyone who can arrange to attend the sessions will find themselves well repaid both in the information they receive and the inspiration they receive from the addresses.

HISTORY OF THE WEST SWAMP SUNDAY SCHOOL

Rev. Arthur S. Rosenberger

(Concluded)

When first organized, the school was almost entirely German. A little later the attitude toward the German language became an issue in the election of a superintendent. There were a few English classes, but the general exercises were conducted in the German language. There was no general lesson selected for the whole school. Each teacher would select the lesson for his or her particular class. This was frequently not done till the school was in session, thus neither teacher nor pupil knowing beforehand what the lesson for the day was to be. The teaching session consisted simply in reading a passage of Scripture without any comment or application, and then of hearing the memory verses. Some of the younger pupils who could not yet read from the Bible brought their Primers and spelling books along and read and spelled from them. There was no organization of the school aside from the class divisions.

Later on the superintendent selected the lesson for the whole school thus bringing about greatly uniformity of teaching. In keeping with this change, Teachers' meetings for the study of the lessons were introduced. In the Swamp Charge Bulletin for the year 1912, Rev. A. B. Shelly stated that teachers' meetings, then temporarily discontinued, had been held in the charge for about fifty years. This places the date of the introduction of teachers' meetings at

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about 1862. These meetings were very well attended not only by the teachers of the school but by others as well. It might be said here that teachers' meetings are continued down to the present day. At the midweek meetings of the Swamp Charge, which are in general quite well attended, the teaching of the lesson forms the basis of the Bible study.

Another change and improvement was made when the International series of Sunday School lessons was adopted, and with it a regular and systematic course of Bible study begun.

The West Swamp Sunday School at the present time is graded in accordance with Sunday School standards. This gradation was begun years ago with the organization of the primary department and for many years West Swamp children have received their start in Sunday School in the little room in the corner. The primary department was organized about 1880 by Mrs. J. Y. Weinberger, who continued as primary teacher for about 25 years.

The sessions of the school were held for many years in the lower floor of the two-story church plant but at the present time both the upper and lower floors are utilized. This gives much more room for the classes and for the adoption of the best teaching methods. Classrooms are provided for the primary and junior departments on the lower floor, while the intermediate and adult classes make use of the upper floor. The International lessons are used by the latter two departments while graded lessons have been adopted for the primary and junior groups.

When the Sunday School was first organized at West Swamp it was mainly for children. Adults were not considered as a part of the plan of such an organization. In fact boys and girls when they entered the "teen" age had outgrown the Sunday School and withdrew from the school. Today it is just at this point that Sunday Schools put forth their strongest efforts to hold the young people, and at the same time provide Biblical instruction for adults as well as boys and girls.

The West Swamp school of today is quite faithfully attended by both young people and adults. Most all church members are members of the Sunday School and take interest in its work. This school has the advantage of being a country school, for it seems the city schools have the harder problems with respect to regular and faithful attendance.

One feature of the early school that was much emphasized has been almost entirely lost in our day, namely that of memory work, which is to be regretted. Another feature that has dropped out is the library. As in many other schools a library was maintained at West Swamp which was well patronized by the pupils. Today with the abundance of literature in the home, the library has fallen into total disuse. Yet it is not to be doubted that the gains have exceeded the losses over the period of seventy-five years that has passed.

The influence of Rev. Oberholtzer is also probably to be seen in the records that were kept of the school. Fortunately for the historians of this day and of days to come, complete records have been kept from the very beginning of the school. The West Swamp school has a record of its first year of 1858 just as well as for its seventy-fifth year of 1932.

During the seventy-five years of its existence the West Swamp School has had fifteen superintendents. Those who have served in this office are as follows:

A. B. Shelly	1858-1865
C. M. Musselman	1866-1875
Peter High Stauffer	1876
H. H. Rosenberger	1877-1880
J. G. Weinberger	1881-1885; 1888
U. S. Stauffer	1886-1887
F. R. Rosenberger	1889-1896
A. G. Moyer	1897-1900
J. M. Myers	1901-1913; 1917-1919
Robert Stauffer	1914-1915

Raymond Weiss	1916
Alvin Shelly	1920-1925
Paul Stauffer	1926
Harold Rosenberger	1927
Russel Weiss	1928 to date

The following have served as assistant superintendents during this period of time: C. M. Musselman, J. G. Weinberger, Daniel G. Stauffer, S. M. Rosenberger, F. R. Rosenberger, Joseph M. Myers, James A. Rosenberger, Allen E. Bleam, Robert Stauffer, Alvin Shelly, Harold Rosenberger, Russell Weiss.

Of the original members of the school, a few are still living. Three survive who were enrolled in the first year of 1858, namely: Mrs. Catherine Roth of Quakertown, R. D.; Edwin Keiper of Quakertown and Sarah Musselman of Fredrick. The former two mentioned were in attendance at the anniversary service. Mrs. Amanda Rosenberger and Mrs. Christian Shelly of Milford Square who were enrolled in the second year were also present at the anniversary. Ambrose Geho of Lansdale, enrolled in the second year, and Leidy Sell of Coopersburg, enrolled in the third year, are other early members of the school.

Among those who have been members of the school for the longest continual period of time are Mr. and Mrs. Allen E. Bleam, Mrs. Jacob Ackerman and Mrs. Frank Mohr. Mrs. Mohr has the splendid record of not having missed a Sunday school session for twenty-six years.

As we look back over this record of Sunday work, it is with a feeling of gratitude to Rev. J. H. Oberholtzer and Rev. A. B. Shelly and their co-workers for the work so well begun. We may say we have progressed in our day and no doubt we have, but we must admire their faith and courage and ask ourselves whether we are doing as well in our day as they did in their day.

KAI CHOW HOSPITAL NOTES

We have a little patient in the hospital now whose lot is about as "tough" as anyone I have heard of. I think you would have to hunt a long time in America to find one his equal. He came to the clinic some time ago, and as he came in the nurse told me, "Mrs. Shu (one of our hospital workers) saw him up town with such a large 'tummy' and told him to come to the hospital." He was a little beggar boy, dressed in dirty ragged clothes but with a real bright look on his face which made one think that with proper training he might make something out of himself.

"Where does he live?" I asked the nurse

"O, he sleeps at night in an old temple up town with several other beggars, and in the daytime he goes out begging for food."

"Where is your home," I asked the boy when he came in.

"Don't know, don't have any," he replied.

"Have you no father nor mother?"

"Father died when I was real small. Mother didn't have anything and so she worked for a rich family. But one day the bandits came and robbed the place. They carried off some of the folks for ransom, took me too."

"What did they take you for, your folks didn't have anything?"

"They thought I belonged to the rich family and that they could get some money for me."

"And what happened to you then?"

"O, when they found out I belonged to a poor working woman they chased me away. But I didn't know where I was and couldn't find home."

Thus he was thrust out into the cold world —when he was five years old. He is thirteen years old now and these eight years he has been wandering around begging. Last summer he followed the soldiers here. He has been sick for some time now, at times has attacks of "dropsy," his legs, arms and face all swell and he can't get up. Then he lies in the temple without food till he is well enough to get out and beg again. He has a disease which you do not see in America but which is found in parts of China and the Orient, it is quite common around here. It is known as Kala Azar and is due to infection of some of the viscera, usually the spleen which gets real large and may fill half the abodmen.

We have a treatment for this disease with intravenous infections which is very satisfactory if the patient does not have nephritis as this boy unfortunately has. Nevertheless we took him for free treatment hoping to be able to help him. Recently he contracted pneumonia and was so sick that we about gave up hopes for him. I left for a trip to Tamingfu and before I left made arrangements for his coffin and burial. But as I took my last look at him before I left I prayed God to strengthen him, to help him get well and become a child of His. The Chinese all seem interested in him too and in our daily devotions always pray for him. On my return I enquired about him first of all and they said he was much better, the Chinese doctor said, "This is not man's doing, truly God has helped him." So we still hope for his recovery. In any case it is a satisfaction to know that we are working with God in a cause for His glory and eventually His will will triumph.

C. L. Pannabecker, M. D.
Kai Chow, Hopei, China.

BRIEF MISSION NOTES

Selected by J. B. Epp,

For Prayer and Praise

(as a part of your weekly prayer calendar)
"Thy Kingdom Come" and I Cor. 1:25.

The Near and Middle East

Turkey: In Stambul the (holy) Koran was publicly read for the first time in Turkish instead of Arabic—a heavy blow to the orthodoxy of Islam. This greatly diminishes the authority of the Koran and helps to strengthen the message of the Christian Scriptures. Pray also for the Turkish Y. M. C. A., which is still "Christian."

The Balkans: The evangel religion is greatly strengthened. In Czecho-Slovakia there are 132 Congregational Churches and Missions, also some of other denominations; in Bulgaria only 40; and so also in other states. A revival of these churches would be of greatest blessing, also to the ½ million Mohammedans. Pray for the great evangelist Mishkoff of Bulgaria, called "The Moody of Bulgaria." In Albania there are ½ million Mohammedans, and almost as many Catholics (Roman and Greek,) with but very little Gospel preaching among them. Yet these are "ripe for harvest." "Pray ye the Lord of the harvest!"

Larger Arabia: Crop failures and famine are reported; also a failure in the Mecca pilgrimage. Believing prayer is the means of softening the hearts of the people to the Gospel in this time of distress. The fanatical Kurds are showing an interest in the Scriptures. Praise His Name!

"They that dwell in the wilderness shall bow before Him, and His enemies shall lick the dust."

Syria: The Druse people are friendlier than ever before, which very much further a missionary advance. About 50% of the Syrians can read, many of them English or French. Pray for all new ventures.

Egypt: The people are so hungry and so responsive. Only some chiefs and politicians are hostile. A courageous campaign is being made into Lower Egypt, where practically all are Moslems. There are 302 towns and villages, each with over 1000 people. Here the Gospel has never been preached to any extent. The campaign is made in borrowed cars, under great physical strain and hard living. Unfailing prayer is solicited; remembering that the situation is a delicate one.

REPORT OF ORPHAN SOCIETY IN THE EASTERN DISTRICT CONFERENCE

The Orphanage Society of the Eastern District Conference is no longer a stranger to most of you. We will therefore not spend much time introducing ourselves.

The Orphanage Society was organized 29 years ago for the purpose of caring for orphans and needy widows and for the purpose of raising a fund to be devoted to such uses.

The organization which started with a small group (possibly a dozen earnest women), now numbers 67 members.

The Society has been paying $35.00 per year, for some years for the support of an orphan in India.

The Society has also provided clothing and fuel for needy families when notified of such needs.

At our last Conference on October 8th, in the Allentown Church it was voted to again give assistance to a needy widow in Rev. Jacob Unruh's charge at Mann's choice.

The case has been carefully investigated and it is felt to be a very worthy one, as the family are thrifty and careful, doing all that they can to provide for themselves.

If any one knows of needy Mennonite families and will notify any member of the executive committee, such cases **will** receive our consideration.

We welcome to our membership any women or man who are interested in this work. Our only membership requirement is that you are willing to support the work by free-will offerings and otherwise.

Our financial report as given at the Conference was as follows:—

Balance on Hand	$5168.06
Contribution for year	152.47
Interest from Bank	204.47
Total	$5525.00

Expenditures

Miss. Norman Cressman	$ 10.00
Mrs. Kaltenbaugh	100.00
Orphan in India	35.00
Phila. Guaranty Bond	12.50
Total	$ 157.50
Balance on Hand	$5367.50

At the afternoon session the following program was rendered,

Song Service—

Prayer by Rev. Freeman Swartz.

Solo	Mrs. Arthur Rosenberger of Quakertown.
Reading	Jean Fretz, Allentown
Quartette	Schwenksville Church
Dialogue	Mildred Fretz and Betty Schwenk, Lansdale
Reading	Mrs. Ely R Fretz Pleasant Valley
Address	Rev. Fred Whittemore returned missionary from Africa on "African Child Life"

Rev. Whittemore spoke in a most interesting way of the pitiable lot of the children of Africa. In Africa there is no permanence or sacredness in marriage as we know it. The union seldom lasts longer than three years. Then the child is kept by the father and cared for by the next wife who likely takes little or no interest in the child.

The complications and viciousness of such a system cause much neglect and cruelty to children. And yet these children when shown the way of Life are just as earnest and faithful as our children. It would be well worth while to go to Africa, just for the sake of these children.

Our next Conference will be held in the Quakertown church on the 2nd Saturday in November 1933. Please keep the date in mind and plan to come.

Ada M. Landis, Sec.
Mrs. Jacob R. Fretz, Pres.

SUMMER CARAVAN WORK

During the past summer a group of Bluffton College students took part in the annual Peace Caravan sponsored by the American Friends Service Committee. Following their training at Haverford they toured the Eastern District Conference, made some stops in Ohio, and spent a few days at the Shipshewana Retreat. The Mennonite Peace Society also sponsored their going although the group received little financial aid. They made their expenses by asking for offerings at their plays. The people of our various communities kindly entertained them. Without the generosity of those who acted as hosts this summer, the project could never have been carried out.

The following summary might be of interest: Two cars covered about four thousand miles each. The message was presented to approximately 10,600 people. The play was presented twenty-six times, members of the group spoke at seventeen other meetings, and three Good-Will schools, on the order of Vacation Church Schools are conducted. Ten different denominations were touched. The group worked in fourteen different Mennonite congregations.

Many people believe that such work properly financed could be of great value, both to our own people and to those others to whom we would take our Peace testimony. The Mennonite Peace Society hopes to do just such things. Make this Society and its work the subject of your thought on Armistice Sunday. Support the Society in whatever way you can.

THE MENNONITE PEACE SOCIETY

The Mennonite Peace Society is the result of a growing sense of Mennonite responsibility for making effective in individual, national and international life the teachings of Jesus. It is the belief of the Society that "True Christians know of no vengeance, however they may be wronged. . . . They have according to the declaration of the prophet, beaten their swords into plowshares and their spears into pruning hooks." (Quotation from the writings of Menno Simons).

The world in which many who profess to be followers of Jesus are sorely tempted to use the way of force and hatred rather than the way of suffering and love. For this reason, Mennonites feel an even greater responsibility for strengthening their own faith in the way of love and for making their beliefs known to other people.

This Society is in no way officially connected with any one conference of Mennonites. It seeks the cooperation and support of all groups and individuals. It works on the basis that in this historical stand against war, Mennonites are one in their testimony and responsibility. It gladly cooperates with existing Peace Committees.

The work of the society is supervised by a Board of Counsellors chosen from various groups. Members of the Society who have contributed two dollars or more have voting power.

The immediate program of the Society may be described as follows: (1) To unite Mennonites who have a concern about peace. (2) To help Mennonites to realize the peculiar contributions which they have to make to the world today and to enable them to make their contributions. (3) To help each Mennonite congregation to effectively present their testimony against war in their own communities.

The Society needs intelligent, consecrated support. It needs men and women who are willing to work together at a task which demands the truest kind of living and an increasing desire for spiritual growth. It needs the allegiance of young people upon whom the burden of another war would fall. For its immediate tasks it needs some financial contribution from those who are interested. Membership in the society may be had for one dollar. For two dollars members have the right to vote.

CORRESPONDENCE

Roaring Springs, Pa., Oct. 17, 1932. Dear Readers of the Mennonite: It has been some time since you have heard from this congregation on the western edge of the Eastern District Conference. We are happy to report that our membership which is not large, has been active, and we have received manifold blessings at His hand.

Rev. Yoder, our pastor, and family have taken up their residence in Roaring Spring, and Brother Yoder now will be able to devote all his time to the activities of the church.

There have been five accessions to the church body this year.

Our Ladies Aid organization has been busily engaged in extending help to the Missions in India and Montana and in a local charity, in different ways. They have now put themselves to the task of supplying a fine heating stove for the social room of the church.

The Christian Endeavor Society launched its fall and winter program several weeks ago, and their services are well attended by the Young People. During the past summer the Society co-operated in a Union League of the societies of the different denominations of the town. Our Society won the banner for the best attendence. An outing, with music, games and refreshments was held for the members who attended the Union services, of which the Mennonites were honor guests.

Mrs. Mary Burkhart, missionary to India, visited with us, and gave a very interesting address on her experiences in foreign lands, in the church October 6th.

We ask that you remember us in your prayers that we may continue to do the Master's will and work in this part of the Vineyard.

Fraternally yours, **R. G. Havens**, Secretary.

Upland, Calif. The San Bernardino County Christian Endeavor Convention was held in the San Bernardino Presbyterian Church, October 7, 8, 9th. Miss Emma Ruth of Reedley, who is also Regional Vice President of the California State C. E. Union, was one of the Convention leaders. She led conferences in Missionary and Music work. Miss Helen Lichti, member of the Upland, Mennonite Church, was chosen as the next County President. A year ago the County Convention was held in the Upland Church.

A Union Leadership Training School is being conducted in the Upland Presbyterian Church for six Monday evenings, beginning with October 17th. The Sunday School workers of Upland and Ontario will attend this School.

At a recent Annual Meeting of the Sunday School, a new Constitution was adopted. The Treasurer's report showed all bills paid and a goodly balance with which to start the new year. The School is fully graded and departmentalized. L. J. Horsch is the General

(Continued on page 14)

D. D. Eitzen, Pres.
Mariam Penner Vice Pres.
Emma Ruth Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

November 6

What Are the Effects of Military Training in Schools?—Jas. 4:1-10.

This will be remembered to be our anniversary of Armistice Day. It is now fourteen years since the world went wild with shouts, bell-ringing and parades. The world rejoiced that the War had come to an end. It is only fitting and proper that every successive Armistice Sunday should be used to keep the world safe from another War.

Perhaps we think we have been making the world safe from any other war like that horrible World War. It is true we have passed Pacts, we have our League of Nations and World Court, as well as much agitation aside from these. Many books have been published showing the horrors of war, as well as movies on the same phase. There is much peace sentiment, never have religious leaders in such large numbers gone on record that they will never again in any way whatsoever bless war, any kind of war.

And yet, the battle is far from won. Never before have the militarists put forward such a mighty program as they have these last years. They are putting forth psychological and educational propaganda that is far-reaching. There are many more men in military training than there ever have been in any peacetime year in our history. In other countries the same is true. The world is getting prepared for another world cataclysm. Military training in some of our high schools and colleges is another means they are using to create the desired mental attitude. Will we do something about this matter? What are you planning to do? The Peace Society of our church is taking a forward step in sponsoring the full-time secretary in the interest of peace. Let us cooperate in every way possible.

In our Scripture portion, James has a good deal to say concerning fightings and the motivation thereof. He recognizes that fightings and wars of all kinds, be they in the home, the community, or between nations, they come from within. All wars come from the desire to have or to hold, because of selfish pride or false nationalism. In many cases because there has been a party lusting after war, preparing for war, and then when preparations are made then this war machine should also be used so they proceed to arouse suspicions and fears until the desired war results.

Peace Pacts, Leagues and World Courts will help to bring about Peace, but the primary need is new men, that is, men with new hearts, men who have experienced that which always differentiates a vital living religion from one of mere form and ritual. We try to league God with the devil, heaven with hell, liberty with license, the church with war, and the Spirit with flesh, and then wonder why we are not succeeding. Under such conditions both sides in a conflict of war can pray, but God cannot bless either side as long as they are thus again and again incurring His displeasure. How slow we are in learning to know His spirit and follow His example and precepts.

This evening we will be thinking about the whole program for peace over against the entire program of Mars in the interest of Militarism and the slogan "Might makes Right." One of the outstanding problems is that of military training in our schools and colleges. It is usually termed the R. O. T. C. (Reserve Officers' Training Corps). It consists of drill and discipline carried on in some high schools and in all Land Grant Colleges where it is compulsory. These training schools are interested in nothing but in the mental preparation for the next war. The physical training there received is negligible.

Read a paragraph which appears in the citizenship training manual. Judge for yourself as to whether these institutions are training Young America for the high idealism and Christian Citizenship in which we are all interested. Speaking about Internationalism, they call it "destructive idealism." Quoting we read:

"An impractical and destructive idealism called internationalism is being propagated by certain foreign agitators, and is being echoed and reechoed by many of the nation's intellectuals. Pacifism is baneful in its influence. It promotes distrust of country; debases the spirit of nationalism, is destructive of patriotism; undermines the spirit of national defense; cooperates with the destructive forces for the overthrow of national ideals and institutions." That is what the militarists think of us as pacifists and of that great multitude who will join us in that next war. It has been prophesied that in the war toward which we are rapidly drifting there will be the most horrible religious persecution which has been witnessed for centuries. For in the next war an increasingly large number will refuse to carry arms and will thereby enrage the militarist who in turn will use every possible method of trying to force the pacifist into submission. But surely we will be willing to be "grain for God" if necessary. "The blood of the martyr is ever the seed of the church."

Dr. George C. Coe has been the chairman of the Committee on Militarism in Education. He has worked out a number of dialogues which portray in an interesting and accurate fashion the manner of appeal made by the R. O. T. C. This dialogue is entitled "Playing Soldier at High School."

Harold, of A-ville—Do you have a unit of the Reserve Officer's Training Corps at your high school?

Walter, of B-town—No; we don't expect to be soldiers. The Peace Pact is in effect, you know, and war is out of date.

Harold—Neither do we expect to be soldiers; but we have the R. O. T. C. in our school and we like it.

Walter—Why do you like it? I shoudn't think there'd be much fun in marching about the grounds day after day.

Harold—You're right; it isn't fun. After the novelty wears off, it's just a beastly grind.

Walter—I suppose you like the drill then, because you're patriotic; you want to be ready to fight when the time comes.

Harold—No, I tell you, we don't expect to be soldiers. The drill is endurable because of what goes with it—uniforms, for example.

Walter—I see. You receive pay in the shape of a suit of clothes.

Harold—Of course we like to get a suit without having to pay for it, but this isn't the main thing. Think of all that goes with the uniform. It makes you different; people look at you; it makes celebrations and social affairs more "swell", especially when the officers strut around with their swords. Then there's the band, playing lively tunes on the occasions. And don't forget the effect of all this upon the girls.

Walter—Girls! What has the R. O T. C. to do with girls?

Harold—Walter, you don't really know what R O. T. C. means until you understand the girls' side of it. The girls like our bright buttons, our air of manliness, our stately manners, and the bravery that belongs to the military spirit. At parades, competitions, and celebrations, when we come marching past, headed by the band, the girls go off their heads with enthusiasm. At our parties it's the most military fellow who "stands in" best with the fair ones. Then, too, they like us because we choose one of them as an honorary officer and "sponsor" who reviews and inspects us.

Walter—Then you R. O. T. C. is practically a Social Affairs Boosting Corps, it seems and all at the expense of your Uncle Sam.

Harold—Anyhow, I've told you why it is popular at our school.

Sherman said rightly "war is hell." Charles E. Jefferson said in defining war "the legal method of settling quarrels between nations by the wholesale and organized killing of the strongest boys, that is war." Fosdick and a host of others who supported the World War have declared themselves uterly opposed to any future war irrespective of what kind of a war it may be. Lord Grey declared that two weeks spent around the council table would have prevented the World War. War is the world's crowning infamy, its supreme curse and its most crimson sin. Why, O why do we still continue in terms of wholesale murder? If we would only think of the awful cost of war in terms of lives lost, men crippled for life, families broken, and above all the great spiritual and moral setback reaching over a period of many decades. When will we finally learn the great love of God our Father and the infinite value He sets upon the individual soul, yes upon every soul. It is the world's greatest curse, let us do all we can to fling out the banner and lift it high, until Jesus Christ is crowned Lord of Lords and King of Kings.

Questions

1. Tell what you can concerning the Kellogg Peace Pact.
2. Why do nations continue to think and talk in terms of war?
3. What are the elements in life causing the continuation of the spirit of war?
4. What is the aim and program of the militarists?
5. Who are the Pacifists? What is their "stand"? What is their motive power?
6. What is the R. O. T. C, what is the purpose and the problem?
7. Do you think the U. S. has a right to ask every candidate, irrespective of sex, to pledge willingness to bear arms before they will be admitted to citizenship?
8. What can we as Mennonites do with this vexing problem of war, what will your "stand" be in case there will be another war?
9. What are the costs of war?
10. What does Jesus Christ have to tell the world today concerning the problems of war and peace?

Study the Scriptures

Mon.—Read Matt. 5. The Christ ideal.
Tues.—Read Psalm 46. God's purpose.
Wednes.—Read Psalm 44. Trust in force.
Thurs.—Read Gal. 6. Sowing and reaping.
Fri.—Read Rom. 12. True brotherhood.
Sat.—Read Gen. 4:1-8. Murderous deeds.
Sun.—Read Jas. 4:1-10. The seed of war.

In Christ there is no East or West
In Him no North or South
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

In Christ now meet both East and West
In Him meet South and North
All Christly souls are one in Him
Throughout the whole wide earth.
—Selected.

"PRAY ONE FOR ANOTHER"

(James 5:16)

I cannot tell why there should come to me
A thought of some one miles and miles away;
In swift insistence on the memory,
Unless a need there be that I should pray.

Too hurried oft are we to spare the thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
And more appalling weakness and decay.
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayer, I pray.

Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, therefore, pray.

And when you pray, dear friend, I ask of thee,
That thou will seek of God not mine own way;
Not what I want, but His blest thought for me,
Do thou through Jesus Christ implore, I pray.
—Marianne Farningham.

DO YOU BELIEVE IN HIM?

"God so loved the world, that he gave his only begotten Son that whosoever **believeth in Him** should not perish but have everlasting life." John 3:16.

To **believe in** someone is not to **believe about** someone. You believe certain facts about George Washington, as the father of this country, or about Abraham Lincoln as the emancipator of the slave.

Your friend asks you if you believe in a physician. You say, "Of course I do." The test of whether you really do believe in a physician or only believe certain things about him comes when you are ill. If you call him then, and follow his prescription until all the symptoms of the disease are gone, you have given evidence that you do believe in a physician.

Many people think they **believe in** Jesus, the Son of God, but by the test of what it means to **believe in** someone, there is no evidence of such belief. We call the physician, but we do not follow his prescription. "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that **doeth** the will of my Father who is in heaven." Matt. 7:21. **Doeth** is not in the past tense, as something accomplished once for all, but is a continuous act, an adjustment of my will to the will of the Father, through the Spirit of truth, who abideth in the believer." He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. John 15:5, 8. Do you **believe in** Him?

—Emma Ruth.

NO COMPROMISE

No compromise with evil shall be our battle-cry,
For God and right must conquer, and sin and wrong must die;
Unflinching we are standing, uncompromisingly
Beneath the flag of holiness forever we will be.

No compromise with error, for Bible truth we stand,
Let none remove the landmarks erected by God's hand.
With loyalty our watchword and faith in Christ our stay,
We'll bravely storm the forts of sin and through Him win the day.

No compromise with worldliness, no yielding to the wrong,
No lowering the standard that's good through ages long;
With Jesus as our Leader, His Spirit as our Guide,
We'll firmly stand for righteousness whatever may betide.

—Haldor Lillenas.

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Offers Your Church the

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Thousands and thousands of Christians this year will attend Christmas programs given by our churches. The influence of the services will depend much on early selections of effective materials. Each year more than 60,000 churches all over the world use "White Gifts for the King" because of its great and lasting benefits. There are five important features in this particular program which have made its popularity possible.

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THE S. S. LESSON

November 6.

The Christian and World Peace. Psalm 72:9-17; Eph. 2:13-19.

Golden Text,—Blessed are the peacemakers; for they shall be called the sons of God. Matt. 5:9.

There is much said today about peace, perhaps more than ever before. Peace among nations is the only rational way by which there can be made a happy world. Where there is no peace among nations there is sure to be combined all the miseries to which the flesh is heir. Without peace there come loss, poverty, physical suffering, widows, orphans, broken, ruined bodies and death by the wholesale. If the money spent in wars during this generation were devoted to purposes of education, relieving of suffering and making easy the path of the unfortunate, it would be possible with the means at hand stamp out the diseases that spread in epidemics over the earth. And after that there would still remain sufficient money on hand to make impossible the depressions and panics that disorganize and distress society.

People were deceived by catchwords in the late conflict. They were deluded into thinking that they were making war to end war. War did not end. We are threatened with bigger wars to follow. They were told that war would make the world safe for democracy. It did not. It paved the way for dictators and Bolsheviks. People were made to think that war would guarantee the commerce and trade of the nation. What followed was the worst panic in history. Some there were who preached that a spiritual regeneration would come with War. Need we point to the decline of the home, the neglect of the church and the general godlessness of the day to refute this?

Armies have marched to battle to the tune "Onward Christian Soldier." Does the Christian become the soldier who takes up arms and goes forth to kill, maim and destroy property in the name of the one who taught "Love your enemies" and pray for persecutors? The most sacred teachings of the Christian faith were debased by those who wanted men to believe in a trench salvation. Chaplains on both sides prayed for victory as though God was only on their side and that he blessed the murder of men and the starving of the babies on the other side. The worst of those who excited people to war were the spiritual leaders who preached war, when their only consistent course would have been to use all the influence at their command to bring about peace and take measures that peace would be insured in the future.

Much of the gestures that nations have been making toward peace among nations has been sham. On the face of it, it is sheer hypocrisy to trust the making of peace treaties to admirals and generals whose business it is to wage war. We would hardly ask thieves to find a scheme by which robberies would be impossible. Only pacifists can make and insure a lasting peace.

But, aside of what it costs to make war and get ready for war, the worst effect war has is on the character of those who go into it. If it is right to kill and injure a public enemy it is just as right to murder a private enemy and ruthlessly destroy his property. The wave of crime that has followed the War in all nations since its close only goes to prove this point.

We should, by this time, come to realize that those who win a war lose it as well as the vanquished. We have gained nothing but misery from our "Glorious Victory" and the Allies whom we have helped hate us today as much as though we had been on the other side.

A writer in recent times has attempted to show that you must have religion to have war and you must have war to have religion. We deny that, if the Christian religion is implied. A counterfeit religion may bless and even urge war but the religion of Jesus Christ is only consistent to his teaching when it can instil the spirit of the highest kind of love. And love and war surely is inconsistent to the angel proclamation "Peace on Earth, Good will to men."

The one encouraging sign of this time is that there is appearing a consciousness among men generally that war is without excuse at any time and under any provocation among civilized peoples. Many are regretting the part they took in past wars and are declaring that they will never again be deluded into the idea that it is their duty to take up arms.

Let us take the Bible teaching on Peace. First of all, there must be a personal disposition for peace. We ought to live at peace with our fellows. One must want peace to have it. One must be at peace with God in order to have a right peace with one's neighbor.

Jesus came to earth to establish peace. He taught it and He died for it. To establish peace there must be a willingness to sacrifice to the limit. If the preaching of Jesus was not a message of peace then we must wonder what it was all about. He commissioned his Disciples and all who go to herald the truth to declare for peace. Let us bear in mind that He assured blessedness to the peacemakers. They are to be called the children of God. How can we be God's children if we do not give ourselves to the bringing of peace? It must be a complete peace that includes peace with God, peace with fellow man and peace among nations.

CORRESPONDENCE

(Continued from Page 8)

Superintendent. Other Departmental Superintendents are: Adult, Henry Reimer; Young People, Emil Toews; Intermediate, Mrs. Grace Boshart; Junior, Dorothy Ruth; Primary, Mrs. Selma Rahn; Beginners, Ella Schmidt; Cradle Roll, Mrs. D. S. Dettweiler; Home Department, Mrs. Sol. Schertz.

CONTRIBUTIONS RECEIVED FOR THE TREASURY OF THE GENERAL CONFERENCE

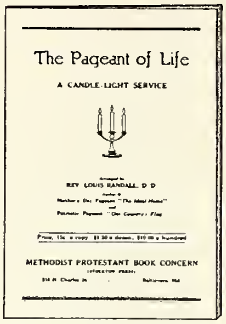
From April 1, 1932 to Sept. 30, 1932

Receipts: Cash Balance on hand Mar. 31, 1932, $46.77; Immanuel Menn. Ch., Los Angeles, Cal., $6.75; First Menn. Ch., Philadelphia, Pa., $2.42; Bethel College Menn. Ch., Newton, Kan., $11.54; First Menn. Ch., Upland Cal., $5.17; First Menn. Ch., Philadelphia, Pa., $2.08; Bethesda Ch., Marion, So. Dak., $9.00; First Menn. Ch., Upland, Cal., $4.13; Friedensberg Ch., Avon, So. Dak., $5.00; First Menn. Church, Aberdeen, Idaho, $11.34; First Menn. Ch., Philadelphia, Pa., $1.98; Zion Church, Souderton, Pa., $25.00; First Menn. Ch., Upland, Cal., $5.10; First Menn. Ch., Philadelphia, Pa., $1.57; First Menn. Ch., Upland, Cal. $4.23; Emmaus Menn. Ch., Whitewater, Kan., $18.00; First Menn. Ch., Upland, Calif., $4.31; First Menn. Ch., Philadelphia, Pa., $3.26; First Menn. Ch. Reedley, Cal. (Special) $210.09; Interest on funds invested, $5.94; Total gifts and Interest $336.91; Total $383.68.

Disbursements: To Herald Publishing Co. Order No. 181, $21.97; To J. F. Lehman Treas. for Part Reedley Ch. collection, $21.00; To J. E. Amstutz Treas. for part Reedley Ch. collection $63.00; To J. E. Regier, Treas. For. Mission Board for part Reedley Ch. collection, $126.09; To note on demand (invested) $100.00; To July and August 1932 Check tax $.02; Total 332.08; Balance on hand in Kansas State Bank, Sept. 30, 1932, $51.60; Total amount invested, Sept. 30, 1932, $850.00.

Respectfully submitted **K. A. Richert**, Treasurer

Christmas Pageants That Appeal



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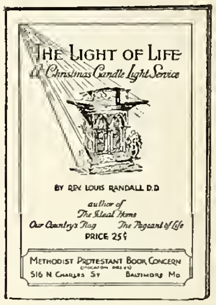
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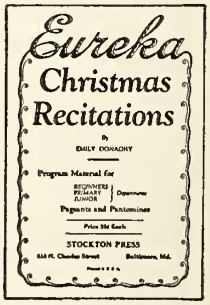

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JOTTINGS

During the week of October 9-16 the East Swamp, Pa., church, of which Rev. W. S. Gottshall is pastor, had seventeen accessions to its membership.

Sister Lena Mae Smith, one of the sisters at Bethel Hospital, Newton, Kan., was elected president of the Kansas League of Nursing Education at its meeting at Hutchinson, Kan.

Rev. Carl and Mrs. Landes, of the First Church, Philadelphia, were suddenly called to Iowa to attend the funeral of the mother of Mrs. Landes, last Sunday. Rev. N. B. Grubb preached in the First Church during the absence of Rev. Landes.

Dr. S. K. Mosiman, of Bluffton College was a welcome visitor of the Second Mennonite church Philadelphia last Sunday. The message of practical advice concerning present day conditions that he brought was greatly appreciated by those present.

Missionary P. A. Penner has latcly returned to his quarters in Kansas after a last visit to his old home in Minnesota. He is making preperations for his return to his field in India where he has served for 32 years. He will sail from New York, November 30.

A significant celebration took place the other day (Oct. 24) when proclamations by the Governors -of Pennsylvania, New Jersey and Delaware and mayors of many cities in these states directed this day to be celebrated in commemoration of the landing of William Penn 250 years ago at what is now New Castle. Del. Before his coming Penn had visited many Mennonite communities in Holland and Germany and it was upon his invitation that the 33 families from Crefeld formed the Germantown settlement.

Ethel Kulp, writing from Deep Run, Pa., says: Christian Endeavor Rallies have been a great success at Deep Run, Pa. We say this because of the good attendance and the splendid way in which the young folks have become interested. By popular demand we are pleased to have one more this year, November 13, at 2:30 P. M. The former President of the State C. E. Association, Rev. Israel. will give a message on "Power" Special music will be rendered by the St. Stephens Reformed Quartet from Perkasie, Pa.

A call has gone out from the American Prison Association asking that churches throughout the country observe December 4 as Prison Sunday. The purpose of Prison Sunday is to acquaint church going people more intimately with the problems relating to the administration of penal and corrective institutions, the need for crime prevention, and the crime situation generally, and thereby develope a better public understanding of these problems and a more general demand for their treatment.

The First and Second churches of Philadelphia were happy to entertain and hear Mrs. Mary Burkhard, one of our returned missionaries last Sunday. A plan has been arranged whereby Mrs. Burkhard will visit practically all the church in the eastern end of the Eastern District Conference.

Salem church, Freeman S. D., of which Rev. P. R. Schroeder is pastor recently had thirteen additions to its membership, eleven by baptism and two by letter. Rev. Schroeder has returned from Mountain Lake, Minn., where he conducted a series of meetings in the First Mennonite church of that town.

The Christian Endeavor Society of the Eden Mennonite Church, Schwenksville, Pa., of which Rev. Freeman Schwartz is pastor, was host to the Montgomery County C. E. Union this week. Rev. John Elliot, D. D. of Philadelphia, director of Social Work in the Baptist church, gave a message in "The Christian Citizen."

Ebenezer Church, near Bluffton, Ohio, Rev. P. A. Kliewer, pastor, had two visitors in its pulpit last Sunday. At the morning service John Nussbaum, of Berne, Indiana, a graduate of the Fort Wayne Bible School, was the speaker. In the evening Rev. L. H. Myers of the United Brethren church of Lima, Ohio, spoke on the subject, "Why I Believe the Christ, the Son of God."

Rally Day was observed in the First church, Philadelphia. October 16, at which time Rev. Floyd Eichner brought the message. The Second church observed its rally last Sunday morning. These Rallies were of peculiar signifiance since an epidemic of Infantile Paralysis had closed the Sunday Schools of that city to persons under 18 years of age for a number of Sundays. Sunday Schools on that account were considerably disorganized.

On October 9, a group of Mennonites living in the city of Wichita, Kansas, under the leadership of Rev. C. E. Krehbiel, organized a congregation. Officers elected were O. K. Galle, J. B. Miller and Rudolph Warkentin. Rev. Krehbiel has been conducting services in Wichita for some time, under the direction of the Home Mission Committee of the Western District Conference. The congregation meets on Lorraine Ave.

South Dakota reports the 104th birthday of one of its Mennonite settlers, Michael Hofer, on October 4. When he was one hundred years of age a local paper printed his picture four years years ago. He was 50 years of age when he migrated from Russia. One of the experiences he recalls of his Russian days was seeing the Czar Alexander drive through the villiage in which he lived. He heads a group of five generations and has at least 216 living descendants.

CHRISTMAS CARDS

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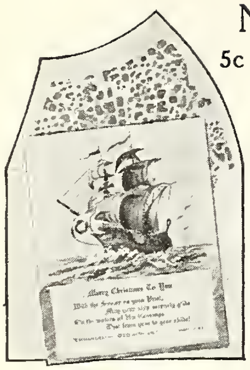

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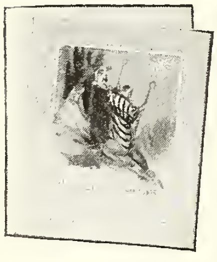

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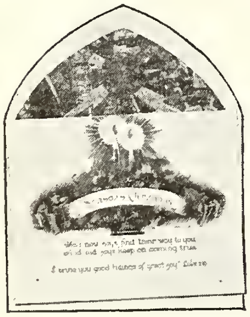


No. 518

No. 518—SEASON'S GREETINGS

May new joys find their way to you
And old joys keep on coming true.

"I bring you good tidings of great joy."—Luke 2:10.

Genuine hand-colored design—5c

No. 520—JOYOUS GREETINGS

May the Manger-king today
Those great blessings all bestow
That from year to year convey
Pleasures that increase and grow.

"Peace on earth, good will toward men."—Luke 2:14.

A striking scene. French parchment folder—5c

No. 523—MERRY CHRISTMAS TO YOU

With the Savior as your Pilot,
May your ship serenely glide
On the waters of His blessings
That from year to year abide!

"Emmanuel . . . God with us." —Matt. 1:23.

Beautiful ship number—5c

No. 526—HEARTY CHRISTMAS GREETINGS

May the glorious message shepherds heard
Have gladness for you in every word!

"Unto you is born this day . . . a Savior."—Luke 2:11.

Shepherds with their flocks, 5c

No. 519—SEASON'S GREETINGS

"When they saw the star, they rejoiced with exceeding great joy." —Matt. 2:10.

Embossed design in grey, white and black—5c

No. 514—CHRISTMAS GIFTS

I wish for you at this glad Yule time
The wonderful gifts of His love sublime
Which the Christ-child brings to each land and clime.

"Thanks be unto God for His unspeakable Gift."—II Cor. 9:15.

A dainty card with silver high lights—5c

No. 517—CHRISTMAS JOY TO YOU

May the Star that shone o'er Bethlehem
That holy Christmas night,
Its gentle radiance shed on you,
And keep your Christmas bright.

"Unto you is born this day . . . a Savior."—Luke 2:11.

Genuine hand-colored scene—5c

No. 516—A WISH FOR YOUR HAPPINESS AT CHRISTMAS AND IN THE NEW YEAR

"We will be glad and rejoice in His salvation."—Isa. 25:9.

Genuine hand-colored design—5c

No. 515—JOYFUL SEASON'S GREETINGS

"For God so loved the world," etc.—John 3:16.

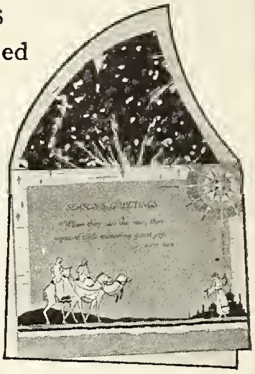
Silver high lights. Colorful shepherd scene—5c

No. 524—JOYFUL CHRISTMAS GREETINGS

The shepherds heard the story—
From the angel, come from glory;
Still its tidings come to men:
May they give you joy again!

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

A lovely French parchment folder—5c



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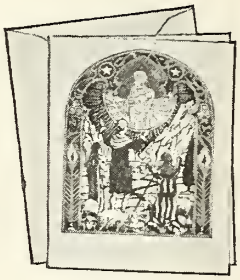

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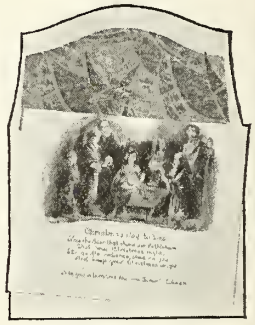

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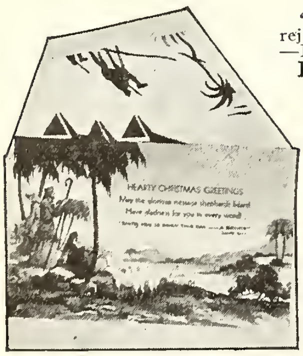

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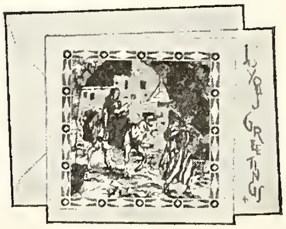

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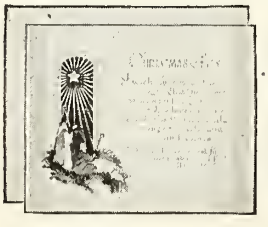

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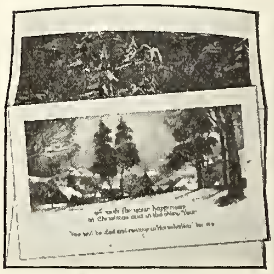

No. 516

Use Only Christmas Cards with Bible Texts

No order accepted for less than 50c worth of Cards. Any 12 Cards assorted for only 50c. Send money with your order. Order by number.

MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, NOVEMBER 3, 1932 No. 43

EDITORIAL

Writing letters to the editor and telling him in the frankest kind of a way what the readers thinks of the opinions he expresses is not a thing that annoys him in the least. The fact of the matter is that any editor should be happy in receiving the reactions of his readers, no matter whether they approve or disapprove of the positions he takes and the expressions he makes concerning matters he feels moved to discuss. A good subscriber is one who accepts the editorial policy of the paper he reads as something that stimulates his thinking and leads him to come to conclusions either in harmony with the sentiments expressed or in disagreement with them. We take it that a policy that would expect the reader of a paper to accept all that is offered to him without a recognition of that reader's ability to think for himself is unreasonable and not a very great compliment to the reader's intelligence. In general, it is the aim of the editor to stand for things as he sees it right and reasonable and to call his readers to think with him for the best way by which righteousness may be promoted and to broadcast to thinking people the general information to which they are entitled. It is our business to speak as one inspired by the position taken by our church in matters of faith and morals. We not only want to be able to state these positions but to defend them as well. In doing this we want to feel that we are in a position to help and encourage our readers in meeting their problems. In discussion there should be opportunity given to those whose ideas differ from our own, not with the idea of surrendering what we believe to be true, but, with the purpose of showing fair play. It would at least be interesting to be able to print all that is written to the editor in opposition to his ideas, but, we are limited by the space at our disposal and our job is not so much to give a few the chance of special pleading as it is to present material that might interest the greater portion of our readers. An editor is neither cold blooded nor hard boiled. He is simply a poor mortal who has on his hands the task of keeping his readers informed on matters of vital interest to them and of giving expression to ideas that will influence those who read them in what he believes to be the right direction.

The issue of the **"Bundesbote-Kalender"** for 1933, the German Year Book of the General Conference has made its appearance and is a valuable hand book for German reading families in our Conference. The list of names and addresses of Mennonite ministers, and the list of Officers and Committees of the General Conference gives information that hardly could be found immediately when one is under the immediate necessity of consulting them. Here happens to be an individual who wants to send in contributions to the Home or Foreign Mission Boards, the Relief Board, the Publication or Educational Board. He needs the address of the proper persons to whom to send his contribution. This information is immediately forthcoming if one has at hand either the English or German Year Book.

It is the custom of the editors of the Year Books to give short notices of the erection of new church buildings and the history of the Congregations erecting them. Year by year these notices increase so that, as time goes on, there develops a history of our conference churches which becomes more and more valuable. Again, there generally appear biographies of ministers and prominent workers who have passed on to their eternal rewards. Items such as these tend to make it worth while to preserve files of the Year Books for future information.

The editor happens to have in his library a collection of secular Almanacs that go back considerably over a hundred years. In the old days when the peddler appeared some time before the New Year a new Almanac was bought and after the New Year, the old one was placed in the bottom of the Grandfather's clock that stood in the living room. By and by this pile of old Almanacs came to be regarded as heirlooms to be passed on to the coming generations to the family and now they have become valuable from an historical point of view as well as family relics. Some of these copies are probably the only ones of their kind in existence.

A file of Church Almanacs that have been years and decades of years in accumulating become source material upon which the future must draw for information concerning that past. Mennonite Year Books of both kinds will always be worth saving and should be saved.

In the recent issue of the "Kalender" we note a variety of advertisements. These are not of the kind that are just inserted for profit. They are announcements to our own people concerning a business in which they are partners, for the Book Concern is a Concern of the Conference of which all members of General Conference are shareholders. Let these announcements be carefully studied and, wherever there is opportunity for buying supplies of other material handled by the Book Concern, it is only good business that the members of our churches buy through this Concern and in so doing they are increasing their own business and advancing their own interests.

DEPRESSION AND INDIANS

Thomas, Oklahoma, October 26, 1932

No doubt, under the guiding hand of God, the world-wide depression is intended as one of the "all things that work together for good to them that love God. "Spiritually it will be" to the one a savour of death unto death and to the other a savour of life unto life." The whole world, but especially Christianity, is as it were being tried in a furnace of fire. Shall we come out of it purified, as refined gold and with a stronger faith to the glory of God, as did Daniel, or shall our work be burned as stubble and our influence be as salt that has lost its savour? Do we really **love** God? If so, He will give us grace and strength to look upon depression, poverty, persecution and suffering as Paul did—as a privilege, rather than as a calamity—and who counted it an honor to have "fellowship in His suffering, being made comformable unto His death." And yet, who of us would be willing and glad to suffer for righteousness sake, as for example many of our Russian brethern are now doing?

Many of our Indians too are suffering as a result of the material and spiritual depression. In former years they depended for a living mostly on the lease money that they received from their white renters. Now the farmers cannot afford to pay cash rents, because they receive so little cash for their products, and because of this fact, the Indians receive very little when they rent their land for a share of the crop. Will this situation cause the Indians to farm more of their land themselves, stay home more and raise more livestock and have better gardens? We hope so and that the depression may be a blessing in disguise to them. They have depended too much on material aid from the Government and the mission and missionaries. Not much of this aid is any longer possible. We hope that the Indians will learn to be more self-supporting, materially and spiritually, and appreciate more the help that they receive in the future. May the hunger for the natural food help them to have a greater longing for the spiritual food.

Dear readers, pray for our native helpers, that they may remain faithful co-laborers with Christ, in spite of reduced or perhaps discontinued salaries. Pray for all our Indian Christians, that they may not be overly discouraged during this time of testing, but "press toward the mark for the prize of the high calling of God in Christ Jesus." Pray also for my dear wife, who is still at the home and under the care of our daughter, Ruth, in Attica, Kans., slowly recovering from her T. B. trouble. She is now able to be up most of the time and to do some light work. With the dear Lord's further help, she may be able to return in a few weeks and continue in the work here so dear to her. His will be done. We have all reason for praise and thanksgiving to Him for His wonderful help in the past and we want to trust Him for the future. May the present experiences bring us all closer to God.

H. J. Kliewer.

MISSIONARY EDUCATION

Mrs. Paul E. Whitmer.

I have chosen for this paper the subject of Missionary Education because I believe it is one of the most vital problems before the Christian church today.

In a book, "Training World Christians," by Gilbert Loveland, there is this statement—"The only way to save America for the world, and thereby to save the world, is through education. And it must be the right kind of education. And because it must look to the extension of sympathy and to the creation of the spirit of world brotherhood and to the training of world Christians, it must be in a very true sense missionary education."

This is Christ's own way. He is the world's best example of a religious educator. He taught men, women and little children.

God expects men and women to be His partners, but many times God's plan for the human family is blocked because those who claim to be His children do not cooperate with Him. So many people prefer to sit idly by and let God work out His purpose without human partnership. But God's plan involves just that partnership of men.

He has hidden the rock in the mountain, but men must quarry it and build the mighty cathedral; He has secreted the ore in the hills but men must dig it and refine it and construct the delicate watch. He has put in the world in various forms the elements which are needed for the enrichment of man's physical life and work, but man must discover and harness these elements to serve humankind.

When Jesus left the earth He entrusted His mission to a handful of common men. God counts on men and women to give Him their best service.

There is a beautiful story told in Geo. Elliot's famous poem, "Stradivarius," which illustrates this truth. In the poem Old Antonio Stradivari had a properly dignified idea of his place in God's plan. We find him being taunted by the dissolute painter Naldo, who chided him for taking himself so seriously. "Do you mean to say," asks Naldo, "that God could not make violins without you?" The old violin maker of Cremona replied:

"My work is mine;
And heresy or not, if my hand slacked
I should rob God—since He is fullest good—
Leaving a blank instead of violins.
I say, not God Himself can make man's best,
Without best men to help Him . . .
He could not make
Antonio Stradivari's violins
Without Antonio."

The same feeling of partnership with God was Rodin's the famous sculptor of France. Rodin modeled a mighty hand, the hand of God, or holding within it a man and woman. "I suppose," said George Bernard Shaw, "you meant your own hand after all?" "Yes," said Rodin, "as the tool for the spirit of God."

The needs of the world and a desire to help meet those needs is the challenge before the Christian church today, and women's missionary societies may in a very real way share in this work. But it means education on missionary lines so that the challenge may be met intelligently and with a definite purpose. A New England minister was on one occasion, when missionary work was yet a new thing, asked to offer a prayer for a certain mission station. He replied that he did not know enough about the work to pray intelligently.

John R. Mott in his book, "The Decisive Hour of Christian Missions," in a chapter, "An Adequate Home Base," says, "Commission I of the World Missionary Conference in the course of its inquiry into the problem of carrying the Gospel to all the non-Christian world, conducted a correspondence with several hundreds of leading missionaries in all parts of the world, as well as with leaders of the church in Christian lands, and, among other questions asked what constitutes the most crucial problem in connection with the great missionary task.

"It is a remarkable fact and one that gives cause for much reflection, that to this question the larger proportion of the correspondents, although face to face with all the difficulties of the work abroad, agree in replying 'The state of the home church.' They feel that the apathy and indifference manifest today among Christians at home are the greatest discouragement

THE MENNONITE

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and hindrance to the extension of the missionaries' work."

For these reasons we believe that missionary education is a most urgent problem and should be given much serious consideration because "it is by this process that Christians young and old may be led out into the larger realms of missionary knowing, feeling, caring, doing and living."

We are apt to look at missions simply from the standpoint of work to be done, money to be contributed, or the organization to be supported and upheld without the proper consideration of our part to inform ourselves of the needs of the field, the problems that confront the missionary, by way of living conditions and the attitude of other religions towards Christianity.

We should say then that one of the first things needful is to awaken an interest on the part of the church as a whole, and especially on the part of our Women's Missionary societies, the Sunday school and the Young People's societies. On the whole people do not concern themselves much about what they are not interested in. They do not read books, study pictures, or go to hear musical programs they do not enjoy or go to hear a speaker they do not care to hear, nor busy themselves with problems to which their interest does not directly lead them. A fine sense of duty and obligation is all very well, but it can never take the place of interest as a dynamic force in life.

America is counted one of the great Christian nations. Yet but two out of five of our people are members of Christian churches. It is evident from this fact that a great task still confronts the church in interesting our own millions in religion in such a way that they shall take part in its organized activities, and we wonder what proportion of this small number are vitally and intelligently interested in missionary work.

If then we believe that missionary education is of such vital importance, and that to educate it is necessary first to awaken an interest, how shall we proceed with the task?

In thinking of any kind of education we quite naturally think of children. Our churches are at the present time giving more time to special Bible schools and religious instruction than ever before. Some churches are providing special week-day instruction. Prof. George H. Betts in "How to Teach Religion," says "there are three things required of religious education: 1. It must impart fruitful knowledge of religious truth in the daily life of the child, now and in the years that lie ahead.

"2. It must develop right attitudes, the religious warmth, responsiveness, interest, ideals, loyalties and enthusiasms which lead to action, and to a true sense of what is most worth while.

"3. It must create skill in living—the power and the will to use the religious knowledge and enthusiasm supplied by education in shaping the acts and conduct of daily life."

And to carry the form of Prof. Betts' definition over into the field of missionary education, it should:

1. Impart fruitful missionary knowledge.
2. Develop right missionary attitudes, such as should characterize the world Christian.
3. Create skill in living, so that every relation of this growing world Christian with his fellowman shall be a helpful and Christian relation.

And where shall this be better learned than in the home? The necessity for enlisting the home for missionary education is the more clearly realized when we remember that to be effective throughout life, habits and attitudes of mind must be implanted in early years. All children are hero worshippers, and again quoting Prof. Betts, "Probably no child reaches his teens without having many times secretly determined that he would be this, or become that which he admired in some hero of his own choosing from actual acquaintance or from books or stories."

The following stories illustrate the influence of home attitudes on young children.

A Sunday school teacher was showing a class of little children a picture of the "Madonna and Child." She asked, "Can any little girl here tell me the name of this wonderful baby?" Many hands went up and the children answered, "Jesus." "Now can any one tell me the name of the beautiful woman who is holding him?" This time the answer came from a little stranger who had never before been in a Sunday school. "I know," she chirruped, "it's Mary Pickford."

Recently a class of junior boys was studying a lesson from the book of Ruth. "Can any one tell me anything about Ruth?" asked the teacher. "I can," piped a lad, "he's knocked forty-nine home runs already." Boys and girls are very susceptible to what they see and hear in their homes. "Parents whose attitudes are truly missionary and who are Christian internationalists in their relationships to the people of every race make a deeper impression than can be made by mere word teaching in a Sunday school or missionary society."

Anna B. Scott says, "The center of the home is the dining room table." The frank and open table talk about world relationships on a Christian basis will do much to stimulate interest on the part of the children. The geography which they are studying in school may be related to the mission stations located in those countries. Many articles of food on the table come from countries where missionaries are working. These will naturally lead to a discussion of the people who live in these places, and of the heroic men and women who are working such miracles of helpfulness among these people, as for instance, Albert Sweitzer in Africa and Wilfred Grenfell on the Labrador. When such men are the objects of admiration and high honor in the home, the children will inevitably develop an interest in their work.

It has been said, "Boys and girls are constantly reading yet few homes are giving them missionary reading." There are many, many well written and interesting books of stories and biographies of heroic missionaries which cannot help but make an appeal to the hero worshiping boy or girl.

The instruction received in the home will be supplemented by that of the Sunday school and Young People's societies. These organizations of the church have many and varied means for fostering a missionary interest.

Plays and pageants appeal to children of all ages. Dramatization of Bible stories or missionary stories is a method of imparting knowledge in a way that will capture the interest and enthusiasm of children as well as older young people. Especially is this true if they are allowed to work up the parts in their own original way. Fred Eastman, an outstanding authority on the subject, believes that in no other way can the truths of the stories be so forcibly brought home to the child. In his own home the whole family participates in the dramatization, and he feels that by this method Bible characters become so real that the influence is never forgotten.

Songs, pictures, and objects or curios which have been brought by missionaries from their stations are valuable in creating interest.

When Bro. P. A. Penner displayed his model leper village in our church, the children eagerly crowded about the table to see and learn more about this most interesting work.

Teaching to pray should receive special emphasis. It is suggested that children should learn a few of the church's great prayers, to imbibe something of the spirit of the noble souls who gave them utterance.

Last, but by no means least, should be emphasized training in giving and service. Missionary contributions, however small, if given from the child's own allowance to be used in the support of a child in China, or India, or Africa, will stimulate an interest, and awaken a feeling of relationship that will make a dark skinned little boy on our American streets today something more than a "dago," a "wop" or a "nigger."

Many of us who are older will remember that as children, our missionary knowledge was very limited. There was in our Conference comparatively little missionary activity earlier than a half century ago, with the result that there was nothing to stimulate an active interest in missions because of lack of knowledge of conditions in other lands.

But when in 1900 the great famine in India brought to us the needs of India, immediately there was a response and an awakened interest in the physical needs of the people, accompanied by a concern for their spiritual needs. As the work of ministering to these needs grew our interests grew and we began to study not only India but other groups as well.

Today there is much valuable material available for study in the Women's Missionary societies as well as for home reading. Last year Mrs. Caroline Zook prepared an excellent list of books for courses in missionary reading. This list appeared in the February number of "News and Notes," the official publication of the Women's Missionary Ass'n of the General Conference. This publication is issued monthly with the exception of July and August and in itself gives much up-to-date information from all our mission stations, which is especially valuable to women who cannot give a great deal of time to study courses.

Quoting from the International Journal of Religious Education: "Woman's part today in the program of the local church, should be an expanding and cooperating one. Expanding in its educational program, developing worker and method, expanding in its intelligent knowledge and Christian attitudes towards people of the world, and the needs and problems which confront Christian progress, and expanding in its grasp of world affairs proving that 'missions' is not an enterprise merely for 'old ladies' but it is a great sharing enterprise of the whole church."

MILK OR BEER—WHICH WILL WE DRINK?

A. G. Stevens.

What effect would repeal of the Eighteenth Amendment have on the dairy industry? Will it reduce the amount of milk used, and perhaps lower the price of milk?

In my opinion it will, provided beer is again sold just so anyone can get it, in any amount, at any time. It is my feeling that a lot of folks now drinking milk will turn to drinking beer.

On the trips which I make during the season when my rhubarb, tomatoes, and sweet potatoes must be sold, I visited hundreds of grocery stores. Each one of these stores, no matter how small or large, handles milk.

In a certain town which can be spoken of as small in comparison to our large cities, 87 dairies are selling milk. This gives you some idea of how much milk is being consumed even in these quiet days.

A little incident which occurred in a store where I happened to be recently helps to illustrate the vast amount of milk which is being used. A colored man, his clothes bespattered with mortar, came into the store.

"I wants six quarts of milk," he said to the grocer.

"Why so many?" he was asked.

"Them plasterers all wants milk with their dinner."

All these men were employed in constructing a fine building for a school house costing a quarter of a million dollars. These plasterers and their helpers were drinking milk.

After the Negro departed, the grocer told me he could hardly keep an adequate supply of milk on hand to furnish the men employed on that building.

In other towns and at other times, I have seen men in all walks of life eating their noonday lunch with a bottle of milk in front of them.

In the saloon days when any child could slip in the back door and get a pitcher of beer, nine times out of ten the helper to these plasterers would have bought a bucket of beer instead of the six bottles of milk.

Why do I make this assertion? Is it only a pessimistic view?

Along in 1900, I lived and worked in three cities. One was located in the east, one in the northeast, and one in the south. In every one of these cities I saw the open saloon in great numbers. Most of them were elaborate affairs with solid mahogany bars, large expensive mirrors, tile floors, and other expensive fixtures.

I saw children nine and ten years of age, and even some younger ones, come in the back doors with their buckets and pitchers to have them filled with beer. But in all of these cities in these different saloons I never saw a bottle of milk carried out.

Today we have milk stations and depots scattered about in all towns of 10,000 population and up. I have in mind two stations in two different towns of about 20,000 population each, at both of which places I have spent considerable time. There was not a five-minute period in the day while I was there that some one wasn't buying a bottle of sweet milk, buttermilk, cream, etc.

At one of these stations ice cream is made and the small children were continually buying ice cream cones, popsickles and other novelties made from dairy products.

Today all of the soda fountains serve milk. A great many handle the individual bottles and milk is used in many kinds of drinks.

Several years ago I furnished a drug store with one-half pint bottles of milk. All sorts of business men, professional men, and mechanics would buy a bottle of milk and drink it straight.

If any sort of a dispensary is legalized where beer is served and is located near a drug store, it only seems reasonable that the drink business would be divided. If so, the consumption of milk will be cut down.

The question of the difference in milk and beer as a food will not enter into the argument. People drink alcoholic drinks in most cases for the effect, not for the food value. Milk does not give that temporary "pep" that alcoholic drinks do, but it gives instead an important element in body building and body maintenance.

Imagine a crowd of people around a Saturday night keg of beer with plenty of lunch. Everybody seems happy. Would any of this crowd drink any milk when they get home, or the next morning? I say "no." Instead, each of these keg parties will reduce the use of milk. With thousands of such parties all over the country, the gross effect on the reduction in the use of milk will be startling.

In other words, there is just about so much business to be had. Whatever percent used, beer will reduce the use of milk in about an equal percent. I don't mean to say that every person who drinks beer will quit drinking milk altogether. I am merely arguing that the use of beer would cut down the use of milk.

Do not understand that I am trying to settle the question of prohibition or to suggest how other people shall vote or act. I am only putting a few facts before the man who milk cows who might not have given much thought to the subject. To me, it is a grave question and is one that you should all be thinking about. I am willing to make this prediction: If beer comes back, milk will be retailing for 5 cents a quart a year after the law goes into effect.—Oklahoma Farmer-Stockman.

CORRESPONDENCE

Fortuna, Mo., Oct. 25, 1932. Dear Mennonite and Readers. Since no report has been sent from Missouri this year and the fourth quarter is passing so swiftly we feel that it is high time this duty were neglected no longer.

Since February 21, our church has been without a regular pastor, Rev. J. D. Warkentin and his family having left Missouri and going to Rev. Warkentin's home community, Mt. Lake, Minnesota. Rev. and Mrs. Warkentin had been with us a little over four years, and contributed unsparingly of their earnest Christian labors over this period of time, for which we have much to thank them.

Although we are still without a full time minister we are fortunate in having the pulpit occupied the second and fourth Sunday of every month by Rev. P. P. Hilty.

Our Sunday School has been using a successful method of supplying special music each Sunday. A committee of three has throughout the summer and fall arranged a list of persons or S. S. classes to be responsible for music every Sunday. The response has been very good, and the efforts are much appreciated by everyone. The sharing of responsibilty encouraged by this plan commendable, and at the same time furnishes something worthwhile to each S. S. session.

Two weeks ago the S. S. voted to have another Christmas program this year and committees have been appointed to carry out detailed plans. At present the young people are practising Christmas music under the leadership of Mr. Lloyd Driver.

Early this fall we had the unexpected pleasure of having Mr. and Mrs. Paul Wenger and son Laurence in our community. Mr. Wenger came to Missouri to visit relatives living here. This was his childhood home and it was in his honor that a basket dinner was given at W. W. Holsapple's, an uncle and aunt of Mr. Wenger's. In the afternoon both Mr. and Mrs. Wenger made interesting talks about their work in India. Mention was also made that this was a Wenger reunion, and a brief sketch of the family history was given by W. W. Holsapple. During the afternoon happenings of years gone by were pleasently recalled by different ones present. In the evening Mr. and Mrs. Wenger spoke further of their missionary experiences, at our church, to an appreciative audience.

The latter part of September Mr. and Mrs. Dan Baumgartner and son, Neal, accompanied by Mrs. Baumgartner's mother, Grandmother Basinger, and daughter Fannie made a trip by automobile to Dalton, Ohio, to visit Grandmother's son, Eli Basinger and family, and celebrate with him their double birthday anniversary, she being at the time 87 years old.

(Continued on page 13)

Young People's Department

RETREAT SUNSET HOUR

Wiley McDowell

Our Retreat camp on the shores of Lake Shipshewana, is indeed a delightful and beautiful place in the morning and mid-day; but to be there on the lakeside in the evening and to share with God the wonder and glory of His sunset is a privilege not to be forgotten. When day it at its end and God reaches forth His fleecy fingers toward heaven to welcome home the sun—well miracles happen, both in the glowing west and in every Retreater's soul. Why not then take a little visit back memory's way to the shores of that little Indian lake and an evening at the '32 Retreat?

BONG — BONG — Listen! There goes the Chapel bell. We must hasten so as not to miss the most delightful part of a Retreater's day, Sunset Service. Out of our cabin window we can see gay young people and leaders wending their way to the lakeside. Someone is at our door. A cheery call—We answer it and go. Arm in arm, two by two, three by three, the throng gathers. Everyone is gay, for are we not Retreaters? Retreating, for a few days, from the care and turmoil of modern living. Retreating back to Christ, and His little group of followers as they gather on the shores of old Galilee. Is not our setting somewhat similar? The talk is of the afternoon sport, of tomorrow's chapel, or of class discussions. No one is a stranger here. No one is out of place.

We approach the lake where benches have been placed facing the water and the west. The talking and discussion gradually cease. Quickly the benches fill. We are ready to partake of another of God's blessings. We are ready to witness another of God's miracles, the sunset. The sun, a crimson ball of enflamed glory, nestles amid fragments of cloud just above the towering treetops on yonder lakeside. The water is still. All nature is hushed. The world, at this hour, is at peace to revere its maker, God.

The group sings, softly, a hymn of praise and thanksgiving which floats out over the calm water. As the song ends the faint echo of our singing steals back to us from over the lake. We pray—silently, with our eyes on the miracle of the sunset, which is unfolding before us, and our souls on God. Our leader speaks, but not to take our eyes and mind off this miracle, but rather to lead our thoughts along that very path.

The sun is lower now. It settles beneath the trees and is out of our sight, but its brilliant glow floods the surrounding clouds transforming them into rare treasure. A treasure which we can have and enjoy. For are not we God's people? A treasure for rich and poor alike. The bright silver on the face of the clouds turns to crimson and from crimson to a shimmering gold. The gold then deepens as day leaves us, and as it fades the deep, majestic hue of royal purple appears across the cloud flecked heavens. Purple, the color of royal raiment! God, our king, is in His heavens.

Shadows fall quickly now. The lake, which was a reflection of the glowing sky, now ripples with a gentle evening breeze. The waves softly lap the lake shore in a quiet contented murmur. They also seem to tell of the glory of God. Several wild ducks wing their way high above the lake and into the woods beyond. We, on the lakeside, can hear their quacking as they settle to rest. A lone crane gracefully skims the water and settles down to his home amid rushes and cat-tail. All is well—God is in His Holy Temple.

With a hushed benediction our group of Retreaters, with whom we have shared this service of worship, go silently from the lakeside. Stars begin to appear dotting the heavens like watchful protecting eyes. Looking to the south we see the golden glow of a rising moon. Night has closed in upon us, and another Sunset Service is over. Quietly we go up to chapel; each one engrossed with his own thoughts. Our eyes have witnessed a miracle, our souls have been tightened. We, as Retreaters, have been bound together by a keener fellowship. We have seen the Lord!

IN JUST ONE HOUSE

Federated Press has recently surveyed a New York east side tenement house, picked at random, neither the best nor the worst sort;

rentals range from $23 to $8 a month. It finds 21 families out of 27 with not one member working. Some have moved in under reduced circumstances from better quarters; others after eviction elsewhere. The heads of families have been clothing workers, pocket book makers, waiters, plasterers, sign painters, etc., with wages averaging $40 a week. Six have been unemployed two years, the others shorter periods ranging from a year and a half down to 2 weeks. Four out of nine who applied got three-day emergency jobs. Five families are getting food tickets from the city, but not rent; six have cashed in on their life insurance policies or allowed them to lapse; three have borrowed from relatives and friends; two have pawned possessions; one has sold furniture to buy bread. One of the six employed persons is supporting two families on $12 a week which he makes as a clerk in a subway stand, having been cut twice from $20.

SOME PROHIBITION HISTORY

One fact that needs to be kept in mind on which people are being misled is that the Eighteenth Amendment was not put into the Constitution by either political party and the probabilities are that it will not be taken out by either party.

There is so much misstatement of facts that a few things should be kept clearly in mind.

In a Masonic magazine which comes to my desk there was an editorial entitled, "Putting It Over." This very pungently pointed out that the Congress which passed tht Eighteenth was elected five months before the United States entered the World War. This question had been before the country for a period of 30 years and every man elected to Congress in that election took a stand on this particular issue.

We hear a great deal about the fact that it was put over by a strong minority. Let us look at the facts. There were 35 dry states in the United States in 1917 (25 by referendum) and only 15 wet states. Of the 2,845 counties in the United States 2,540 were dry and 305 were wet. The Eighteenth Amendment received the largest vote ever given to any amendment to the Constitution. As a matter of fact, it received a much larger vote than the Constitution itself.

On the question of submission the vote was as follows: House, 282 yes, 128 no; more than two-thirds majority; Senate, 65 yes, 20 no; more than three-fourths majority.

It was ratified by 46 states in less than three years. Senator Boies Penrose of Pennsylvania, who was one of the wet leaders, finally allowed a vote on the submission of the Eighteenth Amendment in the Senate when they attached a condition stating that it must be ratified in seven years. He did not think it could be done in that time.

What happened in the Legislatures? There 6,839 men and women had an opportunity to vote on ratification: 5,426 voted for ratification of the Eighteenth Amendment, nearly 80 per cent., and 1,413 voted against it or did not vote. It is inconceivable that 80 per cent. of the state legislators would vote for a measure not wanted by a vast majority of their constituents.

Ninety-five per cent. of the territory of the United States was dry when national prohibition went into effect and 65 per cent. of the population lived in dry territory.

Why do wet newspapers continue to misrepresent the facts as outlined above? The only question which concerns any good citizen at the present time is whether or not the Eighteenth Amendment continues to represent public sentiment and every American citizen has a right to his own opinion on that without having abuse heaped upon him which is finding its outlet chiefly through our newspapers. The cartoons in our large city papers represent the dry cause as a fanatic garbed in a long-tailed coat asthough it were the fanatics that put prohibition into the Constitution. It was put there for three reasons:

1—Because of the harm liquor does to human society.

2—Because the great industries of the country forced it in.

3—Because of the lawlessness of the liquor traffic itself.

Personally, I do not believe that the conditions have changed much which forced prohibition into the Constitution. Repealing the Eighteenth Amendment will not make law observers out of your bootleggers. The liquor traffic never has and never will obey the law.

Prior to the passing of the Eighteenth Amendment for over 30 years there had been 3,000 bootlegging joints in Kansas operating against the state law with the sanction of the United States government. Can we return to those conditions?

Government statistics, which are conceded to be fair by many of the so-called wet leaders, show that there is only about 40 per cent. of the liquor consumed today as compared with pre-prohibition days.

The mistake which the dry forces of America have made is the fact that 20,000,000 young folks who have become of voting age since the prohibition amendment went into the Constitution are not familiar with the history of this movement.

In the discussion which is about to ensue over the repeal of the Eighteenth Amendment we are going to get down to the fundamental question again of what liquor does to the human being which, after all, is the basis upon which the prohibition of the liquor traffic was brought into being in the United States.—Cleveland Plain Dealer.

SASKATOON GIRLS' HOME

By J. J. Thiessen

"As you know, during the past few years many familities have been dependent upon the earnings of their children. The children go to the farms or to the cities to try to earn money to support their parents. In the city wages and opportunity for employment are greater than in the country. It soon became apparent that in the larger cities like Winnipeg and Saskatoon, large groups of girls began to form who wished to remain connected with their own people but they did not always have the opportunity to join a Mennonite group. In Saskatoon a girl's home could not be opened on account of lack of funds, but services were held by the minister of the nearest station. As the number of girls and families increased, it was decided to place a worker there. Since January 15, 1931, I have been here with my family to serve the Girls' Home and the congregation.

"The Girls' Home serves a double purpose, it acts as an employment agency and at the same time ministers to the girls' spiritual needs. Girls who are without work come into the Home and we try to find suitable places for them. By such an arrangement many mistakes can be avoided and the girls are not exposed to the evil influence of the city, but may come to a Home where God's Word is honored. Certainly many young girls are protected from many temptations. We have about 75 girls belonging to the Home. Most of the girls have Thursday afternoon free. They come to the Home to rest from their labors which are often burdensome, and we give them advice in as far as we are able. In the evening we have coffee together and a time of fellowship. Sometimes I read stories and a Bible passage, and hymn singing brings the evening to a close. Many of the girls do some kind of handwork Thursday evenings. We hope to have an auction of the finished articles and use the proceeds to start a library of good Christian books. The girls who love to read, need a good library which is sadly lacking at present.

"On Sundays the doors of the Home are always open to the girls. Since the girls are only free in the evening, we hold our main worship service and the Young People's meeting in the evening so they may also participate. We have Sunday school at 10:30 a. m. but the girls are not able to come. We have about 55 scholars receiving instruction. The children range in age from 5 to 15. The older folks are in the Bible Class. Young People's meetings, Sunday school and church are held in the Victoria school because no church is available for us. God has blessed our work and we are glad to be able to do it. The placing of a worker in Saskatoon has been made possible through the cooperation of the General Conference congregations and the Home Mission Board. We pray that our Heavenly Father, upon whom the success of this work depends may grant us His blessing. We wish to be and remain willing tools in His hand."

"TRIBULATION WORKETH"

By Opal Leonore Gibbs

I came to Christ a suppliant for His patience,
peace, and joy,
For sweet perfection that would own no stain,
no small alloy;
I thought, too, He would surely give such blessing unto me
That I could lift a joyous heart from burden
ever free.

But lo, He sent me home to learn to suffer and to bear
The shock of tribulation and the daily prick of care:
He let the little children mar the cleanness of my floor,
And on a busy morn He sent three agents to my door;
The ordered food arrived too late to serve a waiting guest,
A letter from a friend brought word of failure in the test;
Some one mistook my words and gave them undeserved blame,
A wayward child set out to bring dishonor to my name.
"Dear Lord," I prayed, "can this sore heart so much of sorrow bear?"
"My child," He said, "it comes to bring the answer to your prayer."

IT IS GENERAL

Early in the year Senator LaFollette presented a vast amount of testimony from first-hand sources to the Senate to prove the need of federal relief. See Congressional Record, February 2nd. The mid-April issue of the "Survey" devotes more than five and a half closely packed pages to description of conditions in thirty-seven of our largest cities as reported by "those closest to what is happening." Mauritz Hallgren gives background and atmosphere in a series of articles in the "Nation", reporting his first-hand study in steel and mining centers, automobile cities and Iowa towns where farmers' machinery is manufactured.

THEY SPEAK FOR THEMSELVES

From open hearings held by the Chicago Workers' Committee on Unemployment using Dr. Arthur Holt's technique: "I no got no gas, I left the bill with the charities....The gas is closed 8 months, electric closed 5 months." "I said that I didn't even have carfare....He told me to go to the charities....I never had gone to the charities in my life. ...I asked him how to go at it." "I owe people I have borrowed from. From my father, over $200; one of my brothers, $25; another one, $15....I owe that way. I owe the grocery about $50."

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THE S. S. LESSON

November 13

Making a Living. Amos 5:11-15; Luke 19:16-23.

Golden Text,—In diligence not slothful. Rom. 12:11.

Amos tells us something of his early life. He was a native of Judah and made his living as a herdsman and dresser of sycamore trees. He did not come of a prophetic class. No doubt he was familiar with the hard distressing lives of the peasants of his time and, like them, had suffered the hardships that came for no other crime than that of being poor and belonging with the suppressed classes. He was a contemporary of Jonah, Hosea and Joel so that the time in which he lived was not without voices that were raised for God and righteousness. Wicked times are not always times when the prophetic voices are stilled. Often times are evil in spite of the messages that God is having proclaimed by his selected servants. Amos, though a native of the southern kingdom, prophesied in the northern kingdom where long ago the people had departed from true worship and were given either to a corrupt and forbidden worship of Jehovah or else they were outright idolators. In any case there was a strange mixture of the two all the time. The times in which Amos gave his utterances were prosperous times. Under the reign of Jereboam the second Israel had attained to a prosperity never before known by Israel except in the luxuriant days of Solomon. Successful military operations had brought wealth to the kingdom, but, as we note, wealth was unequally distributed so that side of the most luxuriant extravagances there existed the most miserable kind of poverty. This was aggravated by the arrogance of the ruling classes and the rich. Those who were so fortunate as to possess riches spent their time in frivolous amusements, lived in costly houses and indulged in all sorts of displays and vanities. All the while, with the means at their hand property was coming into the hands of a few, they were joining house to house—that is, they were continually adding property to property. Monopoly is ever dangerous and here the dangers of monopoly were increasing to the alarming extent that while the rich were getting richer, the poor were getting poorer. The result of this depression was carried to the extent that when a man owed the price of a pair of shoes he was sold into slavery if he could not pay. Much is said of material prosperity, but, when that prosperity can be manipulated to the extent that it makes slaves of those who cannot help themselves, it becomes worse than anarchy. These remarks, as we make them, seem like a present day pronouncement and there are indications that our present condition is not very unlike that which existed in the days of Amos. It is a time of depression, but we should rather say someone had gotten control of all the money that exists and is holding it while the worst evils of the worst period of hard times are upon us. The heartlessness of the age with its machine, its organization, and its lack of heart for the old, the reliable and for those who have not the good fortune to have influence is a crying indictment upon it. In an hour when the nation was distressed millions have literally ignored misery and the possibility of miseries that come from it by demanding the legalizing of strong drink in the pretended assurance that then prosperity will return. This is the first time in all history when people believed that they could drink themselves into prosperity when the ghost of famine was stalking through the land. The fiddlers with their cedar houses and their ivory beds and their wine in golden bowls of ancient times were no worse than the amusement crazed multitudes who seek personal gratification instead of God. The only thing that might have saved Israel of old was a return to God and the keeping of His covenants, and the only thing that can bring our country the happiness that is so greatly craved is a return to God and His service. We have been living for material things and we have had to reap the harvest that follows that.

In the time of the prophet living was a hard lot. Existence was won only through privations. The hard lot of those of our day is pitiful, but, let us never forget that God has a message. It is one that assures God's grace to those who hate evil and do right. He makes open the way to laying up the heavenly treasury. He also assures that His people shall have His continual care.

The second part of the lesson has to do with the parable of the pounds. It applies to the use of ones talents and opportunities. There are various degrees of abilities but each one is responsible according to what has been entrusted into his hands. The degree of what one has marks the degree to which one must answer. It is foolish to think that some are favored above others with chances for advancements. One must not rate his success by what one thinks or by what others think, but, by what God thinks of the matter. The proportion of reward that came to the one who had ten pounds and the one who had five pounds was in keeping with what had been done and what could be done later with the greater trust. For the man who did not use his one pound there is no excuse. Had he had more he would have been more wasteful.

In a spiritual sense some can do more than others but they must do more. Not to do anything is an abuse of the trust God has bestowed. Our little talents are big things in the eyes of God. Use them well and blessings result. Abuse them and dire consequences follow. In our daily occupations in both material and spiritual things the one thing above others to be remembered is that there surely will come a giving of an account of our stewardship.

CORRESPONDENCE

(Continued from page 7)

Grandmother is the only charter member, living at our church, and is still able to attend services quite regular. In spite of her advanced age she greatly enjoyed the trip and while in Ohio also visited her daughter, Mrs. Joel Lehman, and family and other relatives and friends.

Miss Martha Aeschbacher and Mrs. Dan Garber are now in Indiana visiting the latter's daughter, Mrs. John Kauffman, and family.

Crops in Missouri have been about average the past season. Small grains were fair and some corn quite good. Although all crops suffered from the drought this summer, the rains were early enought to help considerably. Tall pastures are short due to insufficient moisture. Roads, fields, and grass have been very dry and dusty, but today and last night a heavy rain fell for which we are indeed grateful.

We have been blest with good health the past year, and while some of our older members have not been so well this fall, no very serious illness has been reported which is truly a cause for thanksgiving. Two new names have been added to our Cradle Roll this year. They are the small daughter of Mr. and Mrs. Alvin Elliot born May 18, and the little son of Mr. and Mrs. Daniel J. Garber born Sept. 13, 1932.

On October 2, one of the young men of our church, Mr. Dana Lehman, was married to Miss Hazel Madden. His parents, Mr. and Mrs. E. E. Lehman gave a singing for the young couple at their home on Monday night, October 10. All present enjoyed the evening, and the bride and groom were the recipients of many beautiful and useful gifts

Bethel Church, Corr.
Fortuna, Mo.

Bethesda Church, Henderson, Nebr., Oct. 26, 1932. Dear Editor and Readers of The Mennonite: Very little has happened in our congregation since our last report. Rev. C. Enns, Goltry, Okla., of the M. B. church, was in our midst, on October 2, and preached a very good sermon.

The M. B. church, here in town, had a kind of Bible conference for one week. In the forenoon and afternoon, Bible lectures were given by the different visiting ministers from Kansas and Oklahoma. In the evenings evangelistic services were held.

Rev. Lange, Buhler, Kansas, who was one of the main speakers at this conference, favored us, on October 9, with a very striking sermon, on "Patience," Rev. Lange is a forceful speaker. He used very striking illustrations and during the entire sermon he held the keen attention of the audience. The M. B. church extended a very cordial invitation to us, as a congregation, to take part in all their services. Our different choirs were invited to assist in the singing. On the last evening of these richly blessed meetings, all the singers who had served at different times during this conference, were formed into a large choir, on the platform, under the leadership of Rev. Toews. A striking figure of the unity of spirit, although these singer did not all affiliate with one and the same church.

Since, from all indications there seemed not to be a sufficient number of students, our preparatory school will not be opened for the coming year.

On October 16, our congregation held its.

bi-annual communion services, with a large attendance.

Bro. Frank Kröker, who has been ill for a long time and has for some time been in the hospital, was brought home last week. Last Friday, his friends and neighbors, 41 in number, came with a large number of wagons into his cornfield and helped shuck his corn. A kindness very much appreciated by the whole family. May he soon recover, be it God's will, is our sincere wish and again be able to do his work.

J. J. Friesen.

DEATH

Graber—Mrs. Verena Widmer Graber, daughter of Jacob and Catherine Widmer, was born at Charmoile, Switzerland, June 27, 1870. She was one of a family of ten children, three having preceded her in death. At the age of fourteen years she accepted Christ as her personal Savior and was received into the Mennonite Church by water baptism near Basil, Switzerland.

April the tenth, 1891, she was united in holy matrimony to Peter Graber. To this union were born ten children. Three have preceeded her in death. Her husband also preceded her, having passed to eternity September 17th, 1908 while the family lived in France.

In the year 1910, she with her family came to America and settled near Noble, Iowa. She lived on the farm until 1925 when she moved to the town of Wayland, Iowa, where she passed to her eternal reward October 21, 1932 at the age of 62 years, 3 months and 24 days. She leaves to mourn her departure 7 children, thirteen grandchildren and a host of relatives and friends to whom Sister Graber had endeared herself by her exemplary Christian character and her personal charm.

Sister Graber had known what it is to have hardship by personal experience. Left alone with a family of small children in Europe, she came to America, a strange land, with a new language, to find here a chance to make a living and to bring up her family as she wished to bring them up. She was a devoted Christian and trusted God for all her needs, and He bountifully supplied them. She was successful in material things, but she always gave God the honor due Him and constantly looked for the City whose Builder and Maker is God. She quietly and peacefully fell asleep in Jesus, joining the company of those who have gone before her and awaiting those of us who yet remain.

Funeral services were held from the late home at Wayland, Iowa, and from the Eicher Mennonite Church at Noble, Iowa, Sunday afternoon, October 23, 1932. Services were in charge of her pastor, Rev. A. H. Miller and he was assisted by Rev. Elmer Basinger and Rev. C. L. Graber. Interment was made in the family lot in the beautiful cemetery adjoining the Church.

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JOTTINGS

Missionary P. A. Penner conducted a series of evangelistic metings in the Alexanderwohl church, near Goessel, Kansas, last week. Dr. Penner expects to return to India, sailing from New York the latter part of November.

In an automobile accident Mrs. Barbara Diller, widow of the late Rev. Benj. Diller, of Bluffton, O., her son Christ and his wife Arvilla Diller lost their lives. The accident taking place near Fostoria. Three others were seriously injured.

The session of the Western District Conference held in the Newton, Kansas City Auditorium last week was well attended. The President, Dr. J. W. Kliewer was unable to attend because of sudden illness. Rev. P. P. Wedel presided in his stead.

Last Sunday evening the C. E. Society of the Ebenezer Church, near Bluffton, Ohio, had for its guest Miss Beyerly, a returned missionary from China. Miss Beyerly having served a term of seven years near the border of Tibet was able to tell much about that forbidden country.

A program of sacred music was presented by the choir of the First Mennonite church of Bluffton, Ohio, under the direction of Prof. Russell Lantz last Sunday night. The program included organ ensemble and solo numbers all grouped around the theme, "Christ the Way.'

The Quarterly Conference of the Ministers of the Eastern District Confefence was held in the East Swamp church near Quakertown, Rev. W. S. Gottschall, pastor, last Monday afternoon and evening. The afternoon was devoted to a discussion of "The Pastoral Visit." Rev. Gottshall presented the subject from the pastor's angle and Herbert Stauffer from the standpoint of the layman. The evening session, to which the public was invited, opened with a meditation by Rev. D. J. Uuruh of Lansdale. Mrs. Mary Burkhard, missionary to India, home on furlough, gave an address on India. Dr. Elmer Johnson, pastor of the Hereford church, spoke on "The German Background of American Mennoniteism."

We quote from a letter from Rev. H. J. Krehbiel, Reedley, Calif. "In The Mennonite of October 13 which I received today I note that there is a mistake which says, "They (meaning the members of my family) had driven to the church in ten autos after we had left and had arrived before we did." What I had written was, "They had driven to the church in their autos" etc. In fact they only had two autos. Unless the correction is made some might conclude that I must have an enormous family when in fact I have only five children and two grandchildren."

The Sunday School of the First Mennonite church of Philadelphia made Rally Day one of helpfulness to the community. Thirteen baskets of food were distributed to needy ones of the neighborhood and a sum of money was given which was devoted to the purchase of shoes. The pastor of the church, Rev. Carl Landes, has arranged for an exchange of pulpits with Dr. R. J. Langston, the well known pastor of one of the city's colored churches. The exchange will take place on Nov. 6, Armistice Sunday.

The members of the Ladies' Bible Class of The Hereford Mennonite Church, Bally, Pa., very pleasantly surprised their pastor, Dr. Elmer E. S. Johnson, on Thursday evening, October 20th, at the home of Dr. and Mrs. O. W. Berky, Bally, Pa., this being the end of eleven years of his serving as pastor of the above church.

The first part of the evening was spent in fellowship with one another through a series of games—mostly suitable for the Hallowe'en season. During the last part of the evening a program, suitable for the occasion, was rendered. Most of the organizations of the church were represented and greetings were extended by same. The president of The Brotherhood, Dr. Berky, was the first one to bring greetings. He spoke of the first time he met Dr. Johnson when both were still boys and at that time, Dr. Johnson remarked he would study for the ministry and give his life as a life of service for the community and he really did the thing he started out to do. He also mentioned the fact that only through hard plugging did he acquire what he has.

John Latshaw, the deacon, next spoke in behalf of the members of the church. He divided the past 11 years into two parts; first, the unpleasant part which was the number of times the pastor was called upon to cheer the sorrowing and speak to the dying and then the more pleasant part which was the many beautiful friendships which have developed out of these 11 years of service.

Rolland Johnson, the Superintendent of the Sunday School, brought greetings. In all humility, he spoke of how he, only too well, realized the sternuous life that his father was living due to his many activities he engages in. Mrs. Elva Reed, the President of the class and Miss Anna Moyer, president of the Ladies' Aid, also spoke a few words.

Mrs. Rolland Johnson very beautifully sang the appropriate selection; "Friend o'-Mine."

Dr. Johnson was presented with a handsome desk set by the members of the Ladies' Bible Class. He thanked the members for the gift and spoke of how the many things he was called upon to do, were done gladly. He spoke of how the serving as pastor of the church was filling a great need in his life—the spiritual need.

After the serving of refreshments the meeting closed with a friendship circle, bowing in silent prayer and singing "Blest Be the Tie That Binds."

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"Fod God so loved the world, that He gave His only begotten Son," etc. John 3:16.

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No. 1012—WISHING YOU PEACE AND CONTENTMENT FOR CHRISTMAS AND THE NEW YEAR

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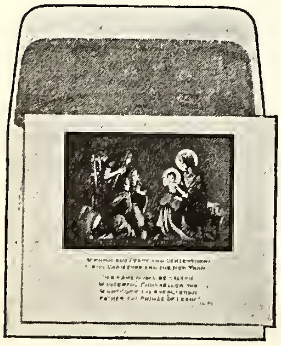

No. 1012

No. 1018—CHRISTMAS

Like the Wise Men, may you find Him
  Who was born this Christmas day,
And throughout the New Year journey
  O'er another, gladder way.
"The gift of God is eternal life." Rom. 6:23

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MENNONITE BOOK CONCERN, Berne, Indiana

Missionary Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, NOVEMBER 10, 1932 No. 44

THIS TIME NEAR THANKSGIVING

Is purposely chosen for our mission number largely because we wish to remind all our mission friends of Missions as the most perfect may of expressing our gratitude, both in word and action.

Our missionaries are on half pay this latter half of the year until the treasury is in a better condition. We are glad to report that they do not grumble but bear up well under the financial strain.

RELATION OF MISSION-EDUCATIONAL WORK TO THE WORK OF EVANGELIZATION

By Frieda N. Sprunger

In Eph. 4:15 we read: "But (that we), speaking the truth in love may grow up into him in all things which is the head, even Christ."

We are taking up this question of the relation of mission educational work to the evangelization of the people about us, in order that we might better grow up into Him in all things—might truly be about the work He wants us to be, that we might do our part toward having the body of Christ rounded out and completed. We need to bear in mind that while we must face facts squarely and often express ourselves concerning them, it must be done in love, having only thoughts of kindness toward those whom the question may touch in a vital way.

The part of the subject in question which we need to face to start with, is this: "Is there any relation between our educational work and the work of evangelization? Did our Lord when He gave the great commission to 'Go—teach—make disciples' have in mind the conducting of primary, middle and higher schools in China?" We believe there is a relation between the two, and that the Lord may have had in mind some such work as missions have been conducting in their attempt to reach lives and homes with the Gospel by means of the school system. While we look in vain for any mention of the stablishing of schools by Paul on his missionary journeys, we do find that he does not limit his activities to any one rule but is strong in his expression that he must "by all means save some," and if conducting schools is a means of "saving some," then surely the end would justify the means.

Granting, then, that there is a relation between these two phases of modern missionary enterprise, we do well to consider further wherein this relation may lie. It is hardly in the hope that by educating and enlightening the mind of a person, he will be that much nearer being a Christian or more susceptible to the Gospel. A certain speaker at the Winona Lake Bible Conference pointed out very strikingly that a man whose receiving of the seventy-fifth scholastic degree he witnessed, was not any nearer being a Christian because of his educational standing than a man without a degree. It seems to be one of the mysteries of grace, too, that while the "truth that maketh free" may have a hard time plowing, as it were, through seventy-five degrees—or fewer, for that matter—it may possess and enlighten the mind and soul of a degreeless, unlettered Sammy Morris in an amazingly short time. This is what Christ must have meant when He said, "Thou hast hid it from the wise and prudent and hast revealed it unto babes. Even so, Father, for so it seemeth good in Thy sight." How very good, how impartially wonderful, that the unlearned, ignorant, old Chinese mother may be a recipient of grace as well as her educated son!

Education,—learning to read, does, however, provide an avenue for the receiving of Gospel truths, making it possible for the written and printed message to penetrate to souls that the spoken word can not reach, or where, because of inadequate use of a spoken language, can not be understood. Many, many souls, we believe, will be partakers of the great Marriage Supper of the Lamb because they had read and believed the printed page through which the truth was made clear to them. Our schools provide such possibilities.

Furthermore, our schools make it possible for the pupil to be exposed to a certain amount of Christian environment and Christian philanthropy. The Salvation Army is undoubtedly justified in spending much time and money dealing out bowls of soup, many thousands in one day, to suffering ones,—the prosperous growth in their work seems to give proof of this. They do it, undoubtedly, in obedience to the command of God to "feed the hungry, clothe the poor," but there must be hope, too, that by this means they might save some. If this is true in cases where the persons in question are seen for only very short periods of time, possibly only once, how much more should we hope and expect by means of our schools, where we have the pupils in contact with Christian leaders for days and months and years, to "save some"?

We need to remind ourselves, and at the same time thank God that it is so, that there have been and are results. The fact that results have not been as far reaching as we desired should cause us to reflect as to the possible reasons for such lack with a view to making amends. Statistics may show that very few who have gone through mission schools have turned out to be strong lay leaders; perhaps very few even show much interest in the church. But there are those, few though they be, whom we believe to be real Christians, who have become strong leaders and they are not lay leaders, in many cases, because the church or mission has found them valuable workers and has employed them.

Perhaps the greatest contribution that mission schools have made and are making to the work of evangelism is in the training of leaders for the work. Therein lies our hope even today. Of this we will speak more later.

While the above is all true, yet as we view the matter from all sides we find some phases that cause us to consider as to the advisability of trying to carry on the work in the same way as we have been doing. The large expenditure of funds required at a time when funds from the homeland are not easily obtained seems hardly justifiable, in view of the somewhat meagre results in this phase of the work. Another objectionable feature is the fact that some of the text books are said to contain material which it hardly behooves mission schools to be responsible for teaching. One of the Christian orphan girls' schools in Peking had a rather interesting experience along this line lately. The superintendent, a foreigner, noticed an increasing coldness toward her on the part of the pupils which grew to be almost an aversion. She heard occasional whisperings of "foreign devil" and similar expressions. There seemed to be a growing indifference to religious things, also turning away from whatever was spiritual. It was all so different from that which she had been accustomed to see in her girls, many of whom she had believed to be real Christians, and she did not know what to make of it. She began to investigate and found there were two things mainly that had brought about this condition. One was that some of the text books were rather strong in the teaching of anti-foreignism, others in the teaching of evolution; the other, that one of the teachers of pleasing personality was strongly influencing the girls by stressing these undesirable teachings. Some rather drastic measures were resorted to: the door leading to the street was opened and the girls were offered their freedom from foreign "imperialism," which, however, was not accepted. The teacher was dismissed, the text books investigated and a teacher secured who would teach in a way that would not be harmful. In some cases lessons of objectionable nature were excluded from the course. In the Presbyterian mission a committee has been appointed whose duty it is to investigate the text books thoroughly and report with suggestions for procedure. "We feel it is hardly right," they said, "to teach our pupils to hate us foreigners."

The subject of registration of schools has been discussed a great deal in its pros and cons during the last five years. The pressing toward registering is perhaps no stronger now than it was five years ago, and mission schools might well follow a recent injunction of the council of the Church of Christ in China to "hold off with registration" in the hope, undoubtedly, that the requirements might become less stringent after a short time. While the requirements seem to have toned down a little, yet there are still a few regulations that should cause mission schools to think twice before they submit to them. The outstanding regulations for registered schools now seem to be the following: Bible class work must not be carried on in Primary and Junior middle schools during school hours; the "San Min Chu I" must be taught to the pupils by a member of the "Tang Pu" (People's Party); the Suen Memorial service must be conducted regularly. We are told the Bible may be taught at will outside of regular school hours, so that in that line the above restrictions would not offer an insurmountable barrier. To us the Suen Memorial requirement offers perhaps the greatest obstacle. We have been told again and again that the service is not for the purpose of worshipping Dr. Suen, simply to meditate on his principles and injunctions, but the semblance to worship is so strong that in the mind of the child it must surely come to mean worship. Recently we sought to get Mr. Wang Ming Tao, the Chinese evangelist of Peking whom the Lord is using in a wonderful way, to express himself on the question of school registration. He seemed rather loathe to express himself but finally spoke one sentence, in a voice that bespoke firm conviction: **"You know it involves the Suen worship!"**

We were impressed as we visited in Peking, also, the public health center with the efficient working system involving the work of well-trained visiting nurses, but our hearts were saddened as we were told that these nurses, scattered in all parts of Peking, going about on their errands of mercy, come to the main center once a week for a "Dr. Suen Memorial Service." Here are nurses, many of whom have been graduated from mission hospitals, working in different parts of the city, bound together by this one tie,—not of Christian fellowship, but the fellowship of together worshipping, almost, a man, or the memory of a man. As we think again of the relation between mission educational work and evangelistic work, we ask ourselves, "Could there be a wholesome relation when the first of the ten commandments is disregarded,—the worship of the true God prohibited but this man "worship" made compulsory?"

"The thing to be secured by registration is government recognition" says someone who seems to have the question at heart, "and that is not really essential in the preparation of Christian leaders, the chief purpose for which mission schools should exist. Thus there is comparatively little to be gained by registration,—but how much to be lost!"

Whatever our convictions may be concerning this matter of school registration, I feel very strongly that we need here to exercise much of patience, love and sympathetic interest toward our Chinese fellow workers, fellow Christians and friends. To them the subject is a vital one, for it touches upon the education of their children, and the closing of mission schools without provisions for educating their children would cause much of heartache and worry. Whatever we might be able to do by way of encouragement, advice, making arrangements, for the allowing of grants of money for the native church to use in the running of schools would surely be appreciated by our Chinese brethren. We feel the shifting should be done, not in a day, perhaps, but we should be heading that way, in case of all primary and middle schools. With the churches taking care of the school problems, the mission could then concentrate on more direct evangelistic work, the work for which it exists. There is a simple Chinese character made up of a "roof" and the character for "woman" which means "rest" or "peace." The character has been explained to mean that the home is a real home, a peaceful home, the home it should be, when there is a woman there. The real interpretation, however, has been said to be that there is peace and rest everywhere, in the streets, business places and market, if the woman stays in the home where she belongs. This, I believe, is true of the work of missions. Things are as they should be, as the Lord of harvest meant them to be, if missions confine their work as much as possible to the direct work of evangelism and such other phases as prove to be a strong means to the end of saving souls.

Finally, with a possible turning over to the church of our schools, what will be left for the mission in the line of educational work that may serve as toward more effective evangelism? We feel that the most effective ways still remain open to us, namely the conducting of Bible schools, and possibly other schools, for the preparing of workers, and the keeping in touch with students away studying in higher institutions of learning. How we need to pray for those students, the ones here and away, as well as the teachers in the school! We need to fairly besiege them with intercessory prayer, that these may become strong spiritually minded leaders. We need, as individuals, to feel the responsibility for the group of students as a whole as well as for individuals whom the Lord is putting upon our hearts in a special way. One sentence that I heard Miss Monsen speak recently while in Peking has remained with me and stirred me in a peculiar way. She spoke about the work of missionaries, and gave some reasons why there have been so few results in some places. This is what she said "We have believed ourselves as individuals to be a part of an organization that will, in the end, turn out saved souls, instead of feeling our own responsibility as individuals for individual souls." Let us take this to heart concerning our students especially and others also.

HOME MISSION

W. S. Gottshall, Sec'y, Quakertown, Pa.

EXTRACTS FROM THE QUARTERLY REPORTS

Altoona, Pa.

We are glad to tell you that the Lord has been working in our midst, and has done wonders in saving souls and caring for his people, for this we are thankful. We had our regular services through the summer months, and they have been attended better than any summer since we are here. The Sunday School has kept up a better average than any previous summer. The same could be said of the Young People's meetings, prayer meeting, Bible study meetings and choir practice. We visit the hospitals frequently and the County Home and conduct meetings and we are frequently called out by persons not members of the congregation and the results of these visits are good. The people are in great distress of mind and spirit and they want help. Many have lost all their earthly possessions and now they seek the things that abide.

We are still reaping the benefits of our Bible School which we conducted in June. Brother Klink who came into our church four years ago and then went to a Bible School has graduated and is now in the Evangelistic work with Bro. Burket, another of our members and they are doing good work. The former had meetings in his home town and his father and two brothers and a large number of his former school mates were converted and came into the church, and now his brother is going to Bible School.

Brother Barks is still conducting Sunday school and services in the 8th St. Church and has mid-week prayer meeting. We are looking for the time when we can take this work into the Conference for it is growing nicely and there are no debts and everything is in good condition. Bro. Hunter is busy helping me and is much appreciated.

We have finished painting the church and it looks nice. We gave it two coats above and below and halls, and varnished the woodwork and it looks like a new church. The Ladies' Missionary Society paid for the material, it cost $25, which was half price. Some of the women took in washing and sewing and knitted rugs and worked for others and sold garden produce, and the men did the work and donated thirty days of labor, we made some repairs and it is now in good shape.

We are taking part in our city-wide evangelistic campaign and we furnish our quota of singers and personal workers and prayer meetings. We have a Brotherhood that is doing good work and the young men are very much interested in it.

The people are in great need of food and clothing, if anyone can send us something we are very grateful. Pray for us that God's will be done and many souls may be saved and do our work faithfully without complaint, looking for His coming. Praise the Lord Ps. 103, 1.

L. H. Glass.

Sister Stiffler who has charge of the visitation work reports great need of food and clothing to keep the people and enable them to come to church. She gives Bro. Glass a very good testimony of his arduous labors and how he is appreciated. These two workers receive together $58.50 a month for their hard work if the board has it.

Smith Corner. (Mountain Mission)
East Freedom, Pa.

The Lord has been very good to us in every way for which we praise Him. He has supplied our need, both temporal and spiritual.

We spent a few days with our folks in Berne, In-

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diana, and brought Brother Edison Habegger, along for a series of Revival meetings. The meetings are well attended, Brother Habegger certainly knows the Lord. The work has been going steadily forward in His name, the financial obligations have been met, and the Lord will not fail us in the future.

Two members were received into the church and we do visiting in and out of the neighborhood, and we get along very well.

Sylvan Lehman.

It is reported that Bro. Glass of Altoona is now there conducting a series of meetings. He had very good success there last year. May the blessing of Heaven be upon the work. Bro. Lehman receives $30 a month, he asked for no more.

Chicago, Ill.

We are very much encouraged at this writing of the Third Quarter's Report after the discouraging period that we just passed through in the Second Quarter. So many people have moved away and our loss of those who have faithfully attended our Sunday school and other branches of the church has been very great. But others have come in until the average attendance in the Sunday school is larger than it has ever been.

The attendance at church services has been extremely good. Three new members have been received, making a total of thirty since the first of the year. There are other prospects.

We have a large choir and the Missionary Society is doing fine work. The Junior and Intermediate Societies had the largest attendance at their first fall meeting that we ever had, over a hundred being present. The Y. P. F. is well attended and the young people are very active in all branches of the church work as well as doing splendid work in missions in the slum section.

Wm. Clyde Rhea.

At the time the Executive Committee of the Board met in Chicago the Ladies' Missionary Society had their anniversary and we were surprised to find the church completely filled and the young people also ready to do their share. A group of them came to the secretary and told him how they appreciate the work that Bro. Rhea is doing and how they love him. They have a hard time with their finances.

Los Angeles, Cal.

Although the Immanuel Congregation is now a self-sustaining church, yet at the request of the congregation the Board has been supporting Sister Burkhalter as the pastor's assistant which is now very important since the congregation is without a regular pastor. Bro. H. B. Dirks supplies the preaching services and the prayer meeting and does what he can but being a teacher in the high school he can not do justice to everything. Miss Burkhalter writes that the work is going along nicely, the services are well attended and the average attendance in the Sunday school for the past quarter was 305. The weekly Bible classes in which she teaches are well attended.

Ontario, Canada

A busy quarter with difficult problems ended with Sept. 30.

Besides the usual work in South Ontario, I made three important and extended trips.

The first was to the Canadian Conference at Laird, Sask., to which I could bring the intelligence that our congregations are willing to help in the work of drawing in the net as much as God gives strength and ability. And I could take with me the assurance that the West-Canadian Mennonites are one with us in spirit and will help us, especially in supplying the needs of our hungry and perishing relatives and friends in Russia. My heart always rejoices when I see the spirit of unity prevailing in our congregations.

The second trip was in company with the Brethren David Toews and F. F. Enns to North Ontario to endeavor to unite the groups there into a congregation. In this we were not quite successful, but they have at least observed the Lord's Supper together as well as their services, and I rejoice to believe that the Lord will lead this matter to a happy conclusion.

The latter part of August and the beginning of September I made a trip to Wernersville, Pa., to make an effort to organize our people there into one body, I served them with baptisms and communion, and tried to lay the foundation for a spiritual communion which gives bright hopes for the future.

Here at home we were vexed with the problem of incorporation of the Conference and the individual congregations. And although we were within the bounds of the law, it seemed so unusual that we were repeatedly called to Toronto and had to explain and plead with the authorities until we secured our charter.

If we want to preserve our Conference and our members we must earnestly strive to ground them in the faith of our Lord Jesus Christ. There are so many temptations to lure them away from the services. We must be constantly upon our watch and I desire to remain at my post as long as it is the Lord's will.

Jacob H. Janzen.

Meeting of the Executive Committee of the Home Mission Board

When the General Conference was postponed until next year there seemed to be no opportunity for our Board to get together to discuss the burning problem of our finances and if possible find some solution, we tried to do what we could by correspondence, but we could not come to a satisfactory conclusion and so we decided that the Executive Committee of the Board including Brother David Toews, since most of our Home Mission Work is now done in Canada, should meet in Chicago which was the most central place, beginning on October 18. Those present were J. M. Regier, J. E. Amstutz, David Toews and the writer.

The most important question was how to regulate our finances so the work could go on and yet avoid making more debts. We are at present three and four months in arrears with the salaries of our workers. In some instances if the people served by our workers had not shared their bread with the workers they would have suffered want. After a lengthy discussion the following resolution was adopted.

Resolved that we pay our workers up to August 1, on the present basis formerly agreed upon. On August 1, the fiscal year is to end. After that date the Board pays the workers in proportion to the funds received, after all debts like interest, taxes, insurance and Board expenses are deducted, a percent in accordance to the funds on hand, and that all workers receive no more for the year than their annual salary.

For a better understanding of the above resolution let me give a concrete example. We need about $1200 to square our accounts with our workers up to August 1. After that date if only, let us say 80 per cent of the required amount comes into our treasury, the workers will receive only 80 per cent of their monthly salary, after other expenses are deducted, or perhaps less, according to the amount received. And if the monthly receipts are above the needs required, according to the above method, the workers will receive back pay. In this way a worker may not receive so much in one month but receive more than his monthly salary in the better month. But in the aggregate not more than his annual salary.

There were some salaries reduced and some stricken from the roll entirely. And a few minor resolutions passed, but the above was the all-important one.

May we plead with the leaders of our congregations to take the cause of Home Missions up with their people and always, but especially during the Thanksgiving and Holiday season see to it that this cause receives its proper proportion of contributions.

W. S. Gottshall, Sec. of the H. M. Bd.

FOREIGN MISSION

P. H. Richert, Sec'y, Goessel, Kansas.

MONTANA

FROM BUSBY, MONTANA

(By A. Habegger.)

During the last quarter of the past year we were very busy, with school work. Mrs. Habegger besides doing the housework and waiting on many Indian callers, taught Marden in three subjects of Sophomore H. S. subjects. In the afternoons I taught 6 Indian pupils in the 7th and 8th grade work, giving them some Christian instruction at the same time. I also supervised Marden's Geometry work.

On Wednesday evenings we had Prayer meetings, and on Thursday evenings meetings with the Boarding School children. This year we had no special service here on Thanksgiving day but with many of the Christians we went to Lame Deer, and took part in the services there and helped celebrate the 40 years of Bro. R. Petter's work in the Mission among the Cheyennes.

For Christmas we worked up a program with the School children. The Program was real good for the Indian children, and we had a full house. A series of meetings was arranged for the Holiday week. We had better attendance than at any previous such series of meetings. We showed Bible stereopticon slides from Christmas night until New Year's eve, while in the forenoons I spoke on fundamental matters of faith and Christian living.

This year we did not have one big giving of clothes as other years, but we did give out something to everyone on Christmas, a shirt to the men, and stockings to the women. The children received something too, the boys caps, and the girls stockings. At a special afternoon service for the children we gave the boys shirts and the girls underskirts.

A few of the Christians grumbled saying we were giving to such who did not come to church through the year as much as to the Christians who have been faithful. That however was not the case as we gave the Christians men Overalls and Jackets while the women of the Christians received Comforters and blankets depending on the way they attended and on the needs of the family.

Some things were not given out yet, but will be given later. We wish to break up the Christmas giving and finally stop most of this kind of giving to everyone, but on the other hand we wish them to do some giving for the work of the Lord. By spreading it out and giving anytime, they will not except their gifts on Christmas or any other particular time and thus we believe we can get away from it in a few years without a sudden break.

OKLAHOMA

SOME REASONS FOR PRAYER AND PRAISE

By G. A. Linscheid

While in many ways the power of the priests is waning, nevertheless we had a very striking example this summer of the fear they can instil into their people. During their recent arrow worship one of their sacred days fell upon a Sunday. We visited the camp on the Saturday before extending the invitation to attend the church services the next day. Many assured us that they would come and I have no doubt that they fully intended to do so. So we were expecting a good attendance, even though it was about seven miles from the camp to the church. However, the next morning but few came to the church. We were told that the priest who had instituted the worship this time had called out in camp that morning warning all against going to the church, saying that the sacred tent was facing with its opening in the direction of the church and so any that would go to the church would have to pass in front of the sacred tent and that would mean death to such. We were glad for the few who came nevertheless. One of our young Christians said that he told them, he would go any way, for he would have to die sometime anyhow. However, the power of the old religion is fast waning, for outside of those living in this vicinity there were comparatively few that came from the other districts to attend the arrow worship. They had a unique experience this summer which was rather a discouraging omen for them. One afternoon while the priests were in the sacred tent a storm came up and a small "twister" lifted the tent from over their heads, breaking some of the poles and throwing the bundle containing the sacred arrows a distance away from the tent.

One young man was added to the church during the quarter, others are being instructed. The church attendance was interrupted by the restlessness of the Indians, however in the Fonda district the attendance continues to be encouraging, very much better than in former years. In the Longdale district deaths and removals, etc. have lowered the average somewhat so far this year.

FROM CANTON AND THOMAS, OKLA.

By H. J. Kliewer

Dear Brethren of the Foreign Mission Board:

"Grace be unto you and peace from God our Father and the Lord Jesus Christ."

The past quarter again has brought to us various experiences—some pleasant and some sad—but we praise God for the manifestation of His grace and peace in all these merciful dealings with us.

When I wrote my last report, I mentioned that my dear wife had gone to Oklahoma City with some of our children for an examination at the clinic of her physical condition. The X-ray picture showed that she had another beginning of T. B. and that former sores from the same cause had healed over. All this was new to us and seemed to explain the cause of her weak and anemic condition, especially during the last year, since she had a light case of the flu last fall. She was ordered by the doctor to take a complete rest in bed for several months, in the hope of checking any futher development of the trouble. During July our daughter, Linda, from Ely, Nev., took care of Mother and the house work, then Martha from Cleveland, Ohio, assumed these duties for about ten days, and when she and her husband too had to leave, they took Mother to our youngest daughter, Ruth, at Attica, Kans., who is still taking care of Mother. We have all reason to be thankful for the good improvement she is making in weight and strength. Before she went to bed, she weighed 102 pounds, a week ago (when Milton and I visited her) she weighed 120 pounds. She feels and looks very much better and is up a part of each day and will soon be able to take daily walks and so some light work. Possibly in a month or so she can come home and gradually take up her duties here again. He who has helped thus far, will continue to do so in the future. I am fortunate to have Milton at home now to do most of the cooking and house work. But for him it would be much better to have paying employment. At present he is picking cotton the greater part of the time, while waiting for something better to open up.

In spite of the hard times and the extreme poverty of our Indians, they have not given up their frequent visits to dances, fairs, shows, etc., during the summer months. At present some are at Medicine Lodge, Kansas, to help celebrate the peace treaty there in 1867. Many of the Arapahos are picking cotton. Three Arapaho girls were baptized August 7th. Other encouragements of the last quarter are Bro. Petter's new translations into Cheyenne of several of the Epistles, and the finishing of the bridge across the South Canadian, so that since the beginning of September we can have services at each of the two stations every Sunday—with the Cheyennes in the forenoon and the Arapahos in the afternoon—even if the two churches are 35 miles apart. There will be no more expenses for Indian lunches and river tolls. The Cheyennes bring their own lunches and stay at the church for their own C. E. service in the afternoon. They appoint a different leader for each meeting. It has worked quite well thus far.

INDIA

THE SHEPHERDS OF INDIA'S LITTLE ONES

Many of you brothers and sisters in the homeland know that we have an annual teachers' conference in our mission in India. This annual conference was started in 1925. At these conferences some sixty teachers get together to share experiences with each other; to unitedly face their problems; and to seek divine aid in solving the problems. This year we met again in Janjgir, from Wednesday, April 27, to Wednesday, May 4th. We agreed to look at the "Indian Village" anew. Our whole Mennonite Mission work is among the villages. In the whole of India 90% of the population is in villages. The village will dictate the future of India. And there are so many villages in India that if Christ would have visited one village every day from the time he walked in body on the plains of Palestine, he would not yet have visited every village in India once. Our teachers know how hard it is to bring the village closer to Christ. So often the teacher is for miles distant alone in utter darkness. So often the teacher experiences that if he has persuaded some to come to Jesus, that they look back to "the flesh pots of Egypt." It is uphill work. Adults fear and often suspect the teacher; but the little children come to him, trust him, love him, and listen to his message. It is our prayer daily that our teachers may go on to teach and point consistently to the light of life. Please help us pray—daily.

A CHRISTIAN MELA IN INDIA

Some of you may know what a Mela is; but for the sake of review let me briefly say what it is in India. It is a religious gathering very popular with the Hindus. At their melas the Hindus store up credit with their gods. With them it is also a "place of merchandise." The fact is that as many people go to trade than to pray. The Christian church in India has taken the word "mela" and made it Christian for the purpose of gathering re-born souls for spiritual refreshing. The "merchandise" and all heathenism is left behind and the Christian Mela has become a place where God's work is preached and interpreted; and where united prayer is going up to the throne of Grace; and where friends meet friends to encourage ach other in their task in building God's Kingdom. This year our special speaker was an Indian brother, a bishop, by the name of Chitamber. The main theme before the mela was: "Ye must be born again." The brother spoke in great earnestness about what the new birth is; how it can be had; what it means for the individual and his surroundings; and the absolute necessity of it for India as well as for the whole world. We were all lifted to greater spiritual heights. Special prayer tents were errected, one for men and one for women. Many Christian brothers and sisters went home from the mela with new vision and new courage to help bring India to her very own Lord.

CHRISTMAS MEDITATIONS

(By Johanna Schmidt)

Dear Loved Ones in the Homeland:

I came to Calcutta with Miss Kuehny a few days ago. This is Sunday, a quiet Sunday as far as visiting with friends is concerned. Outside I hear the never-ceasing din of the traffic and the high-pitched, shrill voices, such as are characteristic of the Orient. I'd like to visit with you this afternoon and share some of my last days' experiences with you.

I spoke of noise outdoors. This afternoon I read in Hugh Redwood's book: "God in the Slums" for awhile. That book has been a real inspiration to me. I have met a few of the missionaries, who are trying to spread the Gospel Message here in this big city of Calcutta. No doubt, many of them too have come from the country, like the majority of these slum-workers about whom Redwood writes in this book. I think folks, who have grown up in the country, must find it especially hard to be transferred to a place like this. Coming from the country myself and contrasting it with life here. I can appreciate Redwood's statements regarding those many, who had left their quiet, peaceful homes in the country and exchanged them for the slums of England's big cities. He writes about them: "It is as if the Great Gardener grew them in His fairest acres and sent them to gladden sunless lives with the color and peace of gardens and meadows, and the clear sweetness of wind across the corn fields." No doubt, some of them have prayed with the poet: "Let me walk in the fields," but have in answer received the command: "Nay, walk in the town." We need to pray for all who work in such places as these.

But I had planned to write you something else today. I know, you have sung the old, but ever new Christmas Carols in church this morning. At home Christmas songs fill the air all around at this time of the year. Even the stores there use Christmas carols as a drawing card. I hope it becomes increasingly more so every year. It seems to me it speaks well for America that such can be used as a means of attracting people. And more than that, it speaks to me of the abiding values of the Christian Message, which still attracts men as in days of old.

The last year I was at home in America for Christmas, I drove home from Bluffton, Ohio, in a car just a few days before Christmas. I had never before seen such a display of all kinds of beautiful Christmas decorations as I saw on my way home that time. The words: "Let every heart prepare Him room" came to my mind again and yet again. If the motive of putting up such decorations is a material one, I know from experience, and have heard it from many others too, that the effect is not such.

My first Christmas in India brought me a real painful revelation on this subject. I for the first time realized how much my rejoicing was bound up with such material things. Perhaps some will censure it as lack of spirituality. But I think the great majority will agree with the psychologist that every impression seeks an expression. And may I say it, America expresses her Christmas joy in the American way, with evergreens, colored electric lights, hollies, candles, and with what is perhaps most sacred to all of us, with our old-time Christmas carols. I had to learn, and am still at it, to appreciate Christmas joy that finds expression in a display of Fourth of July-flags and a conglomeration of gay-colored paper-stars. I have to attune my heart and ear to bhajans, which at first brought to my mind nothing but obnoxious rag-time. I can say this much in praise of myself though and to prove to you that I am slowly learning this new art, that last year, when a group of young men came to serenade us Christmas night with the Indian bhajan "Jeshu paida hua hai", (Jesus is born), I enjoyed and appreciated it. I think it was perhaps not because I appreciated the music so much, but because I felt that they were expressing their, mine, and your joy at a Saviour's coming.

We would rejoice to see such expressions of Christmas joy all over India. But they are sadly lacking in so many, many places yet. I went to New Market yesterday. I cannot tell you how gladly surprised I was when suddenly I heard: "Noel, Noel, Born Is the King of Israel" over the radio, sung by a chorus of many voices. I was transferred home in an instant. To my mind came visions of bygone Christmasses with loved ones at home. For a moment I almost forgot the streets I was on, the streets on which the lame and the blind are forever reaching out pleading hands to every passer-by. Here was the message of Him, Who came to satisfy the real needs of all mankind, Who came to touch life vitally at every point of want.

Sometimes we think that this message does not grip people today. In front of that building where the radio was set up, stood a great crowd of eager listeners, listening to singing of which they understood not a word.

You will perhaps say that the novelty of the thing attracted them. I grant you that point, but novelty soon wears off and does not keep a man spellbound for any length of time. I stood there for a long time listening myself and the rest were still there when I left. Even if novelty does not wear off as soon as that, I for one want to be optimistic enough to believe that the singing satisfied some unknown and unanalyzed longing in their hearts. I was far away in my thoughts. Suddenly I was called back to reality by a voice near-by. A well-dressed Indian, who stood next to me, asked me: "What are they singing?" I told him as well as I knew how what the subject of the song was. When one speaks to people like that, who have perhaps never before heard the story, and when one has to use the medium of a new language, and in addition realizes how little there is in such people's past experience and in their thinking with which one can link up, then one often feels so helpless. But God has promised: "My Word shall not return void." We know that this is an inherent quality of God's Word that it tries and touches the souls of men. So we trust that our weak efforts also may strike a dormant chord in such souls, a chord which shall never cease to vibrate, but shall with us join in that eternal Christmas carol: "Glory to God in the Highest, peace on earth, good-will to men."

Yours for such an expression of Christmas Joy this wide world over,

Johanna Schmidt.

FROM THE WORK IN INDIA

(Helen E. Nickel)

Shortly after arriving in Janjgir I took over the work of the dispensary, Mrs. Unruh being forced to give it up because of the baby and also partly because of her own impaired health. We have no compounder and the work was very new so I do not feel that I could do it justice but it helped out somewhat. Then, too, the hospital is near and we send more serious cases for examination and treatment. All went along fairly well until we got a serious case of typhoid fever in the Christian para. The girl was too ill to be moved at the time the case was diagnosed and the article which Mr. Unruh wrote recently for the "Bundesbote" will give you an idea of some of the hard situations we occasionally bump into; this being the first time that I had seen such drastic opposition, it quite took the wind out of my sails and I can imagine that if I had been alone on the station, I would have wanted to take the next ship home, but when the missionaries assured me that it is part of our game why I also committed the entire affair to the Lord and He did wonderfully hear our prayers and we believe that He got great glory to His name through the stirring testimony which the father gave at the time of the death of the daughter.

The second year on the mission field, I believe, serves one great purpose; it disallusions young missionaries very much. Disappointments creep in and only by trusting more fully can one keep the initial zeal for the cause. This is good; it has made me examine my motives, aspirations and methods much more closely and I am more conscious of the fact which I have always theoretically believed that the work is the Lord's, the victory His and the praise and glory must be given to Him also if we are to succeed. Here, and we have reason to believe, at home also, "It is time for Jehovah to work, for they have made void Thy law." Psalm 119. 126. We are praying for a revival in our midst.

I have taken over two periods of teaching in the school and enjoy the work very much. Even though I do not feel that English is the most useful subject the older girls are required to study in school, yet it offers abundant opportunities to help them in many ways and to get acquainted with them. There has been so much work on the station these months that we all have been very busy but for my part I have no great accomplishments to record. The one I consider the greatest is that second year language examinations are in the past, I passed in the oral but have not yet received the results of the written which we took on the 7th, 8th and 9th of this month. It is a great relief and will leave me more free to do other work.

OPTIMISTIC OUTLOOK

(By W. F. Unruh, Janjgir, India.)

Some phases of our mission work in India have suffered considerably because the funds that are usually appropriated for them have been cut down considerably. Several phases, however, I believe have not suffered much in effectiveness and service. One of these is the evangelistic work and the other the Bible School work. In the evangelistic field the staff of evangelists and Bible women has been cut slightly in number but that need not be taken as an indication that the work is less effective because of it. In fact the readjustment that must be made because of the lack of funds, we expect to contribute very largely in making the task of evangelizing India the task of the native church which it must ultimately become if our work is to stand. We are beginning to believe that one of the great reasons why the Lord is permitting the depression to sweep over the world, as far as missions are concerned, is to help the missionaries to put the work of evangelism into the hands of the native church. We are concerned that all the readjustments that will need to be made will be made in accordance with the will of our Master and Lord Jesus Christ. We hope the friends at home will pray for the missionaries in this important period of readjustments. We need the Holy Spirit's enlightenment and guidance in this responsible work.

The Bible School is affected very little by the shortage of mission money because it was started by the mission as a project of Christian service which should get its support just as far as that is possible from the Indian church. The teaching staff draws its salaries from the mission: but the students, with the exception of a few who support themselves, are supported by the Indian church. The churches now grant from two to five stipends of Rs. 50-0-0 each to students who are selected by the church. It is very encouraging to see how courageously and determinately the churches take hold of this work.

The Lord is blessing this work. The praise for all that is and can be done goes to Him. The Bible School has an enrollment of twenty-nine students this year, eleven of these are new students. We expect nine students to finish their work this year and to receive their diplomas. Most of these are very fine young people who will make their lives count for the Kingdom of God, we are confident. They are capable and consecrated people.

We have just closed a series of evangelistic services in our Janjgir church. These services lasted for one week and were conducted by Rev. B. B. Yunas, the Mission to Children Evangelist. These meetings were arranged especially for the young people who attend the Funk Memorial Boarding School and the Bible School. The meetings were very good and the Lord greatly blessed the work of Bro. Yunas. Twenty-seven young people have decided to give their lives to Christ. Some of these people reconsecrated themselves to the Lord, others gave themselves to Christ and accepted Him as their Saviour. We are very happy for this, and hope that as a result of these meetings several more young people will in the near future give their hearts to Christ. All these decisions were made by young folks who are of Christian parentage. We had hoped and prayed very much that several non-Christians would give their hearts to Jesus at this time, but thus far they have not come out for Christ. They are near the Kingdom, however, and we hope they will soon come.

INTENSIVE WORK AT BASNA, INDIA

(By S. T. Moyer)

The **following results** are **in part** an appraisal of the work. Some of them were as unexpected to us as to any one.

Ramnath is a young married man of **Sanpoli.** About the tenth day of the campaign he went to bed one night, thinking and pondering, "What shall I do?" "What shall I do?" According to his report, about midnight, Christ came to the side of his cot and said "Follow me and be my disciple." He was so startled by the vision that he awoke startled, and jumped to his feet. His wife was sleeping on a cot near by and she too was awakened by his exclamations. "What's the matter?" "What's the matter?" All this was repeated the night following. Christ came again. Thereupon his mind was made up. "I am going to follow Jesus no matter what the cost."

Now he lives patriarchal fashion with his father. They are rich. They have a share in the ownership of the village, and own from 30 to 50 head of cattle. A few days later he went out to the bank of the village tank. There he found the idols of stone worshipped by his fellows, his neighbors in the village. "These are nothing" he said, and he picked them up and threw them into the lowlying adjoining rice field. Again, on another day he went out and found some cocoanuts offered upon the village shrines. He does the very sacrilegious thing of picking them up, cracking them open, and eating the meat.

Another man who became very much interested, though more slowly and less spectacularly so (for which I rejoiced) was **the chief pujari** (priest) **of the village.** He was far more deliberate in every step, hence I believe all the more firm and sure. He had in his charge from 20 to 25 shrines and idol places in that village. The villagers supported him as their priest. The headman gave him in addition a parcel of land to cultivate for his own. We worked with him (after he came to us) and met his reasoning and fished around something like Jesus with the woman of Samaria. Both he and Ramnath are of the Gor caste. He is not only the chief pujari of the Gors,—he is one of the pujaries of the Raja Sahib of Phuljhar.

This man came and lived on the compound a couple days with us, was present for our Christian Mela, and has never disappointed us in a single statement of his, (something very remarkable for an Indian in his evasive ways). The time was set for his baptism some weeks later. When we arrived, he was laid up sick with an ulcerating tooth. We had the problem of his support after his baptism. He was so weak from the tooth that he could hardly move about,—yet he held firm in his **statements** that he would receive Christ in baptism. To prepare himself for his support he said he had saved up through the years, about Rs. 70/- ($25.00). He at once inaugurated plans to buy for himself in his own name some fields with his savings so as not to starve (as he thought) after his baptism. To my great regret this all could not be put through before our hill going time.

In the village of **Sagundihi**, the head man has four sons who are given very orthodox Hindu names. The two oldest are Ram Chandra, and Lakshman. The father in the beginning sent his three oldest sons to our coworkers, H. C. Somayah and Yohushua **to have them learn Bible!** His own brother is a great seeker after truth and has about a thousand disciples scattered in those parts who constitute a faction unto themselves, though of course entirely within the pale of Hinduism. This brother too became interested. All these people are of the Kawar caste. Ram Chandra and Lakshman made their decisions for Christ as their Saviour, and then the opposition began, even as in Sanpoli. Other Kawars and Telis (a most stable and respectable caste) became interested heart and soul. One of our coworkers played foul and spoiled the Telies. One of the Kawars, who always seemed an odd one to my wife, but who was declared by our coworkers and all to be the right hand man of the head man whenever he goes to government headquarters in Raipur, or Mahasamund (county seat) or Saraipoli (capital of Phuljhar,—this **Kawar was baptised** by me just before leaving Basna. ...... Furthermore, not so many days after we had to close our work, the father of the boys sent Ram Chandra to offer temple money in a temple at Sersua Mela Temple. The son absolutely refused to go. "Why should we offer sacrifices to the gods? Jesus is my Saviour."

CHINA

WOMEN'S EVANGELISTIC WORK

By Aganetha Fast

This Report is rather late, due to the fact that I and the Bible women had gone to the special Evangelistic meetings at Kaichow, which started January the 8th. Before this I had just come from Taming, where I had gone for a little Christmas Holiday, if I may so call it, for it was after Christmas when I went up. And when I came back I found myself practically flooded with accumulated duties. Everything was calling to be done first. The special meetings closed Sunday, January 17. Wonderful meetings they were. We found ourselves on Mountain heights! A regular feast to the heart! We thank God for men like Rev. Chia, Rev. Ting and Rev. Wang Ming Tao, all who are so wonderfully being used of God. These men, I had the privilege of sitting at their feet and learning from them, lately.

In looking over my last quarter's report or diary, I found it very interesting and varied. Although we had not kept very accurate report of all our visits to the homes and the villages. What I had noted down, I found that we had visited in all over 50 villages, I personally only in about 30 or so villages, for I could not always go along. Of course some villages were visited twice and three times. Then we have been in many homes. I counted up to 49 homes till Christmas, and as said, not near all homes have been recorded. The Biblewomen have been in many more.

We praise God that wherever we went we found a ready welcome, except in one home, where we were actually driven out by the man of the home. His wife was very friendly, but when her husband came, he told us in no uncertain terms, that he wanted us to leave, for we had no business in a private home, we could preach on the street. This was the first time in my history here in China that we were thus treated.

This quarter, as said was full of variations. First the annual market at Kaichow, with the Evangelistic campaign going on, which the Evangelist and I attended a few days. Then the catechism classes, which started November 10. November 16-24, was our Annual Conference. Reception for the Voths December 19-21. Then the Christmas and New Year's season, all which kept us pretty much "on the go". This year I took special pains to get the neighbor children to come and practice for Christmas, and 70 enrolled, but about 66 were granted the sweets. They like to enroll and then claim the promise, but some found themselves left. They were to come three times a week on certain days, but they came in little groups every day and any hour of the day and just as irregular as could be. No clocks at home and little barbarians as they are, one has to take them as they are and make the best of it. I was pretty much tied to the home those days.

Christmas I celebrated among the workers here. I had a very blessed Christmas. The S. S. and the church programs were well attended and especially well rendered. The program in the home with the workers and another evening with the government school teachers I enjoyed very much.

On December 23, I attended a very interesting Christmas program, which was unique in that it was planned entirely independent from any church. A church member had collected money from among the villagers, and this was used to prepare a feast. A tent was erected on an empty place, the inside all decorated with Bible posters and a tree trimmed with native and homemade decorations, and the Bible students and some teachers had been invited to preach before a very large crowd. In all five speakers spoke to an attentive crowd. Some Chinese, six musicians had been invited, who played different Chinese instruments like the flute, a sort of a banjo, and a sort of a fiddle and a harp. They played Chinese tunes to Christian poetry. It was very interesting.

This year has been a very happy one all told, not without its testings to be sure, but God has fulfilled in such a wonderful way what He promised, far above my dreams and expectations. All praise and honor be to His Name.

A MONTH IN THE KAI CHOW HOSPITAL

By Frieda N. Sprunger.

The past month has been a busy one at the hospital. Every day, except Sunday, there has been a goodly number of dispensary patients, with a great variety of ailments: eyes, ears, throats, hearts, lungs, brains and stomachs gone on strikes; tumors, abscesses, itches and wounds from injuries making life miserable. Some of the injuries have interesting histories; gunshot wounds in which bandits played a part; head of a young man hacked up with almost numberless wounds as a result of a family quarrel in which the mother, (can you imagine it?) put the finishing touches to a general beating from different members of the family with a knife that proved to be within reach; it is not mere chance here that the patient that shows a badly injured hand tells of a loose tooth, also, for the wound had been caused by a donkey's teeth and as the animal had stubbornly persisted with the unfriendly grip, the patient had felt compelled to resort to the use of his own teeth as weapons of self-defense, resulting in a loose tooth in the mouth of the patient, and a scar on the nose of the animal. They come to us, these ailing ones, expectingly and yearningly, and many of them are not disappointed, for there is help for most of them, and it always saddens us when we are obliged to tell this one or that one that humanly speaking there is no hope of cure in his case. We are so glad to be able to offer to many, as they are in need of hospital care, a good hospital bed and treatment. We believe you would need to see only a few of the expressions of satisfaction on the faces of those nestling in their clean beds, and note for only a while the earnestness with which the Gospel is preached and listened to in the sick rooms, in order to be convinced that the work is really worthwhile.

I wish you might visit our hospital on the morning of some operation.

The patient is brought into the operating room, not, however, until some one of the relatives of the patient have signed an agreement promising that, should there be an unhappy termination of operating room proceedings the family will not blame the institution. This may seem strange to you but mission hospitals have found it necessary and such is the confidence that the people show that there is usually no hesitancy in writing such an agreement.

We feel the operating room is a good place in which to do a bit of seed sowing. Before the ether mask is cupped on to the face of the patient, either the Chinese nurse, Mrs. Liu or the office man, Mr. Ku, both of whom seem to be consecrated Christians, talk to the patient somewhat in the following manner: Have you in your village ever heard the Gospel? We here in this hospital believe in the true God and trust Him for His blessing in our work. Now that we are about to operate on you we wish to ask Him for His help and blessing,—for you that you might be given strength to go through this, and may come to know Him, and for all of us who have any part in this operation, for neither the doctor nor the nurses trust in their own ability or strength, but look to the true God to help them perform this." An earnest, brief prayer then follows to all of which the patient and her friend or relative usually listen with deep interest. The friend or relative usually remains in the operating room, at our request, until the sight of the "gruesome" operative field or the strong ether fumes make it too uncomfortable for him. If the operation happens to be one of amputation they are apt to remind us before leaving the room, that the severed member must not be destroyed as they wish to have it. They usually bury it in a place where, later when the owner of it dies, it may be unearthed and buried with the body, that it may be complete.

TRIALS AND TRIUMPHS IN OUR CHINA MISSION FIELD

By P. J. Boehr

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:7).

"But He knoweth the way that I take; when He hath tried me, I shall come forth as gold" (Job. 23:10).

"Nay, in all these things we are more than conquerors through Him that loved us" (Rom. 8:37); "for we know that all things work together for good to them that love God" (Rom. 8:28).

The first four months of the New Year have been an alteration of joy and sorrow, and there has been great drought throughout all of north China, with famines, wars, and pestilences. There have also been gracious manifestations of the Spirit of God in Gospel meetings held here in our mission and in Shansi Province, when the dear brother Chia Yü Ming from Nanking was with us in January, and we together in Shansi Province. We can report today that God has answered the prayers of many Christians in China for rain, for yesterday morning at four the thunder clap rang through the sky for the first time in about eight months, and it was followed up by a drenching rain, the like we have not seen in years at this season of the year. Praise God, for the rain came in such abundance that it "struck through," as the Chinese wording has it. What a wonderful answer to the earnest prayers of God's children! How we did pray for rain in Jesus' Name, and for His Glory. My, what a drought it was, and wheat already coming into ears, with very little prospects for a harvest. The sand storms blew once from the south, and then from the north, and it seemed we could not stand it. Many tears were shed in prayer for rain. And now, thank God, we have abundance of rain, and farmers can put in fall crops, and have hopes for a partial wheat crop at least. What a wonderful, prayer-hearing God we have, Praise His Name! Do rejoice with us together, and pray that the goodness of. God may lead people to repentance. Oh, what a dearth there is in spiritual things! Oh, how badly we need more of the spiritual rains! We have had some, and we have gotten hungry and thirsty for an "abundance of rain" in the spiritual world. "Showers of blessing . . . but for the showers we plead"!

Yes, and the Lord has been speaking in no uncertain sound, many of us feel, ever since the beginning of the New Year. How marvelous are God's ways, indeed past finding out. We had longed for revival and special Gospel meetings, and Bible Conference, and the Mission had voted for special meetings in January in connection with the Week of Prayer. And as the Lord would have it, He led Rev. Chia Yü Ming from Nanking into our midst early in January. What wonderful meetings those were, led by the Holy Spirit. There was also the work of the enemy of souls in the Chinese workers circle to hinder the work of God; but somehow God did work in spite of the devil's onslaughts. It seemed that there was severe wrestling with the powers of the air, the prayers seemed to fall on deaf ears rather than reaching to the Throne, when suddenly God spoke in a clear tone in Dr. Pannabecker's severe illness. We rushed to his bedside and prayed and sang. How wonderfully God had planned it all. The Lord had made no mistake in sending Brother Chia (the special messenger in the revival meetings) into the Dr. Pannabecker home as guest during the 12 days meetings in Kaichow. There was a praying man, and God made use of him in the emergency when the Dr. was taken sick so suddenly. God answered prayer and healed the sick, and at the same time the Spirit began to work in greater power among us in the revival meetings.

The revival meetings and the Holy Spirit's manifestation there is a subject by itself. Here I must say that I have not seen anything like it in our mission, and what glorious things were not wrought by the Holy Spirit in our midst those blessed days! Many hearts were deeply moved, and great decisions were made in the power of the Spirit. All departments of the work came in for spiritual blessings, and in the Bible School we noticed the Spirit's work very specially. A regular hunger for Bible reading and study was one of the practical results of those Gospel Meetings. Since that time also the Bible students are conducting a weekly Bible class for the pupils of the children's school in the east suburb, and some 20 pupils are attending. Much more could be said of the revival if space permitted.

In connection with the answer to the prayers for rain it should be said that many heathen people came to the west street city church at Kaichow for weeks to pray daily for rain together with the Christians. Strange to say they found the church themselves, and wished to pray there for rain, recognizing that the Christian's God must be able to send rain. How good the Lord has been to answer the prayers for rain so abundantly. And now the way is wide open into the hearts of these heathen people for the Gospel of the prayer-answering God.

However, I must hasten to say that also real sorrow has come into Christian circles during the first quarter of the New Year. An epidemic of scarlet fever came into the camp, and many also in our neighborhood got ill with this disease. Yes, we saw the days when all of our six dear children lay down sick, either with scarlet fever or with something else. Our oldest son says that he came down with the "cure of it," for all got the anti-toxin injection when it was known that one of our children had scarlet fever. The effects of the anti-toxin were nothing to be desired for the time being, as there was swelling of parts of the body with accompanying pain. The two smallest (daughters) had very swollen throats inside and outside for some time. How happy we are to report that all is well now for some time, also in the Dr. Pannabecker home, where the two daughters also had swollen throats for some time.

Among the Chinese workers there was much sickness too and we had the sorrow of laying a number to rest in the mission graveyard. Among these were two daughters of Mr. Tuan Kwang Loo, one of the four Bible School teachers. The care for the family during sickness and other complications brought also the brother down, and he succumbed to his physical trials in a very short time. So here in a sudden stroke our mission has lost one of its most faithful, earnest, and able Christian workers at the age of 39. What a shock it was to all of us! After all those trials in the home, and after burying two dear children, the Lord summoned Brother Tuan to "come up higher." I still see the brother in his last struggle before he passed on in that room in our mission hospital, with our own Dr. Pannabecker standing by to the end. And I also see our Sister Goertz helping what she could and giving spiritual comfort to the dying brother. And dear Sister Tuan, his wife, going about weeping, and being concerned over a sick baby at home. What a trial for the sister, who herself was sick with a bad swelling under her chin, also related to scarlet fever. Thank God both baby and Mrs. Tuan are well again after such a siege. And so there are left a sorrowing widow with a son of around eight years, and a daughter only six months old. Mrs. Tuan is teacher in the Bible School too, and matron of the women students in both the Bible School and the east suburb co-educational school.

It was a touching funeral on April 30, 1932 in the large east suburb church. The house was nearly full, and we believe that there has hardly been such a touching funeral in our circles. Here it could be said that a friend and co-worker of both missionaries and Chinese had suddenly been taken away. Mr. Tuan had a good

Premiums and Subscription Offers

1. **Renewals**

To all who renew their subscriptions before January 15th paying them in advance until Jan. 1st, 1934, we will send a free copy of the new **MENNONITE YEARBOOK** which sells for 20 cents per copy. The regular subscription price of the **MENNONITE** is $1.50 per year. All subscriptions should be sent to the Mennonite Book Concern, Berne, Indiana.

2. **Combination Subscriptions**

Those who wish to subscribe to both the **MENNONITE** and **BUNDESBOTE** may send their subscriptions to either the Mennonite Book Concern, Berne, Indiana or to Rev. C. E. Krehbiel, Editor of the Bundesbote, Newton, Kansas. The regular combination price is $2.70 and includes a free copy of the **BUNDESBOTE KALENDER** and the **MENNONITE YEARBOOK** for 1933. The price of a combination subscription without the Yearbook and the Kalender is $2.50 per year.

3. **New Subscribers**

We will accept new subscribers at the rate of $1.00 net and will credit them as paid until January 1934 if their subscription reaches us before January 15th 1933. New subscribers may obtain a copy of the **MENNONITE YEARBOOK** for 1933 if they add 15 cents to their remittance. This is a very liberal offer and we invite you to show your loyalty to our church periodicals by becoming a faithful subscriber now while our need for subscribers is so great.

4. To those who send us one **new** subscription at $1.00 besides their own (which may be either new at $1.00 or a renewal at $1.50) we will send a free copy of the new 1933 **SCRIPTURE TEXT CALENDAR** which has a picture to illustrate each Sunday School Lesson. This is a regular 30 cent value. Read the complete discription in the advertising section of this issue.

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training, being also a seminary graduate. He had enough English to be of great help to the missionary in translation work. We have lost a worker who was known as one of the ablest Chinese workers in our mission, and possibly with the best cooperative spirit with the missionaries. We missionaries can well learn from the departed brother patience in trial among brethren, and faithfulness to Christian duty, also earnestness in Bible study.

It is my hope to have a cut made of Mr. Tuan's photograph to send in to the church papers, with a short statement of his life. So I will not say more here. My prayer is that the home friends will specially remember the Bible School in its loss of a fine teacher and co-worker in the teaching staff. Pray for a suitable and able brother to come to us as Bible school teacher. We will have a full three years' course going with the fall term, and hope to graduate the first class in the spring of 1933. Do pray for the Bible School, a most important branch of our mission work, now finishing its second year's work. And remember the dear bereaved sister Mrs. Tuan, of whom a Chinese brother said after her husband had passed on, "Such women are hard to find." Indeed we believe the Lord has been purging her, and is preparing her for even better service than she has already done in the Kingdom. We thank the Lord for her clear Christian testimony, prayer-life, and her statement at the funeral that she was in the Lord's crucible to be purged of all the dross "meet for the Master's use." She plead with the audience to pray with her that she might show forth the glory of Christ in a holy life.

We must report that Sister Tuan's baby has gotten another bad swelling on the neck after the first one went down, and Sister Tuan's sore place on the neck is not well. How we need to pray for her that she may be spared for the work in the Kingdom! "Pray for us!"

CH'ANG YUAN, TUNG MING AND K'AI CHOW EDUCATIONAL WORK

By H. J. Brown

Greetings in Christ's name! At this end of the field all our former schools have opened without any hitch. The enrollment is fully as good as that a year ago, although I have tried to discourage over-enrollment, for it seems to me, that it is better to have fewer pupils and do more effective work. One addition to that of last year is the seventh grade (first year Junior High) here in the K'ai Chow Eastsuburbs co-educational school. Since the executive committee in giving permission restricted this to Christian students, we have refused all others that neither were baptized nor had baptized parents; and still there are twenty-three students in the class. Most of them are thinking of either taking up the nurse course or that of the Bible school by next year, so it really means a preparatory course for them.

A neighboring government school in K'ai Chow Eastsuburbs contested some of our pupils, because they had two years ago registered in that school. Our school board simply turned them over, and that settled the

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matter. Since we are only filling the immediate needs as to the education of the Christians' children, we have no intention against the will of the Chinese government to carry on school work, where the government is able to supply the need. Education belongs to the government and it plans to educate the country's children without foreign help. The whole matter of mission and private school registration is too much misunderstood. Some officials have already used plainer language and said, that they really meant by the requirement of registration for mission schools to have them discontinue. The regulation really meant a door of gracious exit for the missions from educational lines of activity. But some people are determined to stay and fight until more stricter measures will show them the real significance. Our business is to speed the Gospel, and the funds from the home base are sent to preach the Gospel. Why should we use our time, money, and energy in work that in the first place does not belong to us, and which our Chinese government considers meddling in its business? If we would only agree on this principle, the mission and government school problem would solve itself.

Some Chinese Christian friends, who for their own reasons seem to be very strong for mission school registration, predicted that unless our schools were registered this summer, none would be permitted to open; but they have all opened, and there is not a word to the contrary from any official. However our Mission is not letting the matter rest, but is investigating both sides carefully, and most likely will at this year's Annual Conference come to the decision of a workable policy on this so disturbing a matter. Meanwhile we will greatly appreciate the earnest prayers of the saints.

STATISTICS-1931

Oklahoma—3 stations and 3 outstations, 6 missionaries, 5 native helpers, attendance 157, baptized members 263, property value (appr.) $28,000.00.

Montana—3 stations and 3 outstations, 6 missionaries, 5 native helpers, attendance 235, baptized members 285, property value (appr.) $22,000.00.

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India—6 stations and 15 outstations, 23 missionaries, 160 native helpers, enrollment 1825, baptized members 1268, property value (appr.) $85,000.00.

China—2 stations and 17 outstations, 18 missionaries, 129 native helpers, enrollment 1480, baptized members 945, property value (appr.) $85,000.00.

5 fields— 17 stations and 39 outstations, 59 missionaries, 302 native helpers, attendance 3784, baptized members 2786, property value (appr.) $207,000.00.

Additional items:

China	
Partly independent congregations	11
Wholly independent congregations	1
Baptisms during the year	111
No. of Sunday Schools	15
Inquirers	539
County seat schools (28 teachers)	15

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Graduates (Higher Primary)	23
Evangelists	31
One Hospital and 2 Dispensaries	
One foreign doctor and 2 Chinese doctors	
Two foreign nurses and 4 Chinese nurses	
Inpatients	296
Outpatients	11,136
Minor operations	74
Major operations	19
Missionaries Homes	8
Church buildings	5
Chinese contributions	Mex. 1419.95

India

Organized churches	6
Villages with Christians	65
No. of Sunday Schools	40
Teaching outstations	14
No. of Primary schools	20
Enrollment in Primary schools	1313
Enrollment in two Middle schools	118
Eonrollment in one Bible school	17
Church offerings	Rs. 3372.9
Dispensaries	5
Hospitals	1
Inpatients	495
Patients	10,587
Missionaries homes	10
Foreign doctors	3
Native doctors	2
Native medical helpers	13
Foreign nurses	2
Baptized during 1931	77

America

Baptized during 1931	34

CHRISTIAN ENDEAVOR TOPIC

November 20.

Our Blessings. Psalm 145.

"Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord. O my soul and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction, Who crowneth thee with lovingkindness and tender mercies."

Such is the true spirit of Thanksgiving. The Psalms are full of the spirit of Thanksgiving. They are the expression of souls who know their God. As Augustine says: "He who thinks upon God will stay and thank Him."

When the theme of Thanksgiving is announced many will say with a good deal of bitterness and cynicism: "Thanksgiving? for what? I have nothing for which I need to be thankful." It is true, our sympathies and material help needs to go out to the ten or more millions who would like to work and cannot find work.

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Countless families do not have enough to eat, no clothes to keep their bodies warm. It will be well in this Christian Endeavor meeting to discuss the things which still remain for us to be thankful. When prosperity was with us, men did not stop to thank God, rather they came to think they no longer needed God. Perhaps periods of want and depression are helpful from time to time to direct us to think of the eternal values of life.

The most blessed Thanksgivings of history have not been those celebrated in the midst of plenty and material prosperity. Strangely and yet truly the deepest and finest blessings have arisen out of sorrow and extreme sacrifice. The first Thanksgiving Day celebrated on American soil was not a time of flush prosperity when all was plenty and ease, there was want, there were new graves, there was hardship staring them in the face, but in their hearts was a spirit of Thanksgiving, thanking God for courage, for patience, for opportunity to worship God as they pleased. It will be worth while for us to read again that meaningful poem by Felicia Hemans which is here quoted in full:

THE LANDING OF THE PILGRIMS

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches tossed;

And the heavy night hung dark
The hills and waters o'er
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted, came,
Not with the roll of the stirring drums,
And the trumpet that sings of fame;

Not as the flying come,
In silence and in fear;
They shook the depths of the desert's gloom
With their hymns of lofty cheer.

Amidst the storms they sang;
And the stars heard and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free.

The ocean eagle soared
From his nest by the white wave's foam;
And the rocking pines of the forest roared—
This was their welcome home.

There were men with hoary hair
Amidst that Pilgrim band:
Why had they come to wither there
Away from their childhood's land?

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.

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What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine.

Aye, call it holy ground,
The soil where first they trod
They have left unstained what there they found
Freedom to worship God.

Questions

1. What constitutes the Spirit of Thanksgiving?
2. Is it possible that depression may be a blessing?
3. Is it possible sorrow and sickness may contain a blessing?
4. What lessons may we learn from the first Thanksgiving celebration?
5. What does the Christian enjoy in spiritual blessings which are ever a sufficient cause for Thanksgiving?

Study the Scriptures

Monday—Read Psalm 103. A prayer of thanks.
Tuesday—Read Proverbs 4:1-13. Education.
Wednesday—Read Hebrews 12:12-14. Peace.
Thursday—Read Ephesians 6:1-3. Parents.
Friday—Read Colossians 3:1-4. Christ.
Saturday—Read Proverbs 18:24. Friendship.
Sunday—Read Psalm 145. Thanksgiving.

"Faith of our fathers, living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
When'er we hear that glorious word."

Many people are coming to the place where they find that some of the best blessings of life do not arise out of flush prosperity. Material wealth creates false standards. It is like the man who built his house upon the sand, it is hollow and superficial. Many of us are becoming more sympathetic and kindly considerate for others. We must build our world upon a solid foundation of morals and true Christian character.

As this Thanksgiving rolls around, we as Christians need to thank God for His unspeakable gift Jesus Christ, for the patience and courage to face the hard days through which we are asked to face. We are also thankful for the conviction that we are living in a moral world, things will not always be thus, and out of these conditions may arise a new day when Christ will hold a higher place in the lives of men and of nations. Let us remember especially "That we are not our own but that we have been bought with a price."

THANKSGIVING

For the day when nothing happens;
For the cares that leave no trace;
For the love of little children;
For each sunny dwelling-place;
For the altars of our fathers,
And the closets where we pray
Take, O gracious God our Father,
Praises this Thanksgiving Day.

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Take our praise this joyful day.

For the hours when heaven is nearest
And the earthmood does not cling;
For the very gloom oft broken
By our looking for the King;
By our thought that He is coming,
For our courage on the way
Take O Friend, unseen, eternal
Praises this Thanksgiving Day.

—Margaret E. Sangster.

GREETINGS FROM PORTLAND!

Dear Mission Friends:

"O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out." How many there are who are trying vainly to find out the ways of God, when their first concern should be to their way to God. But, alas, how many are looking in the wrong place. I hear someone say, "You must teach boys and girls to find God in a beautiful painting, etc., etc. Alas, they will never find God that way. The Bible says, "faith cometh by hearing, and hearing by the Word of God", and "these things are written that ye might believe that Jesus is the Christ, the Son of God. "The **Word of God** is what the people need.

Some months ago while visiting in a home in our community I was telling them the way of salvation, and the daughter, a young married woman, said that she had never heard it explained that way, although she went to Sunday School for many years. She knew that Jesus died and rose again, but she did not know why. How careful a Sunday School teacher needs to be to make plain the way of salvation.

So many here do not know the way of salvation, so we are giving them the Word of God. Those of you who are praying for us and giving of your means for the carrying on of the work here are helpers together with us in spreading the Gospel in this community. May God bless and prosper you.

We had a Daily Vacation Bible School in June with an enrollment of forty-eight and an average attendance of forty. We had three teachers and three assistants. We had a wonderful time together in the Lord. God's leading was very evident. To Him be all the glory.

On October 2 we will be having our Rally Day Sunday with a short program by the Sunday School. We will be having Mr Homer Leisy of Salem, Ore., with us, who will give an illustrated talk. He will also speak at the evening service. We praise God for his consecrated life and his messages from the Word.

We are again planning to begin a Wednesday Bible class for boys and girls the first week in October.

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May we all let God work in and through us that which is well pleasing to Him.

Yours in Christ,
Catherine Niswander.

The two Chinese students, James Liu and Stephen Wang, who have been attending our colleges for the past two years, spent the week-end in Reedley, Sept. 17, 18. They spoke morning and evening in the church Also at the C. E. Societes. On Tuesday evening, the Y. P. of the Reedley church, held a farewell party for them at the home of Helen Fast. Rev. Regier and Willard Friesen accompanied them to San Francisco where they sailed for their homes in China.

THE S. S. LESSON

NOVEMBER 20

Stewardship of Money. Deut. 8:11-14, 17; II Corinthians 9:6-15.

Golden Text—Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Luke 12: 15.

It must always be borne in mind that all that a man has comes from God. Many cannot create; he can only use that which has been made for him and, using that, he is in a position either to abuse it, ignore it or put it to the most advantageous use. The only right use of anything we have is to use it as unto the Lord. The waste of opportunities and talents is an abuse just as much as it would be to put them to wrong uses. To ignore the possibility of activity or improvement is to be like the man who hid what he has and wrapped it in a napkin. Doing that is to rob the Master of what is His and what He has a right to expect.

We make money represent the material things that are in our hands and are under our control for blessings or for curses. Anciently herds, flocks and fields, rather than coin, represented the possessions of the people. Money was but an incident. It was more a medium of exchange than something to be invested. Of course there were exceptions but the greater portion of the population was engaged in the use and improvement of their possessions rather than the investment of money. Into this class most of us fit. Whatever we have of the things of the world is ours in the shape of abilities, possibilities, talents and possessions represent a working capital for God. We are, by grace, what we are in the temporal as well as spiritual possessions. None of us deserve the grace of possessions except as God sees fit to place them into our hands. We are just as much stewards of God in our business life as were the ancient slaves whose masters trusted the prosperity of their estates into their hands, always with the condition that they do their best and be prepared to give an accounting of their stewardship. We have some notable Scriptural examples of stewards like Eliezer, the steward of Abraham, Joseph, the steward of Pharaoh, Daniel the servant of kings, etc. In men such as these we have examples of faithful service and loyal devotion. As stewards of God

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we should seek only the good of our heavenly Master and in so doing we attain our greatest reward and satisfaction.

Riches are not always a blessing. Indeed, they frequently are the worst thing one may have. The prodigal son found himself in the possession of means as never before and this unrestricted handling of money resulted in his moral and physical undoing. Instead of happiness, as he sought it, misery came to be his lot. In every generation, yes, we might say, in practically every community, the prodigal son is a type of many who have been led to ruin because they had some great advantages which they blasted to their future humiliation, distress and even terrible ruin. They had not recognized the responsibility for their possessions, whatever they were, and a day of reckoning finally came.

There are several kinds of attitudes toward wealth being emphasized in our day. One says that which is his belongs to himself alone and no other one has a claim upon it in the least. This, of course, is the selfish attitude that keeps out the consideration of stewardship. To those with such ideas we may look in vain for sympathy or consideration for those in dire distress for no fault of their own. The other idea, the one that insists that which others have shall be taken from them and distributed among such who have nothing is dishonest, unjust, cruel and leads to the worst kinds of social and moral abuses as we see it illustrated in Russia today. The Christian attitude always must be in regard to wealth, possessions or other advantages "As unto the Lord," "as stewards" and as those who are their brother's keeper.

JOTTINGS

The (Old) Mennonite General Conference is to meet for its next session in the vicinity of Hesston, Kansas, some time during the month of August of next year. The exact date of the meeting remains to be determined.

The new church erected by the First Mennonite congregation of Newton, Kansas, was dedicated last Sunday. There was an all-day service. The exercises in the morning were in the German language and in the evening and afternoon in English.

Rev. and Mrs. Russell Schnell sailed last Thursday from Brooklyn for Charlesville, Congo, Africa, where they will serve as missionaries. Mrs. Schnell is a graduate of Bluffton College, Class of 1932. Rev. I. R. Detweiler, head of the Department of Bible Education at Bluffton College, preached the farewell sermon in Grace Mennonite church, Goshen, Ind., held two Sundays ago.

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Rev. Sylvan Lehman, of East Freedom, Pa. (Mountain Mission) and family visited their home town, Berne, Ind., last week. They were accompanied by Edison Habegger and Miss Adeline Lehman. Mr. Habegger has just closed a series of meetings which were held in the Smith's Corner church at East Freedom.

Dr. Henry Van Dyke, professor, celebrated writer and author of the well known Christmas story, "The Other Wise Man" was born in Germantown in a house not far from the Germantown Mennonite church which for a time was a Presbyterian manse, his father having been pastor of the local Presbyterian church and later the house served the purpose of an Episcopal rectory. This was the home in which the late Rev. John Bayley, pastor of the Germantown Mennonite church lived and died and is still occupied by his two daughters.

The total attendance at the Western District Conference held in Newton. Kan., is estimated to have been about 2000. Microphone and loud speakers had been installed for the convenience of the people attending, much to their satisfaction. Fifty-six churches were represented, the total number of delegates being 248. Two new churches were added, the Wichita Mennonite church, Rev. C. E. Krehbiel, pastor, and the Zion church of Belmont, of which Rev. J. J. Kaufman is pastor. The Home Mission Committee of the Conference has been serving 13 churches during the year. The statistician Rev. C. E. Krehbiel, reported that 12 churches are now using the English language exclusively, while 28 are using both English and German. 348 members were added during the year. The place for next year's meeting has not been determined.

Rev. J. M. Regier, of Reedley, Calif., of the Home Mission Board of the General Conference, was in Newton, Kan., during the meeting of the Western District Conference which he addressed in the interest of his Board. He stated that nearly all the workers in home missions have been paid up until August 1, but the treasury of the Board is in great need of funds to further carry on the work.

Our Beliefs Concerning God was the subject of an address given at a meeting of the Y. M. C. A. of Bethel College by Dr. P. E. Shellenberg. He stated that it is easy to say we believe in God, but changes in our lives do not come from saying this: this belief should be shown in our everyday conduct. He then gave the three well known attributes of God with an aplication of each: (1) God's omnipresence: this may be reflected in us when we study the sciences for then "we are trying to think after God." (2) God's omniscience; we should consider this when we think thoughts, for they are just as much known to God as our actions. At times man has difficulty in concealing his thoughts from other men and so he should realize how utterly impossible it is to conceal these thoughts from God. (3) God's omnipotence: we can do our work with His aid. No matter how hard the task is, God is willing to help us if we only call on Him.

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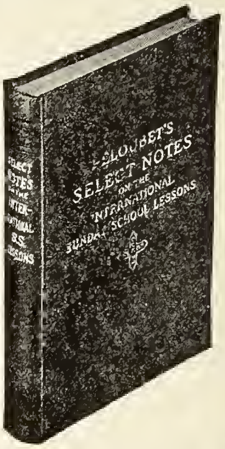
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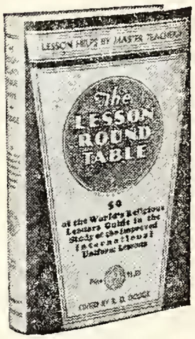
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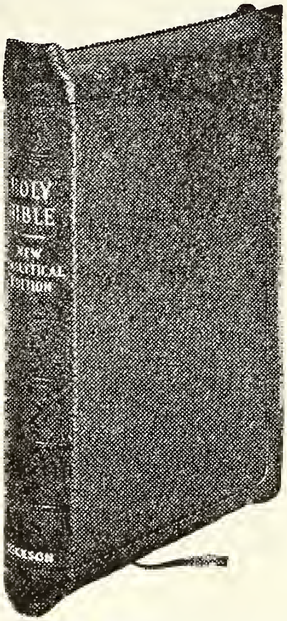

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II CORINTHIANS 3:18

18 But we all, with open [unveiled] face beholding as in a glass [reflecting as a mirror] the glory of the Lord, are changed [transformed] into the same image from glory to glory *even* as by the Spirit of the Lord.
Ro. 8.29; 1 Co. 13.12; 15.49; 1 Ti. 1.11.

PHILIPPIANS 3:11,12

11 If by any means I might attain unto the resurrection of [from among] the dead.
Lu. 14.14; 1 Th. 4.16; Re. 20.4-6.

12 Not as though I had already attained, either were already perfect: but I follow after [press on,] if that I may apprehend [lay hold on] that for which also I am apprehended of [I was laid hold on by] C̱hrīst Jē′-sŭs.
1 Ti. 5.12; He. 12.23.

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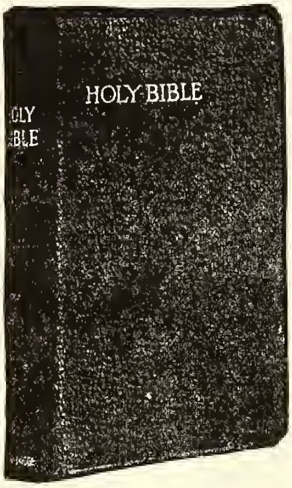

PRONOUNCING

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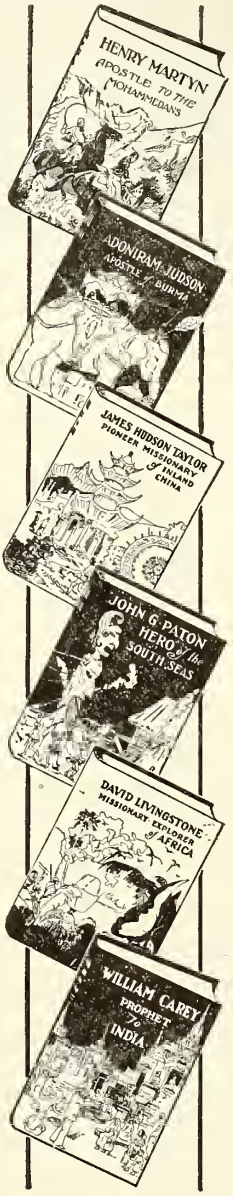

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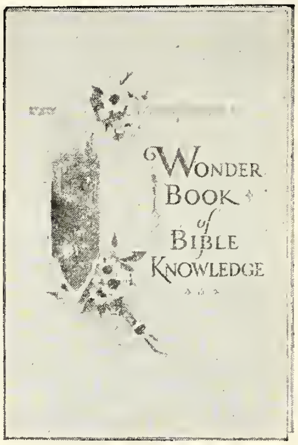

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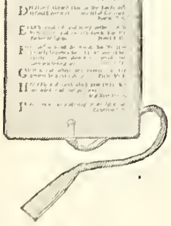

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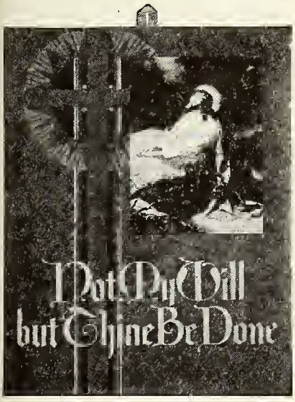
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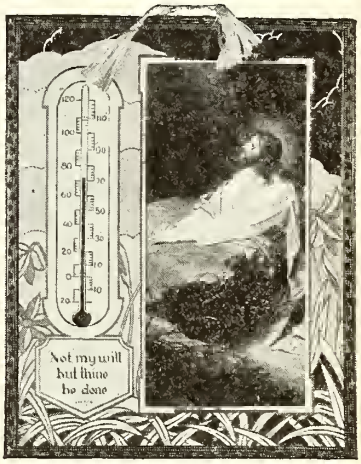
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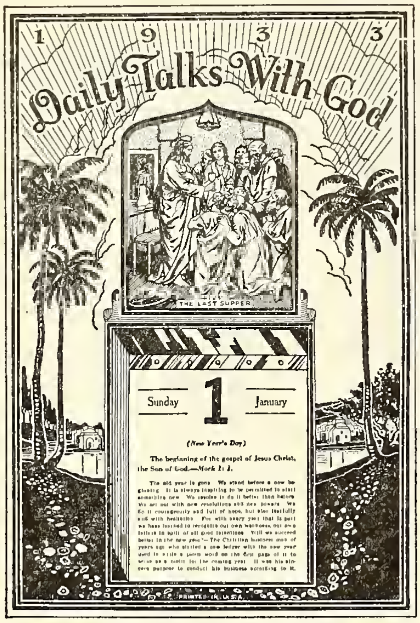
1933
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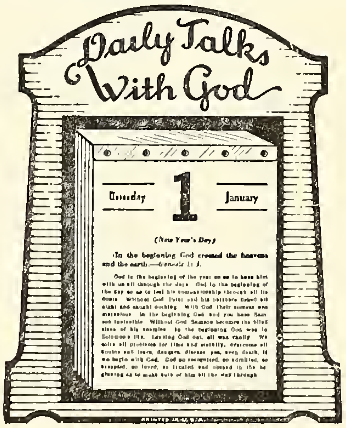
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1
January
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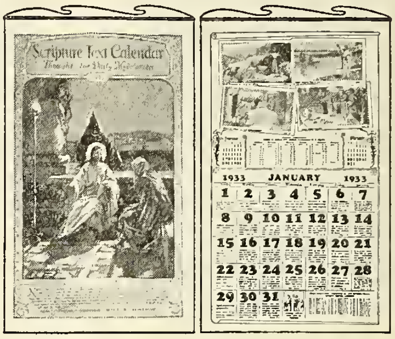
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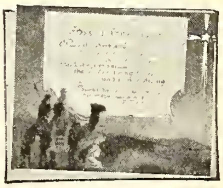

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of guidance
Upon your pathway
shine,
And the presence of the
Savior
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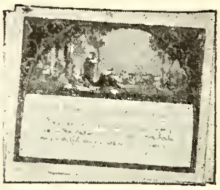
divine.
"Thanks be unto God
for His unspeakable
gift."
II Cor. 9:15.



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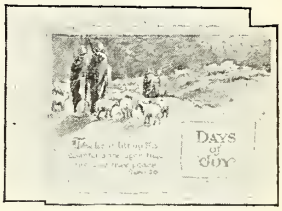

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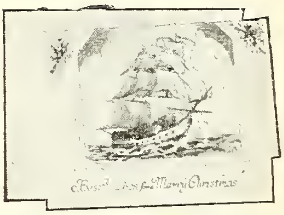

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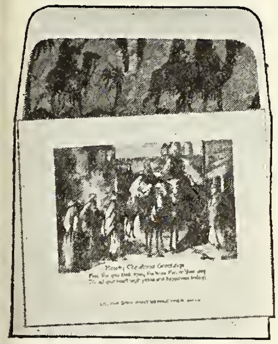
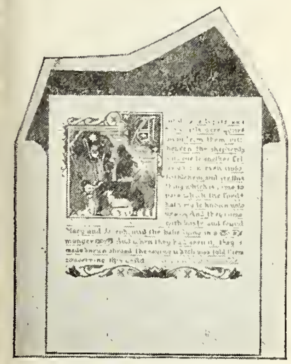


No. 1011

No. 1011—HEARTY CHRISTMAS GREETINGS

May the joy that sped the Wise Men on their way
Fill all your heart with peace and happiness today!
"Lo, the Star went before them." Matt. 2:9

A genuine hand-colored design for only 10c.



No. 1016

No. 1016—THE CHRISTMAS STORY

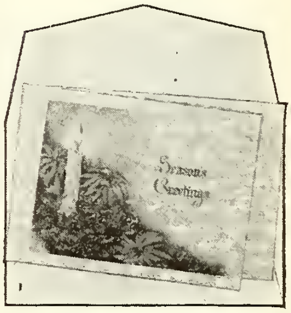
As found in Luke 2:15-17.

A very tasty card. Gold border. Price 10c.

No. 1009—A HAPPY CHRISTMAS

May He who gave us Christmas Day
  And all its pleasures dear,
Send sunny blessings on your way;
  Good friends, good health, good cheer!
"He that hath the Son hath life." John 5:12

A gorgeous folder. Only 10c.



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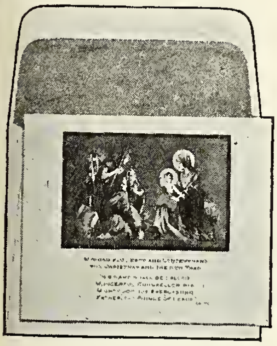


No. 1012

No. 1012—WISHING YOU PEACE AND CONTENTMENT FOR CHRISTMAS AND THE NEW YEAR

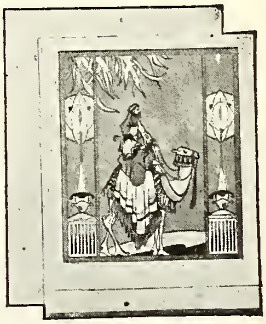
"His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. 9:6.

The Baby Jesus in a beautiful setting. Price 10c.

No. 1018—CHRISTMAS

Like the Wise Men, may you find Him
  Who was born this Christmas day,
And throughout the New Year journey
  O'er another, gladder way.
"The gift of God is eternal life." Rom. 6:23

A big value. French parchment folder in blue, gold, and black. Only 10c.



No. 1018

SPECIAL OFFER—Send us $1.00 and we will send you twelve 10c cards selected from those listed on this page. We will assort them in any way you desire to have them. Don't miss this bargain.

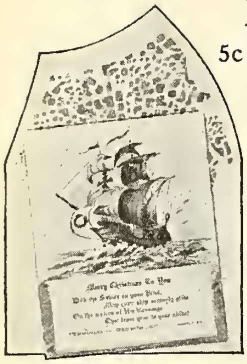
N. B.—No orders accepted for less than 50c. In ordering it will be sufficient to state the numbers of the cards you want. Send money with your order.

MENNONITE BOOK CONCERN, Berne, Indiana

CHRISTMAS CARDS

New 1932 Line of Sunshine Scripture Text Cards

5c Greeting Cards on which the Texts are Steel Die Engraved
(Each Card has an envelope to match)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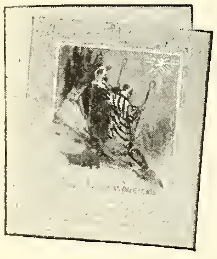
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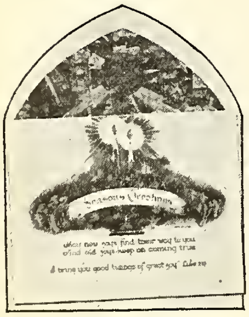

No. 518

No. 518—SEASON'S GREETINGS

May new joys find their way to you
And old joys keep on coming true.

"I bring you good tidings of great joy."—Luke 2:10.

Genuine hand-colored design—5c

No. 520—JOYOUS GREETINGS

May the Manger-king today
Those great blessings all bestow
That from year to year convey
Pleasures that increase and grow.

"Peace on earth, good will toward men."—Luke 2:14.

A striking scene. French parchment folder—5c

No. 523—MERRY CHRISTMAS TO YOU

With the Savior as your Pilot,
May your ship serenely glide
On the waters of His blessings
That from year to year abide!

"Emmanuel . . . God with us."—Matt. 1:23.

Beautiful ship number—5c

No. 526—HEARTY CHRISTMAS GREETINGS

May the glorious message shepherds heard
Have gladness for you in every word!

"Unto you is born this day . . . a Savior."—Luke 2:11.

Shepherds with their flocks, 5c

No. 519—SEASON'S GREETINGS

"When they saw the star, they rejoiced with exceeding great joy."—Matt. 2:10.

Embossed design in grey, white and black—5c

No. 514—CHRISTMAS GIFTS

I wish for you at this glad Yule time
The wonderful gifts of His love sublime
Which the Christ-child brings to each land and clime.

"Thanks be unto God for His unspeakable Gift."—II Cor. 9:15.

A dainty card with silver high lights—5c

No. 517—CHRISTMAS JOY TO YOU

May the Star that shone o'er Bethlehem
That holy Christmas night,
Its gentle radiance shed on you,
And keep your Christmas bright.

"Unto you is born this day . . . a Savior."—Luke 2:11.

Genuine hand-colored scene—5c

No. 516—A WISH FOR YOUR HAPPINESS AT CHRISTMAS AND IN THE NEW YEAR

"We will be glad and rejoice in His salvation."—Isa. 25:9.

Genuine hand-colored design—5c

No. 515—JOYFUL SEASON'S GREETINGS

"For God so loved the world," etc.—John 3:16.

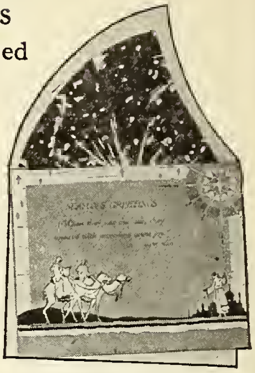
Silver high lights. Colorful shepherd scene—5c

No. 524—JOYFUL CHRISTMAS GREETINGS

The shepherds heard the story—
From the angel, come from glory;
Still its tidings come to men:
May they give you joy again!

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

A lovely French parchment folder—5c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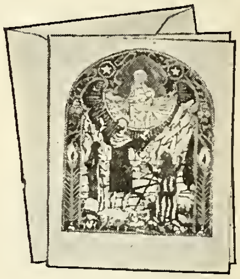
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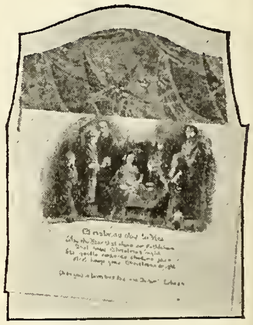
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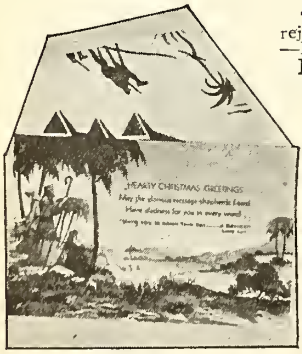

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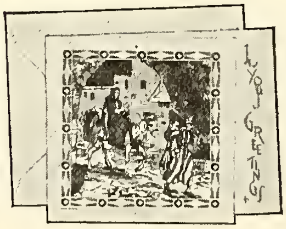

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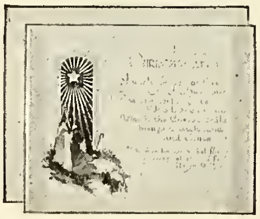
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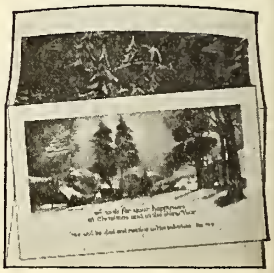
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Use Only Christmas Cards with Bible Texts

No order accepted for less than 50c worth of Cards. Any 12 Cards assorted for only 50c. Send money with your order. Order by number.

MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

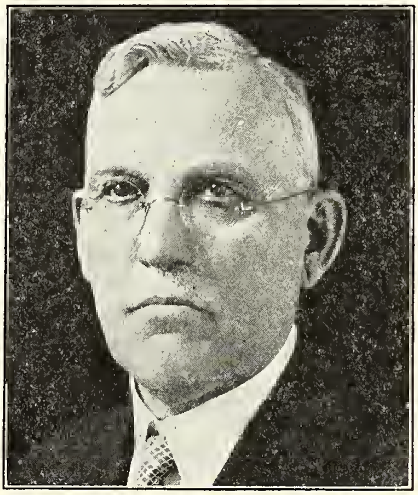
"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, NOVEMBER 17, 1932 No. 45

IN MEMORIAM

Brother J. F. Lehman, 72, for years the outstanding leader in the Publication Work of the General Conference, passed away at his home in Berne, Ind., at 8:20 o'clock, Sunday morning, November 13. Death, caused by apoplexy of the heart, came suddenly as he sat in a chair preparing the lesson he was about to teach his Sunday School class.

His health had been poor ever since last July, when he suffered from an attack of the flu; but he was active until the day of his death. He considered life a pilgrimage and was always prepared to answer his Master's summons. His death deprives Berne, as well as the entire General Conference, of one of its greatest Christian leaders. Mr. Lehman's life was crowded with constructive activity. He stood foursquare for civic righteousness. To him, more than to any other citizen, Berne owes its development from a small village with mud streets and a saloon for every 100 inhabitants, to a clean, prosperous modern city of nearly 2,000. During his 54 years in business he had a hand in organizing and developing almost every successful enterprise in Berne. He was president of the First Bank of Berne from 1922 until his death. Besides this he served on many city, county, and state boards, and was postmaster of Berne from 1896 to 1908.



J. F. LEHMAN

For 23 years he was Superintendent of the large Sunday School, at the First Mennonite Church. In 1900 he helped to organize Bluffton College and was a member of its Board of Trustees from the beginning. But his most outstanding service to the Church and Conference as a whole was the work he did as Business Manager of the Mennonite Book Concern. He took charge of this institution in 1896 and through his efforts it grew into a flourishing business enterprise which serves the entire denomination throughout the United States and Canada. He retired from this position in 1930. He also served on the Publication Board of the General Conference for many years and shaped the policies of this Board for nearly 30 years. To him the General Conference owes a debt of gratitude for his long years of faithful efficient service.

He also rendered valuable service to the Middle District Conference in the various offices to which he was elected in that conference. His interests reached out beyond the bounds of his own denomination. He was for many years a member of both the Indiana Council of Religious Education and of the National Council of Religious Education.

Brother Lehman's life was an inspiration to all who learned to know him. He set an example few can hope to equal and none can excel. A great soul has passed on to its reward but the influence of his life lives on forever.

(A complete obituary follows in the near future.)

EDITORIAL

Armistice Day is over. Celebrations in its honor have been held in many localities. This celebration was observed by two classes, the militarists and the pacifists. The militarists made it one of parades and the glorification of war, the pacifists made it an occasion for protesting against the wickedness, the wastefulness and the terrible cruelty of war. The former would have us ready for another such a conflict and, by getting ready for it, invite the suspicion and hatred of possible future enemies. The latter would ask for the serious consideration of methods and means that would prevent war. The world had been reminded when armies were marching to the front, that it was engaged in a war to prevent war. Since that time there are more men under arms and more money is being spent in preparation for war than at any time before the World War. When the War was on the whole world had gone crazy. Now, that it is over, some, yes many, would have us show that we are crazier than even while the conflict was on. Is there nothing, we ask, that will tend toward a sane attitude toward war and preparation for war? The answer is that an understanding of the peace that Christ came to establish and a devoted allegiance to Him and His teaching concerning love is the only hope of a world at peace.

A woman running for office in South Dakota saw fit to have inserted in a local paper a notice that she has not spoken slightingly against the Mennonites and that she is a friend of Freeman College. We do not know what she is reported to have said that caused offence and endangered her political career, but we do note that she found it convenient to take the trouble and spend the money involved in endeavoring to make a good impression upon those whose vote she coveted. The incident only goes to show how politicians are ever ready to appear friends to everybody until election is over. The special attention the farmer received from both parties during the last campaign was encouraging enough to make them feel that whoever gets the office will devote their every effort toward making the bed of the farmer one of roses. The thing now remaining is for them to make their promises good. For the sake of the farmer we hope they will make good, but, we fear that from now on during the next four years it will be as it always has been during the years between elections, the farmer will have to realize that he is the "Forgotten Man." The essentials of a square deal are lacking in the way his product is sold. In our household we pay twelve cents for a quart of milk, our farmer friends not twenty miles away get three cents for it. Wheat is so plentful that there is no market for it, yet the price for a loaf of bread is ten cents. When wheat was selling for twice the present price before the war it used to be five cents a loaf. If conditions such as this are possible, and we have just mentioned a few things out of many that are in the same class as bread and milk, there must be a reason for it that can be remedied by those into whose hands has been entrusted the welfare of the country.

The tumult and the shouting has died and the election is over. The country has spoken and a definite change of methods and personnel is in the offing. About the only thing that has been settled, however, is that the people wanted a change and saw to it that the change will be given to them. Perhaps the only way for the common man to make his protest effective in matters of state is the ballot. Hard times, proverty and disappointment on the one side and the cry of the rabble for beer on the other combined to upset the present administration. We are inclined to the belief that, with all the privations that the population has had to endure, the loudest and the most telling protest came from the side that swept the new administration into office on a wave of beer. One is tempted to think that all that has been gained in the past fifty years for temperance has gone into discard and that the next few months will see the coming of a riot of the things that go with unrestricted drinking. With the automobile and other instruments that require clear heads and steady hands to operate we predict a dangerous existence for multitudes of innocent bystanding victims. Financed, as the wet drive was by wealthy men who have come to the belief that anything, even the debauching of the country, can be bought with money, we have seen our political parties and our people selling themselves out to those who for personal gratification or blood money are willing to bring back all the curses of strong drink. The result would have been the same had the present administration won, since it also had bowed the knee to "booze." The fight is not ended. Nor will it end until we have a sober country. The half hearted have been eliminated and those who stand firm and strong on their convictions now continue to battle consistently and effectively. Leaders will develope who will not be turned from crusading to political cauistry. The issue will be clear cut and free from other entangling alliances.

THE PENNER'S FAREWELL MESSAGE

Our dear Friends,

Our pleasant furlough is nearing its close. The Lord willing, we will leave New York on the S. S. "Bremen" of the North German Lloyd Line on Nov. 30th., next. This boat takes us to Southampton where we hope to arrive on Dec. 5th. After a visit of one or two days in London, we leave from Plymouth on the 9th of December on the S. S. "City of Cairo" for India. If the Lord prospers our journey, we hope to arrive in Bombay some time during the first days of the new year. Again, as on our return to India in 1923, we will spend Christmas on board ship. We are somewhat sorry that while our dear ones in America will assemble around the Christmas tree, will enjoy the wonderful Christmas cantatas,—now being practiced,—and be happy with those that are happy, we will be alone in our cabin on the high seas. And yet, we will have sweet communion with HIM in whose honor and memory we celebrate this festival.

We are happy to return to the work to which God has called us, and which we love. Happy also in anticipation to see our dear fellow-workers and our Indian Christians and especially our dear suffering, but happy leper family.

Much work is awaiting us, we know. This will not be irksome, but a joy. With the responsibilities will come problems such as we have not faced heretofore. The political horizon is not cloudless, and no one would dare to prophesy what upheavals India may experience during the next years or even year. The spirit of democracy is also making itself felt in the church, as well as in the nation. This is not altogether unhealthy nor unsought for. But, the missionaries will need much wisdom and patience in an eventual transitional period. Yet, in the face of what the future may hold in store for us and the mission, we gladly say: "None of these things move me. "We are returning to preach the same Christ that we have preached now for almost 32 years, believing that He is the only hope not only for India, but the whole world.

With these few words we wish to say farewell to you all,—to you in the North, the South, the East and the West. Please accept our heartfelt thanks for all the unmerited love that has been shown us during our furlough. Many thanks to all those whose hospitality we have experienced. Gladly would we have accepted many other proffered invitations had the time permitted us to do so. Many thanks for the assurance of your intercessory prayers. They will strengthen us. Our prayers will meet yours at the Throne. Should we never again see our dear ones in dear U. S. A., then there will be a happy meeting at the Throne and at Home.

Gratefully Yours,
P. A. and M. Penner.

DOLLARS AND CENTS

By One Who Gives.

Long ago, Christ, the Son of God, told His followers to go into all the world and preach the Gospel. Many have obeyed His words during the past centuries. And today many are still obeying them. They have gone out into the far away heathen lands telling about Him. And their going was made possible by the gifts of God-fearing people at home. And their continued stay in the ripe harvest fields depends largely upon the continued gifts of God's people in the home land.

These gifts have fallen off alarmingly of late. Many consecrated workers have failed to get adequate support. It has meant hardships for them that not even the Mission Boards fully realize or appreciate—for missionaries usually do not complain or even tell of their many difficulties.

The blame for this falling off of gifts has,

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most unfortunately, all been placed on the depression. But even during past years of greatest prosperity, our own Board has had a large indebtedness. This deficit was barely covered each year, and grew larger from time to time. So then it is not quite right to blame "Old Man Depression" for all the shortage in the Mission treasury.

That there is a fast growing decrease in real missionary and church interest in general is a fact often mentioned in both the secular and religious press. Beyond any possibility of dispute, we are not only in the midst of a great financial depression, but we are also in the midst of a far greater Spiritual Depression than many of us care to admit. The first ones to feel this, and to feel it keenly, are the missionaries who depend almost entirely upon home churches for prayer support as well as financial support.

It is God's will to evangelize the heathen as well as civilized nations. The missionaries, therefore, are in God's will when they go beyond the seas. And we at home are none the less in God's will if we support them prayerfully and financially. Shall we not, then, support them as never before? Are we giving all we really can?

If every supporter gave at least a tenth, the treasury would be full to overflowing many times over, EVEN IN THIS TIME OF DEPRESSION!

Have you tried giving at least a tenth? If not, you have most assuredly missed a great and continued blessing from God in your life. Perhaps you think that the dimes and quarters you often give amount easily to a tenth or more of your income. But count up once and see. Get a note book and label it "The Lord's Treasury." Mark down what you actually give and also what the tenth of your income is. A great surprise awaits you if you do this.

Those who have once sincerely undertaken to give a tenth have never regretted the step nor retraced it. The blessings they have received are so wonderful and so great that tithing has become a rare privilege, not a duty. And often they do not stop at a mere tenth but give even more.

Let us not forsake or neglect the work of God being done across the seas by our representatives—the missionaries. All they ever get or ask for is just enough to live and eat and get about as simply as possible. We CAN support them sufficiently for that, IF WE WILL.

Surely we WILL.

And NOW is the time.

"Wherein have we robbed thee? In tithes and offerings. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8, 10.

"But these (tithings) ye OUGHT to have done." Matt. 23:23.

REPORT OF THE FIFTEENTH ANNUAL MEETING OF THE BROTHERHOOD OF THE EASTERN DISTRICT MENNONITE CONFERENCE, OCTOBER 22, 1932

With rather a disappointing attendance, the afternoon session of the Brotherhood meeting opened in Zion Mennonite Church, Souderton, with a spirited song service led by Rev. D. J. Unruh of Lansdale. After devotional exercises by Rev. E. J. Bohn, pastor of the local church, J. Ray Hillegas, president of the local chapter of the Brotherhood, welcomed the gathering.

During the business session reports of officers were received. The president, Harry M. Detwiler, expressed his firm faith in the Brotherhood as an organization which deserves a place in every one of our churches.

The Treasurer, J. D. Moyer, reported a

balance of $51.06 in the treasury, which report was accepted by vote of the meeting.

The Field Secretary, Clarence S. Shelly of Emaus, reported 85 paid up memberships and the four local chapters as active and flourishing.

The Secretary reported a total of 62 memberships paid directly to him, also called attention to the charitable gifts made during the year by the Brotherhood; 43 dollars to Russian Relief, 43 dollars for the needy in Altoona and $23.95 contributed to the fund raised for defraying the cost of remodeling the historic Germantown church.

A letter was received from Miss Vivienne Musselman, Secretary of the Mennonite Peace Society, suggesting an active interest in the Society by the Brotherhood, both collectively and individually.

Following the discussion on this subject a motion was passed endorsing the work of the Society and suggesting that the local chapters devote at least one of their monthly meetings during the year to the consideration of the subject of Peace.

William H. Shelly of the Second church, Philadelphia Chapter, suggested the preparation of a uniform program for the monthly meetings of the chapters, similar to the Sunday School or C. E. topics. Later in the day a committee was appointed to prepare such a program, consisting of Walter Temple, William H. Shelly, Clarence S. Shelly, William H. Mohr and Rev. D. J. Unruh.

Brother Walter Temple mentioned the benefits derived by the young people of our churches through attendance at the annual summer Retreat. He suggested financial assistance by the Brotherhood to enable the Retreat committee to reduce the individual cost of attendance at the Retreat and thus make it possible for a larger number to attend and derive the benefits. An appropriation of 25 dollars, to match similar assistance by the Sunday School and C. E. Associations, was voted for this worthy cause.

Another member suggested active interest in the Brotherhood toward daising the 750 dollars for mission purposes agreed upon by the Sunday School and C. E. conventions.

Nominations were then made to fill the vacancies in the Executive Board through the expiration of the terms of five members. The election resulted in the re-election of William H. Mohr, Clarence S. Shelly, Ely R. Fretz and John D. Moyer, in addition to one new member, Harvey S. Kulp of Perkasie.

The auditing committee, John Fretz and William H. Shelly examined the treasurer's accounts and found them correct. Representatives of the four local chapters of the Brotherhood, in Allentown, Souderton, Lansdale and Second Philadelphia churches gave very inspiring reports of the activities in their local chapters, which indicated that they are very much alive and active in assisting the work of their local pastors and congregations.

After the business session closed the Lansdale chorus rendered a selection "Sail On," followed by an address by the Field Secretary, Clarence S. Shelly on the subject, "What can our brotherhoods do to further the interests of our Church?"

Among the many good thoughts he brought out, he stressed the idea of Service; be loyal to your own denomination; our church is weak in boosting its own assets,—in other words has an inferiority complex. He further urged that the Brotherhood become an aggressive force in each of our congregations, stressing the idea of peace and union among the various branches of the Mennonite Church in order to make our doctrine of Peace among nations more effective.

An interesting discussion on possibilities of the Brotherhood program followed Mr. Shelly's address.

After a lengthy afternoon session the members and friends partook of lunch prepared in the basement of the church by "The Volunteers" class of girls of the local Sunday School.

During the intermission the Executive Board met and organized by electing officers for the next year. Officers elected were William H. Shelly, president; Harry M. Detwiler, vice president; Ely R. Fretz, secretary; John D. Moyer, treasurer; Clarence S. Shelly, field secretary.

The evening session had a well filled church, and opened with another song service, after which Rev. A. M. Fretz conducted the devotions.

An address held over from the afternoon session by William H. Mohr, on the subject "The future of education in the Mennonite Church" was the next feature on the program. Brother Mohr traced the history of institutions of higher education in the Church and spoke of the great need of the smaller colleges with their religious background and atmosphere. The large colleges and universities lack the spiritual development which is found in the smaller church schools. He expressed the opinion that there is no finer work for laymen to engage in than to get back of the movement to assist our own Bluffton College in its work of training the Mennonite young people. He further suggested that a definite task for the Brotherhood to undertake would be the work of assisting the College authorities in collecting the unpaid endownment fund pledges. By motion it was decided to suggest to the new program committee to arrange for one educational meeting on the proposed schedule of programs for the local chapters.

Special musical features on the evening program were selections by the Allentown and Lansdale choruses, also by a quartette of young men of the Souderton chapter, a vocal solo by the newly elected president, William H. Shelly of Second Philadelphia church, and a trombone duet by Harleigh and Ralph Rosenberger of Souderton.

The main feature of the evening was an address by Orie O. Miller of Akron, Pa., who told us in an interesting way of the work of the Mennonite Central Committee in giving relief to the Russian brethren for the past twelve years or more.

He summarized conditions in Russia before and after the Revolution explained the relief work in which he was personally engaged in Russia, told of the migration of 21,000 of these persecuted people to Canada before immigration there was restricted.

He dwelt especially on the later migration of several thousand of those who have recently escaped from Russia, to Paraguay and Brazil, assisted financially by the German government, the Mennonites of Holland and the Mennonite Central committee. Mr. Miller visited these new colonies a year ago and aroused a feeling of sympathy as well as admiration in his audience as he told of the determined struggle of these people to found homes in their new colonies and become self supporting again. He described them as being thankful that God has led them to such places, primitive and isolated as they may be, where they may till the soil and rear their families in peace, no longer driven about like cattle and persecuted to the death as so many thousands of their brethren in Russia have been. Especially impressive were his recital of their founding of schools and churches immediately upon their arrival; their giving of their meager store of food to the Red Cross in Paraguay; and their efforts to provide missionaries out of their number to the Indians who live in the country surrounding their colonies. We were especially fortunate in having Mr. Miller with us to give this splendid address.

The resolutions committee submitted the following report at the evening session, which was accepted and approved by the Brotherhood;

Your Resolution Committee submits the following for your consideration:

1. Resolved that we thank our Heavenly Father for the opportunity of meeting together to discuss the problems of the Brotherhood and for the wonderful fall weather.

2. Resolved that we show our appreciation for the hospitality extended to us by the Zion Congregation and also to "The Volunteers" Class of the Sunday School for the refreshments which they provided, by rising.

3. Resolved that we recommend "The Mennonite" to all members of the Brotherhood and commend the Allentown Brotherhood for the constructive way they have placed this paper in the hands of their young people.

4. Resolved that we reaffirm the historic position of this denomination on Peace and that we endorse the aims of the Mennonite Peace Society by urging the brethren to avail themselves of the privilege of membership in that society.

5. Resolved that we re-affirm our stand for the continuance of the 18th Amendment and further that we take all steps possible to create a strong public opinion in favor of the retention and enforcement. Furthermore that we urge all members of this Brotherhood to abstain from the use of all alcoholic beverages and that they discourage their use at every opportunity.

6. Resolved that we support the Educational program of our denominational schools and put forth every effort toward securing the enrollment of Mennonite Young People who are planning to avail themselves of the benefit of a higher education, in these schools.

7. Resolved that we commend the problem of the relief of our brethren in Paraguay to

the local chapters and congregations for careful consideration and urge that substantial contributions be made to this work.

Howard G. Nyce,
William N. Cassel,
Walter H. Temple.
Submitted by **Ely R. Fretz,** Sec.

CORRESPONDENCE

Ebenezer Church, Bluffton, Ohio, October 27, 1932. Make a joyful noise unto the Lord, all ye lands. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name. Psalm 100.

We have many reasons to be thankful to our heavenly Father for the wonderful way He has blessed us of this community. We have had splendid weather for harvesting our crops and for seeding again for next year, although the crops were not quite as good as last year, yet there was plenty and to spare. To Him be praise and thanksgiving.

The church too, has been prospering in different ways. Although we have had much sickness among the members, the Lord saw fit to restore them all back to health again. With Him there is nothing impossible.

In August forty-five of our members attended the district conference at Berne, Ind., where they heard some very fine uplifting messages given by Rev. A. H. Leaman of Chicago, Dr. Robert G. Lee of Memphis and others.

A group of young men from the Bible Institute of Los Angeles, California, were in our midst the latter part of August. One evening they gave a program in our church consisting of speaking and singing. They had a wonderful testimony for their Lord. Told of how God had led them in different ways to bring them into a closer knowledge of Himself.

Rev. Falkenberg from Columbus was with us one evening, telling us again of the need of distributing Bibles among the people and students of universities and of upholding the family worship in the homes.

Our male chorus has had a number of opportunities to sing in other churches and serving at revival meetings. The mixed chorus is starting out again with new zeal, after a rest of 6 weeks, under the direction of a new director.

The pastor, Rev. Kliewer, was away to a Theological school at Winona Lake for six weeks during which time he had other pastors fill his place in the pulpit.

In June we had our 3 weeks Bible school again with 8 teachers in charge. The Sunday following the close of school, 160 who were enrolled gave a demonstration of what they had learned during these three weeks. It was remarkable how many Scripture passages and verses they had memorized in the short time.

At the beginning of this year Mrs. Kliewer called on all the members of the church and one hundred and eighty-five men and women signed up to read the whole Bible through this year, and twenty-five others were going to read the New Testament through during the year. We are wondering whether they will all get through. A number of them have already told her that they are through and have started over again.

How important it is to know the Word of God and to be prepared for whatever may come. God's Word is a sure word and we can absolutely rely upon His promises. His Word never fails. Should the time ever come in this land for the Christians as it has in Russia, where they are forced to deny the word of God and God Himself so there is no opportunity of teaching the children the Word there, then we should be glad to have it in our minds and hearts.

At the present time we are having nice Fall weather, really an Indian summer. Nice sunshine for a few days, then rain for a day or so, but no frost as yet.

Drake, Sask. Showers of blessing were bestowed upon us during the month of July, through the revival services conducted by Rev. Smith. Several came to accept Christ as their only help and hope in this world, which is in a great confusion and unrest. May God flood their hearts with peace and unspeakable joy.

On 15th of July a wedding of interest to a few friends and relatives was solemnized in the Thornfield School House, when Miss Helen Friesen was united in marriage to Mr. Edwin Dehn. After the ceremony which took place at 2:30 P.M., a buffet lunch was served, after

(Continued on page 13)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

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Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR

November 27

To What Extent Is Our Church the Result of Missionary Effort? Scripture Reference: I Corinthians 4:6-16.

The history of the Christian Church is one of the most interesting and challenging of studies. Church History and the study of Missions are very closely related. This is true because Christianity is a missionary religion. Europe and America would be Christian today were it not for the fact that Christianity must ever be self-propagating. When Christians lose this sense then they have lost their interest and power. When a church is no longer interested in missions, then the hour has struck when they have lost their mission. It seems like a paradox but history bears out the fact that "the blood of the martyrs is the seed of the church," when a church or denomination seeks to leave off giving for missions until they have caught up at home, they go still farther back instead of advancing. The church advances most when she sacrifices most magnanimously. It is true of congregations and conferences as it is of individuals that "whosoever is willing to lose self for Christ's sake shall find it."

God our Father has ever been trying to reveal Himself more fully to all men, in fact He has never left Himself without a witness, but when the proper time presented itself He gave Himself in the fleshly form of His Son Jesus Christ. What Jesus of history did for the multitudes and especially to the disciples the Christ of experience can do for us today. Multitudes recognized in Jesus something they had never known before, "He taught as one with authority," they found in Him a power they had never known before but not until after his Crucifixion and Resurrection did they recognize and feel the power which came into their lives. Two tasks confronted the early disciples, Paul had a large share in this undertaking:

1. The first task was the transition from following Jesus on earth to discipleship which could continue after His death. It was the transition from a present Jesus to an absent Jesus.

2. The second transition was to take Christianity from a Hebrew to a Greek world. This same transition had to be made many times since then. But Christianity has a way of adjusting itself to every new age and new environment. The author of the Fourth Gospel shows us the way in that early transition. The Gospel according to John is for us the most precious and appealing. The Christ of experience is able to adjust Himself to all races, climes and civilizations.

Jesus after His Resurrection bade His diciples "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you and lo, I am with you always even unto the end of the world." To Paul who was the greatest of the missionary disciples He said in the Spirit "Depart for I will send thee forth from hence unto the Gentiles." Paul carried his missionary journeys to Rome and beyond, and this city became the center of Christianity up to the time of the Reformation.

During the next few centuries the church grew very rapidly in spite of and because of the persecutions she suffered. The years from 100-324 may be spoken of as the years of expansion. This period contains the names of many famous church leaders like Justin Martyr, Origen, Tertullian, Clement, etc. During this period the Gospel of Love was carried everywhere by commerce. business as well as by all kinds of travelers. In the end of the second century Tertullian in an address to non-Christians said: "We are but of yesterday and yet we already fill your cities, islands, camps, your palace, senate and forum. We left you only your temples." It is estimated that from one-tenth to one-twelfth of the whole empire were Christians by the end of the second century.

The Reformation came as a result of what Luther and a number of others felt to be unbearable abuses in the Catholic Church. Martin Luther objected most to Indulgences and the efficacy of good works, corruption of clergy and the curia. Luther felt that too much of Christianity was merely externalism whereas he was grasping for a living personal experience. He believed salvation is something present for this world, something which will bring freedom from the wrath of God. The Christian life is not serfdom to Law nor to the authority of the Church, it is a life of freedom, a life lived in accordance with the Spirit of Christ or in accordance with the Spirit who dwells within every Christian who would be a follower of Jesus.

How has your individual church come into being? Was it first a missionary church, supported by some Conference or sister churches? It is of great interest to study the development of the General Conference of Mennonites. A number of churches in Pennsylvania, Ohio, Illinois and Iowa found themselves without sufficient freedom in the Conference of Old Mennonites. Gradually they were drawn together by a common interest and desire for unity. They first attempted to get together in unity in doctrine and practise but later discovered that such unity could much more easily be accomplished by a common task. The tasks which were then attempted were the Wadsworth School, Home Missions and later Foreign Missions as well as publication interests. The best information available on this subject remains to this day to be "The History of the Mennonite General Conference" printed in 1898 by Rev. H. P. Krehbiel. This Conference grew rapidly until today it contains the following District Conferences: Eastern, Middle, Western, Pacific, Northern and Canadian.

QUESTIONS

1. What was the history of the early Christian Church?
2. What was the message of the Apostolic Church?
3. Trace briefly the growth of the Church up to our century.
4. What is the history of our General Conference?
5. What are the asks which our Conference sets for herself?
6. Tell about the work of our various mission fields. (See "Twenty-Five Years with God in India" and booklets by Miss Anna Stauffer on our American Indian work.)
7. What is the history of your congregation?
8. Has your church received mission aid, are you helping others?
9. What is the relationship between the missionary interest and the growth of that church?

Study the Scriptures

Mon.—Read Philemon 1-6. A church in a home.
Tues.—Read Acts 2:41-47. In Jerusalem.
Wed.—Read Acts 8:4-8. In Samaria.
Thurs.—Read Acts 10:34-48. In Caesarea.
Fri.—Read Acts 13:6-13. In Paphos.
Sat.—Read Acts 16:25-34. In Philippi.
Sun.—Read I Corinthians 4:6-16. In my church.

RECOGNITION AWARDS

By Mary Borneman.

Two special recognition awards were an interesting feature of the Eastern District Sunday School Convention in West Swamp in September. The teacher and members of Class No. 7 of the Souderton Sunday School were present and each one was presented with a Testament. This class had a perfect attendance record for eighteen months, from January, 1931 to June 30, 1932. It was an inspiration to have this group present and hear several of the boys tell of the class activities. The boys have started another effort for perfect attendance and are aiming to exceed the former record which they established. Our best wishes for success go out to these boys. We wonder whether there are other classes with similar records. It might be interesting for other classes to try for a record of this kind so that in a year or two we may have a number of classes with perfect attendance over a period of months. Classes which may be depended upon for their regularity in attendance are an asset to any school.

The second award was a certificate given to the Allentown Sunday School for being a 100% School according to the Standards for Mennonite Sunday Schools adopted at the Berne Conference in 1926. This School under the leadership of Mr. Wm. Mohr, Superintendent, will strive to maintain this position. It is the first school in the District to qualify but the Field Secretary is receiving requests from the schools for more information on the Standards. It is encouraging to note that the officers of the schools are anxious to find ways to improve their work to be of greater service in winning souls to Christ. Attaining the Standards is not the goal for which to strive, but rather to improve the schools so they may be able to do better work for the Master.

DRAWING NEAR TO HEAR THE WORD

By Sr. H. T. Marroquin, Secretary,
Mexico Agency

Through ignorant fanaticism in Mexico, chiefly among the illiterate, Protestants have undergone much opposition and persecution. How many Bibles, Testaments, Bible portions, and tracts have been torn to pieces! How much suffering, and how many lives even—some of them of Bible colporteurs—have been offered in behalf of the gospel!

But times have changed greatly. Illiteracy is being reduced rapidly. A few years ago, the percentage of illiteracy in this country was eighty-five; it has now been reduced to something less than sixty. The school and the Bible are flooding even the remotest confines of the country with the light of knowledge, and the Truth which makes men truly free. The aspiration to know more is clearly manifested by the ignorant multitudes who swarm the streetsof our villages, towns, and cities. This is illustrated by the accompanying photograph, taken a few weeks ago in one of the central streets of one of our Mexican cities, San Luis Potosi, which has always been noted for its deep-rooted Roman fanaticism and its ignorant masses.

Our colporteur who makes his headquarters in San Luis Potosi is a young Mexican twenty years of age, named Luis Torres Marquez. When a boy, he was in a Roman Catholic school, preparing for the priesthood. He left the school and went out into the world to waste his inheritance after the fashion of the prodigal son. In those circumstances, the light of the gospel broke in upon him, and he surrendered himself.

A little later, the missionary of the district recommended him as colporteur to the Secretary of the Mexico Agency. It has been necessary to watch him closely, and even to admonish him. But it would seem that the Spirit has laid hold upon this young man, and is using him to great advantage in the dissemination of the Holy Scriptures.

Never in the city of San Luis Potosi had so many people been seen to crowd around a colporteur, in order to listen with interest to the reading of the passages of the Bible, and then —many of them—to buy their copies. The number was such that traffic was interrupted. The police actually put a stop to the young man's work. But he obtained from the authorities a special permission to continue his labors, on the condition that he would not interfere with traffic. In this way, he has continued stationing himself on the principal streets, reading aloud certain Bible passages which he chooses, and selling many copies, especially of the one-cent Gospels.

In like manner, our young colporteur is having very good success in the hamlets, villages, and cities in the state of San Luis Potosi, and in the state of Zacatecas.

People "are more ready to hear."

—Bible Society Record.

What America needs is not a revolution but a revival.

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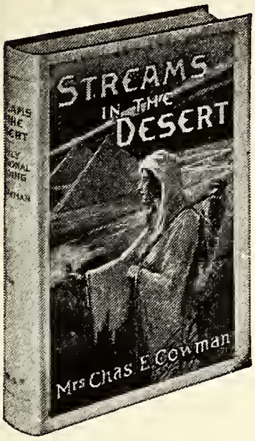

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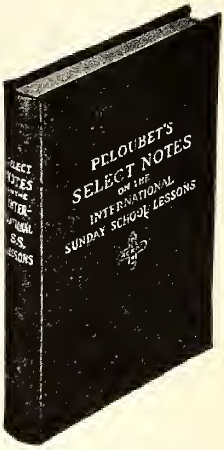
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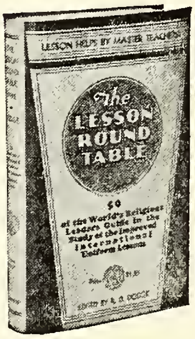
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THE S. S. LESSON

November 27

The Stewardship of Life. Mark 1:16-20; Acts 26:12-19.

Golden Text:—First they gave their own selves to the Lord. II Cor. 8:5.

Peter, Andrew, James, John and Paul. What a list of great men of God this makes! Peter the spokesmen for the Apostles, the energetic and impulsive disciple, Andrew the disciple specially gifted with a talent for bringing people to Christ, the one who introduced Peter to the Lord, James the first of this select company to seal his faith in the Christ with the blood of martyrdom, John the youth of whom it was specially said that he was that disciple whom "Jesus loved." Could there be a greater list of saints who walked and talked with Jesus? Then there was Paul. In any age one with the ability and personality that he posessed would have an outstanding impression. His outstanding qualities were consecrated to the Christ and to him we owe the spread of Christianity to the Gentiles and through them to us. These are the five outstanding men of the New Testament and by them much of it were written for our salvation and edification in spiritual things.

When Jesus said to the Galilean fishermen that he would make them fishers of men they understood the significance of the remark. Instead of going after fish they were to go after men and the skill, patience and knowledge of their calling was to be used in their new occupation. Their business had called for all the energy they could throw into it, now they were to use that same energy to the salvation of men and the glory of God. It should be always the same with such who become the disciples of the Lord Jesus Christ. Whatever are their gifts they should take a new meaning and should be consecrated to the higher, yes highest, things possible to man, the serving and witnessing for Jesus as the Saviour of man.

The call of the disciples meant a leaving of their old manner of life. They were to forsake it all and the ties that hitherto had bound them to their work were to be cut that they might completely bind themselves and their all to their Lord. Every call from God is a call away from the things of the world. This call involves sacrifice and consecration, things that should be cheerfully given because they indicate a responsibility of life to God akin to the service that a good steward gives to his master. The stewardship of life is one without reserve. It means casting ones entire allegiance to the Christ. The last phrase of our Scripture gives the secret of the stewardship of all of the five men, "I was not disobedient." We must thoroughly realize that a call to Christ is a call to service in which all of our abilities are to be occupied. It is a call to obedient service. There can be no true stewardship without obedience. Neither can one be a faithful steward if one has interests other than those which Christ expects and commands. We note that the disciples left their former associations to follow Jesus. Following Jesus is an essential and a first part of the disciple's duty. These early followers did not only go where Jesus went, they learned of Him, they saw his power, they shared their lives with Him, they endured what he had to endure even though this led to their bearing the cross that they might consistently follow Him. Jesus in one of his prayers gave thanks that these were given to Him. He was the Great Steward who had them in charge and so as His followers they had to realize that responsibilities were entrusted to them as lesser stewards. Not only were they to have charge of the spiritual destinies of others, all their talents and abilities were to be cultivated as things belonging to their Lord to whom they owed an accounting.

God prepared these men for their future tasks, the fishermen by making them strong, patient and alert, the tentmaker by first giving him a zeal for God and knowledge of his word. Prepared with such a training they were all the more ready for the more serious task of witnessing for Christ and bringing a knowledge of salvation to a sinful world that needed Jesus more than anything that could be known. Let it be remembered that all of our past lives may, by the rich experiences through which we pass, contribute toward our future usefulness in stewardship in the service of God.

Do people take life serious enough? Too many do not. To them life is but one round of temporal pleasure. The Christian way is to regard life as a serious thing during which we owe a debt to our Lord, our fellowmen and to ourselves. It is a debt of devoted service and unselfish sacrifice as well as a debt of ministering the needs of the bodies, minds and souls of our fellows.

CORRESPONDENCE

(Continued from page 7)

which a short program was rendered. The happy couple are at present residing at the home of his parents.

On Pentecost Sunday May 15th, four dear souls who were willing to follow the footsteps of Jesus were baptised. May the Lord just fill them with the power of the Holy Spirit and help them to be an open Bible to the world.

Just about a week ago, we were again privileged to meet the smiling faces of Rev. and Mrs. Wiese. We had many touching testimonies that night. Mr. Wiese spoke on "Enoch the old fashioned man." We were also favored with a quartet by Rev. and Mrs. Lehman and Mr. and Mrs. Kurk.

Last Sunday the Quarterly Communion was observed. The Spirit of God was in our midst and a great blessing of obedience was felt.

Last Monday our pastor, Rev. M. M. Lehmann, conducted a Thanksgiving service at 10:30 A.M. His topic was—"Why the righteous should be glad." 1. He has his redemption; 2. He has his adoption; 3. He has his wealth. Time was spent in praising God for the many blessings, which have been showered upon us during the past season.

Last Monday Roland Funk was taken to the St. Paul's Hospital at Saskatoon, by his parents to have his appendix removed. Let us unite in prayer for him, that God may guide the hand of the surgeon so that the operation may be a success, and if it be God's will, that he may recover speedily.

We wonder how everybody is getting along in this time of depression. Let us stop and ask ourselves, "Is God testing our faith?" In no walk of life have we the promise of "easy sailing." But we are promised rest for the labor and light on our way regardless of all the strange and peculiar obstructions of life.

The complete gospel story was given in speech and song by the Gospel Team at the Otterburn and Newnam school districts about two months ago. The Spirit of God manifested itsted itself in a wonderful way. We hope that this good work may go on because truly the harvest is great but the laborers are few.

Grace Jantz, Cor.

East Freedom, Pa., October 29th 1932.—Report of Revival: By Evangelist Edison Habegger of Berne, Indiana. The Smith Corner Mennonite church at East Freedom, Pa., of which Rev. Sylvan Lehman is pastor, has experienced the greatest refreshing from the Lord in the history of the church.

The Christians have been refreshed and awakened to a new sense of duty; some were led to a life of power and victory through the crisis experience of sanctification. In addition to this, backsliders have been reclaimed, and once more enjoy the peace of God in their soul.

Many throughout the countryside have experienced the forgiveness of sins through real heart repentance, and appropiating by faith the atoning work of the Lord Jesus Christ on Calvary. The entire community has been stirred to a new realization of the power of Jesus who is mighty to save and strong to deliever from the fetters of sin.

We as a church, have seen fulfilled in our midst Christ's own promise recorded in the twelfth chapter of John and verse thirty-two: "And I, if I be lifted up from the earth, will draw all men unto me." We are once more assured that the unadulterated exaltation of Christ's redemptive work on Calvary is still the only power of God unto salvation.

Fraternally yours,

Sylvan Lehman, (pastor)

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR OCT., 1932.

Inman Men. Ch., Inman, Kan., $5.00; St. John S. S., Pandora, O., $22.50; Immanuel Ch. Los Angeles, Cal., $49.50; New Hopedale S. S., Meno, Okla., $14.18; Zoar Ch., Goltry, Okla., $10.13; St. John Ch., Pandora, O., $23.00; Men. Ch.. Wisner, Nebr., $10.00; Men. Ch., Newport, Wash., $9.63; Friend, Henderson, Nebr., $6.00; Bethesda Ch., Langham, Sask., $4.20; Friends, Los Angeles, Calif., $5.00; Swiss Ch.. Alsen, N. D. and Bethel Ch., Langdon, N. D., $8.58; Zion Ch., Belmont, Kan., $23.58; Menn. Group, Lena, Man., $1.37; Mennoville Ch., Okarche Okla., $4.35; Huttertal Ch., Freeman, S. D. $174.00; Int.—Conf. Trust Funds, $240.00; Emmanuel Ch., Canton, Kan., $11.80; Hoffnungsau S. S., Inman, Kan., $9.96; Buhler Men. Ch., Buhler, Kan., $21.56; Mr. and Mrs. Edw. J. B. Waltner, Freeman, S. D., $60.00; Friedensburg S. S. Avon, S. D., $40.00; Alexanderwohl Ch., Goessel, Kan., $70.60; Men. Ch., Marion, S. D., $13.14; Men. S. S., Donnellson, Iowa, $21.36; Herald Ch., Bessie, Okla., $5.16; First Men. Living Links Class, Berne, Ind., $8.57; Zion Ch., Elbing, Kan., $55.69; G. A. Nachtigal, Sylvia, Kan., $2.50; First Men. Ch., Sugar Creek, Ohio, $20.00; Int.—Perm. Trust Fund, $102.50; Men. Group, Wichita, Kan., $7.15; Men. Ch., Hanston, Kan., $11.45; A. M. Ch., Milford, Nebr., $20.00; Saloma Loganbill Part Legacy, Fortuna, Mo., $38.25; Bethel Ch., Fortuna, Mo., $11.02; Peter Bergman, Frazer, Mont., $10.00; H. H. Schultz, Lustre, Mont., $5.00; Anna Ortman, Marion, S. D., $10.00; Adeline Ortman, Marion, S. D., $5.00; Karlswoler Ch., Marion, S. D., $54.30; Eva Baerg, Freeman, S. D., $10.00; Men. Ch., Avon, S. D., $8.20; C. N. Dirks, Wolf Point, Mont., $5; S. S. class, Berne, Ind., $11.23; First Men. S. S., Bluffton, Ohio, $52.05; First Men., Ch., Geary, Okla., $14.30; First Men., S. S., Philadelphia, Pa., $9.31; Salem Ch., Dalton, Ohio, $48.00; Schweizer Ch., Alsen, N. D., $20.60; Tabor Ch., Goessel, Kan., $36.45; First Men., Ch., Aberdeen, Ida., $65.04; Louise Regier, Elbing, Kan., $50.00; Bethesda Ch., Langham, Sask., $17.40; First Men. Ch., Lostwood, N. D., $6.75; Christian Ch., Moundridge, Kans., $157.87; Friends, Mt. Lake, Minn., $250.00, Men. Ch., Pratum, Ore., $23.82; Hebron Ch., Buhler, Kan., $12.24; Men. Ch., Halstead, Kan.,$44.34; Bethany Ch., Kingman, Kan., $8.50; Friedensberg Ch., Avon S. D., $35.00; Grace Hill Ch., Whitewater, Kan., 29.46; C. W. Claassen, Newton, Kan., $25.00; Bethesda Ch., Henderson, Nebr., $59.59; Men. Ch., Boyertown, Pa., $13.25; A Mission Friend, $10.00; First Ch., Aberdeen, Ida., $21.30; Swiss Ch., Whitewater, Kan., $18.01; Bethlehem Ch., Bloomfield. Mont., $40.59; Grace S O S Class, Lansdale, Pa., $18.00; Bethel Ch., Langdon, N. D., $8.95; Salem Ch., Munich, N. D., $44.46; New Hopedale Ch., Ringwood, Okla., $9.53; Grace Ch., Pandora, Ohio, $25.33; Hopefield S. S. Moundridge, Kan., $15.00; First Ch., Philadelphia, Pa., $10.68; Bloomfield Sew. Soc., Plum Coulee, Man., $10.00; Men. Ch., Deer Creek, Okla., $14.10; West Swamp Ch., Quakertown, Pa., $145.12; West Swamp S. S., Quakertown, Pa., $41.00; Bethel S. S., Mt. Lake, Minn., $50.00; Swiss Ch., Bluffton, Ohio, $200.00; C. E. Soc. Second Ch., Beatrice, Nebr., $30.00; Jr. C. E. Soc., Aberdeen, Ida., $15.00; Sidney S. Borneman, Norristown, Pa., $75.00; Grace Ch., Lansdale, Pa., $21.71; Ministers Conf. at Alexanderwohl Ch., Goessel, Kan., $32.06; Goessel Men. Ch., Goessel. Kan., $23.50; Friend, Berne, Ind., $50.00; Men. Ch., Pulaski, Iowa, $7.41; First Ch., Mt. Lake, Minn., $54.02; Alvin Goossen, Monument, Kan., $6.00; J. J. Klassen, Dundurn, Sask., $4.00; J. J. Dyck, Hawarden, Sask., $1.50; Men. Ch., Waterloo, Ont., $14.70; Group, Vineland, Ont., $14.00; Peter W. Friesen, Morris. Man., $17.00; C. E. Soc., Plum Coulee, Man., $25.00; Sew. Soc., Boissevan, Man., $16.00; Bergthal Ch., Winkler, Man., $268.00; Eigenheim Ch., Rosthern, Sask., $11.00; Bethel College Ch., Newton. Kan., $27.40; First Ch., Berne, Ind., $209.63; Ebenezer S. S., Bluffton, Ohio, $100.00; Flatland Ch., Quakertown, Pa., $25.00; West Swamp Y. P. Soc., Quakertown, Pa., $30.00; Orphanage Soc., E. D. Conf., Philadelphia, Pa., $35.00; Hopefield S. S., Moundridge, Kan., $23.00; Interest Refund, $4.25; S. S. Class. Buhler Men. Ch., Buhler, Kan., $5.60; Rosenort Ch., Rosthern, Sask., $228.50; J. J. Thiessen, Saskatoon, Sask., $22.50; Gerhard Ens, Reinland. Man., $33.00; H. H. Koop, Kingsville, Ont., $76.00; H. J. Friesen, Stonewall, Man., $5.00; C. M. Driedger, Osler. Sask., $20.20; J. B. Wiens, Herschel, Sask., $6.50; J. P. Siemens, Rosthern, Sask., $40.00; Jacob Epp, Port Rowan, Ont., $46.00; Jacob Friesen, Lena, Man., $15.00; C. Baschmann, Namaka, Alta., $6.04; J. R. Friesen, Laird, Sask., $5.00; Ladies Aid Soc., Aberdeen, Sask., $20.00; Jacob Quiring, Guernsey, Sask., $38.00; Ladies Aid Soc., Rosthern, Sask.. $50.00; C. E. Soc., Rosthern, Sask., $75.00; Ladies Aid Soc., Didsbury, Alta., $50.00; H. J. Neufeld, Waterloo, Ont., $20.50; J. H. Janzen, Waterloo, Ont., $13.00.

Total		$4 837.52
Balance in Bank, October 1, 1932		$ 20.05
Gifts for General Fund	$ 4088.34	
Gifts for Orphans, etc.	344.83	
Gifts for Sundries	57.60	
Interest and Rent	346.75	$4837.52
Balance and Total Receipts		$4857.57
Paid on Orders During Month	$ 232.62	
Paid on Debt During Month	3500.00	$3732.62
Balance		$ 1124.95
Canadian Money remitted direct to India		371.20
Balance in Bank Nov. 1, 1932		753.75

On November 1, 1932 the Board has a debt of $6,000.00 with unpaid budgets for Second Quarter, Third Quarter, and Fourth Quarter. No salaries or allowances have been paid for the Fourth Quarter which were due October 1st.

Respectfully submitted,

J. E. Regier, Ass't Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR OCT. 1932.

Foreign Mission, Gen'l. Treas.: Salem Ch.. Sew. Soc., Munich, N. D, $43.75; Dorcas Mission Soc., Pulaski, Iowa, $10.00; Bethel Mission Soc., Wolf Point, Mont., $27.16; 2-3 Coll. Womens Miss. Program, W. Distr. Conf., Newton, Kan. $26.68; Total $107.59.

Christmas Fund: Miss. Soc., Wadsworth, Ohio, $5.00; Gnadenberg Sew. Soc., Whitewater, Kan., $5.00; Sew Soc. First Men Ch., Newton, Kan. $10 00; Young Mothers Sew Soc., Hillsboro, Kan., $5.00 Bethel Ladies Sew. Soc., Mt. Lake. Minn., $25.00; Sew. Soc., Berne Ind., $176.00; Grace Men. Miss. Soc. Pandora Ohio $20 00; First Men. Miss. Soc., Bluffton. Ohio, $10.00; Hebron Sew. Soc., Buhler, Kan., $10 00; St. Johns Ladies Aid, Pandora, Ohio, $10.00 Mission Soc. First Men. Ch., Paso Robles. Calif., $5.00; Dorcas Mission Soc., Pulaski, Iowa $15.00; Christian Men. Sew. Soc., Moundridge, Kan., $15.00; Zion Sew. Soc., Elbing, Kan., $19.88; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., $5.00; Primary and Beginners Dept. Men. Ch., Summerfield, Ill., $20.30 Total, $356.18.

(Continued on page 15)

JOTTINGS

The Home Coming Day at Bluffton College attracted a record crowd this year. Dr. Mosiman, the president, Dean Byers and others gave inspiring addresses.

Dr. Elmer Johnson, pastor of the Hereford church, Bally, Pa., and Rev. Levi Hoffman, pastor of the Lansdale, Worcester and Towamencin, Pa., Schwenkfelder churches, exchanged pulpits on November 13.

The Bethany Mennonite church of Freeman, S. D., celebrated its Annual Missionary Festival last Sunday. Revs. P. P. Tschetter, A. P. Waltner and P. R. Schroeder participated in the three services during the day.

Walter B. Myers, General Secretary of the Pennsylvania State Sabbath School Association, was the guest preacher at the Bethany Mennonite Church, Quakertown, Pa., last Sunday. Special music was rendered by the Deep Run Mennonite Male Chorus.

A joint anniversary of the Ladies' Aid and Missionary Society and the Young Women's Missionary Society of the West Swamp, Pa., church, will be observed on the evening of Thanksgiving Day. The Senior C. E. Society will observe its anniversary on November 20.

The Upland, Calofornia church is using the mimeograph to present the Sunday programs, the calendar for the week and other necessary announcements to its people in a neat and attractive bulletin each Sunday. The pastor, Rev. A. J. Neuenschwander recently visited the Arizona missions to hold evangelistic meetings among the Hopi Indians.

Michael Hoffer, the oldest person in South Dakota, died at his home near Freeman some days ago. He was one of the pioneer Mennonites who came from Russia to Dakota in the 70's. At that time he was already fifty years of age. His 100th birthday was celebrated August 4, 1929. At the time of his death he was over 103 years of age.

Last Sunday. Nov. 13, the Alexanderwohl church, Goessel, Kan., gave a farewell service to Rev. and Mrs. P. A. Penner, who after spending some months in America on furlough, will retrurn to their field in India, sailing from New York, Nov. 30. The previous Sunday Rev. and Mrs. Penner were the guests of the Emmanuel church north of Moundridge.

Sugar Creek, Oho, church Rev. Lester Hostetler, pastor, celebrated its communion service Nov. 13. The Preparatory Service was held on the evening of November 11. The Red Cross Roll Call, November 11-24 had the support of the church. The ladies made a survey of the community in order to discover those needing help. The Choir work of the church is in full swing. The Community Chorus is working on the "Messiah" which will be rendered sometime near Christmas.

The ministers of the Middle District Conference will meet in the Berne, Ind., church, November 15-16. This Conference covers a territory from Ohio to Iowa and a meeting of the Ministers calls for considerable travel on the part of the pastors. Other District Conferences with a less scattered membership have an advantage, but, no doubt the enthusiasm of those of the Middle District is all the more manifest because of the opportunity this meeting will give for fellowship and an exchange of ideas.

The brethren of the Napier and Man's Choice, Pa., churches are this week in the midst of unusal activities. Rev. W. S. Gottshall of Quakertown, preached on Sunday evening. Monday afternoon and evening a ministerial meeting was in progress in which the officers of the Eastern District conference participated. On Monday evening the local pastor, Jacob Unruh, was ordained to the Christian ministry. His brother Rev. D J Unruh of Lansdale, Pa., officiated. Evangelistic services continued during the week, Rev. D. J. Unruh having charge.

CONTRIBUTIONS

(Continued from page 14)

Expenses of Ex. Com. and "News and Notes": Miss Soc. Wadsworth, Ohio, $1.00; First Men. Miss. Soc., Bluffton, Ohio, $10.00; Mission Soc., Aberdeen, Idaho, $5.00; Girls Mission Circle, Elyria, Kan., $.80; Deep Run Sew. Soc., Bedminster, Pa., $.75; Mary Martha Circle, Lehigh, Kan., $2.20; Miss. Soc., Hutchinson, Kan., $4.00; Mrs. Marie Ewert, Hillsboro, Kan., $.25; Total $24.00.

Miscellaneous: Somoya Mission Band, Upland, Calif. Orphans, India, $30.00; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $20.00; Do. Needy, India, $6.99; Ladies Aid Soc., Alsen, N. D., Biblewoman, India, $30.00; Do., Student China, $23.00; Miss. Soc., Sugar Creek, Ohio, For China, $25.00; Do. Lasna School, India, $25.00; Bethesda Sew. Soc., Henderson, Nebr., Basna St.. for Clothes, $6.00; Jr. Mission Band, Berne, Ind., Helen Nickel, India, school girls, $[illegible]0.00; Do. R. Petter Bible Translation Work, $[illegible]. Alexanderwohl Ch. Sew., M. Scirmer, Ariz. To Clothes, $10.00 1-3 Coll. Womens Sew. Soc., Program W. Dist. Conf., Newton, Kan., Home Miss. Gen'l Treas., $13[illegible]2; Bethel Mission Soc., Wolf Point, Mont., Do., $27 16; Tabitha Sew. Soc., 2nd Ch. Beatrice, Neb., Hammon St. Okla, S. School Supplies, $5.00; Grace Menn. Miss, Soc,, Pandora, Ohio, Canada where needed, $20.00; Expenses Womens Miss. Program, W Dist. Conf., Newton, Kan., $6.52; Total $267.99; Grand Total $755.76;

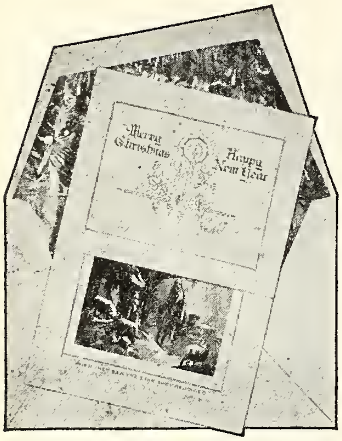
Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

Christmas Scripture-text Cards

Our most beautiful New 1932 Christmas Cards

Here are many unusually attractive cards and folders. New effects, new designs, new processes, new sentiments and texts are used. Sentiment means much. Choose carefully. Honor Christ at Christmas by using only Scripture-text cards. Read descriptions carefully.



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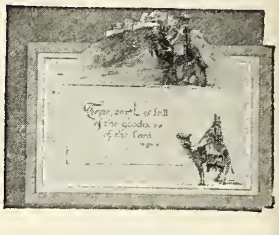


No. 1509

Our 15c Designs

No. 1507—MERRY CHRISTMAS—HAPPY NEW YEAR

"When they saw the star, they rejoiced." Matt. 2:10.
A very striking shepherd scene. A 15c folder.

No. 1508—TO GREET YOU

A glad and peaceful Christmastide,
With all its memories sweet;
May hope and love and joy be yours,
With kindly friends to greet;
The echo of the angel's song,
The Star's clear, guiding light;
The Christ-child in your heart and home
To make this Yuletide bright.
"We will be glad in His salvation." Isa. 25:9.

A gorgeous folder on gold paper. Price 15c.

No. 1509—MAY THE SEASON'S JOY BE YOURS

Hark, the herald angels sing again today!
Blessed are their tidings, glad in every way!
May their glorious message give you gladness, too—
Glory in the highest, Christ is born for you!

"The earth is full of the goodness of the Lord." Ps. 33:5.

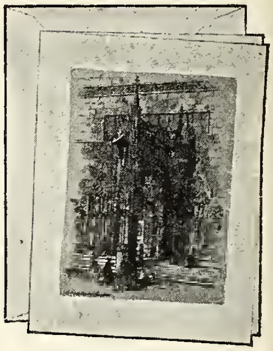
Something different. A 1933 calendar pad is under a little opening on front. A very pleasing number. Only 15c.

No. 1511—May this Christmas for you and yours be abundant with much joy and the New Year filled with great happiness.

"Grace and truth came by Jesus Christ." John 1:17.
Soft tinted cathedral on French folded parchment. Only 15c.

No. 1512—CHRISTMAS GREETINGS AND BEST WISHES FOR THE NEW YEAR.

"For God so loved the world, that He give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Jno. 3:16.
The Manger Babe, in soft tints. A quality folder for 15 cents.



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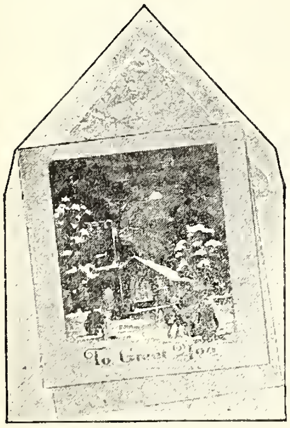

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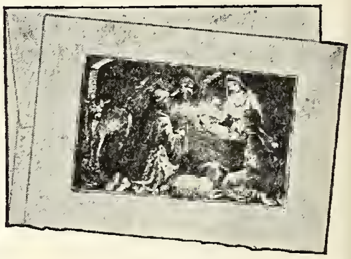


No. 1512

TWO 5c DESIGNS

No. 527—MAY YOU BE LED BY THE STAR

May the Bethlehem Star of long ago
Illumine all your way,
And lead you to the One divine
Who came on Christmas Day.

"Lo, the star went before them." Matt. 2:9.

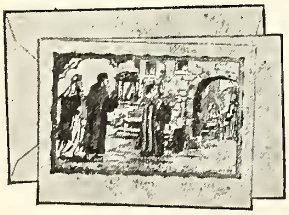
An unusual design. French parchment folder. 5 cents.

No. 525—SEASON'S GREETINGS

May the echo of the tidings
Heralding the wondrous birth
Fill your heart with peace abiding,
Deepest joy and gladdest mirth.

"We beheld His glory." John 1:14.

French parchment folder in black and silver. 5 cents.



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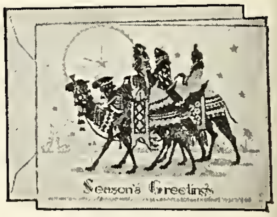

No. 525

No orders accepted for less than 50c worth of Cards. In ordering Cards it is sufficient to give the number. No orders filled unless money accompanies your order.

MENNONITE BOOK CONCERN, Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, NOVEMBER 24, 1932 No. 46

EDITORIAL

By the time this issue of The Mennonite has gotten into the hands of its readersThanksgiving Day will have become a thing of the past for this year. Recently we heard the remark, "We have nothing left for which to give thanks." It was the despairing wail of one who has found the problems of life a little harder to solve than ever before, but we feel that it it was a very short-sighted remark from one who lacked an appreciation of God's care in times of trouble. Things are bad, we admit, but, we can think of many worse conditions that might exist. People of other lands are deeper in the toils of poverty than we ever have been. There remains much of our undeveloped resources that has not been touched and give promise of richer material blessings than ever before. The sobering effect of the world's distress is leading many to think of God, whom they neglected in prosperous times. The very fact that others are giving more than they ever before contributed toward the relief of the unfortunate is having an influence upon their character that speaks of a more generous and kindly feeling than was ever suspected to exist. The nation is earnestly seeking a way out through orderly means rather than through violence that might have manifested itself in the minds of the unthinking. There still remains the future by which we may profit to the good of others and ourselves through the experiences we have passed. There is always this to be said in the face of hard conditions: Christianity ever reveals the possibility of better things ahead.

There lies before the writer an item in his private library, illuminated writing on the date 1794. It is a book prepared by the Singing Teacher in Upper Milford, Pa. for the use of one of his pupils. The title page consists of a drawing in colored ink with an appropriate inscription in beautifully written German: "Deses Singworten Buchlein Behöret Elizabeth Mäyerin Sing-Schuler in der Obermilforter Schule. Geschriben 1794." The notes and words are hand written. The book is but a survival of many such writings prepared by the teachers of music in the olden times among the Pennsylvania Germans and prized by the pupils for whom they were made. In this day of cheap printing one can harly imagine the skill, patience and energy in the preparation of such music. The books were written in a time when the Singing School was a social institution in the community. In fact it was about the only social function in which Christian young people could participate. Dancing, never very popular in Pennsylvania communities was common only at public houses and with it was associated drinking and other rowdy practices.

The music of the book is religious. Secular music never made great progress among our Pennsylvania German forefathers and even instrumental music was frowned down upon by most of the sects. Violins were only associated with public dances and the "fiddler" seldom played anything but "Jigs." Among the Mennonites there were some famous Singing Teachers, like the renowned Martin Hunsberger of Montgomery County who made regular circuts through the country conducting classes, chiefly in School Houses. The pupils came, each bringing a candle for light and a coin to pay the teacher. Being a social institution the Singing School was responsible for many of the romances that developed.

In this age such things as Singing Schools seem simple enough but they had their advantage and helpful influence in the lives of the young people. In them there was a decent place for the youths to gather. The cultural value of music then had a place in their lives. The music was generally of a sacred nature, moreover, the Singing Teacher, who visited from house to house for his board, was a person of standing in the community with an influence for good.

We still have music and are able to get plenty of it, such as it is, we sometimes think, but we depend upon others too much for giving it to us. First came the Phonograph and then the Radio bringing such a variety of music into our homes that many have neglected to cultivate it in their families? This is a decided loss to the present family life. Fewer and fewer children are being given music lessons. The phonograph after having, among other things, been responsible for popularizing the dance in the circles of young people, has now become a piece of "junk" too costly to be made into fire wood and too ordinary to be called into use. Instead, we turn on our Radio and it brings us an abundance of music and so-called music but mostly trash. True, there is frequently a sacred program and it is not unusual to be informed by some gabby announcer that such and such a classic is given to the unseen audience through the courtesy of a concern that urges us to buy anything from toothpaste or gas to gingerale. The pity of it is that we are not getting music for music's sake, but, music to boost sales, rag-time, jazz and crooning being thrown in for good measure. On the whole, we need something to counteract the abundance of trash in the shape of a persistent demand for the good music that could be given just as cheaply and as easily as the stuff that comes into our homes masquerading as music.

EVANGELISTIC MEETINGS AT OUR HOPI STATIONS—HOTEVILLA AND ORAIBI

A. J. Neuenschwander, Upland, Calif.

Our Missionaries at the above places, Miss Mary Schirmer and Rev. and Mrs. John P. Suderman, plan for an annual Evangelistic Campaign to be held in the fall of the year. This year they asked the writer to be the special speaker. This Campaign is carried on with the cooperation of the Baptist Missionaries and Christians who are located from 12-18 miles away. In the spring of the year, similar meetings are held in the Baptist Missions among the Hopi Indians and then our workers and native Christians go to help them in their work.

Our stations were started a few years earlier than those of the Baptists, they have a few more workers on the field and from the reports that came to me, the number of native believers in their mission stations is a little larger than in our churches.

While one group seemed to accomplish more in one direction, the other group made more progress in another direction. Our earlier workers have given more time to learning the Hopi language and they have consequently made a greater contribution in translating the Scripture into the Hopi language than the others have. At the present time the larger part of the New Testament is in Hopi. A goodly part of this is not in permanent print. For one reason it is well to have a translation made and to use and study it for a certain length of time in order to make sure that it is correct and in the words that most accurately give the Scripture meaning, then also it is well to have larger portions of Scripture ready for setting up before it is submitted to the American Bible Society. By the way, if any of you have occasion to make a contribution to the American Bible Society, it would be only showing proper gratitude since they print for us the New Testament portions in Hopi and Cheyenne.

The Baptist workers may not have had quite as difficult a field as ours found in the Hotevilla and Bakavi villages. The former village for many years was definitely hostile to anything that came from white people. They opposed the public school and it is only natural that they opposed the introduction of the Gospel. If work can be started among a village that is friendly naturally more progress can be made.

It is a source of much encouragement, however, to know that this former hostility is largely a thing of the past, at least as open action is concerned. We believe firmly that the prayers of believers to our Heavenly Father has finally brought this change about.

This is a rather lengthy introduction to the subject before us—Evangelistic Meeting in Hopi land. Still it seemed well to set forth these few facts first. There were two weeks of Meetings proper, October 23-November 6th;

one week at the church in the Hotevilla-Bakavi community and one week at the Oraibi Church. But one week before the meeting started the workers held early morning prayer meetings daily with the native Christians, and these prayer meetings were held daily throughout the series of meetings. That a great battle would be waged in the campaign was evident already in these prayer meetings. Satan soon began to fight when he saw the believers in earnest intercession to Almighty God. And permit me to say, that seldom have I been moved more by prayers that were sent to the throne of grace than be the prayers of the Hopi believers. These sincere prayers were also answered. The Lord gave many victories for which there was great rejoicing.

It was impossible for us to be present for the two full weeks. Our work began with Wednesday evening, October 26th and continued with two daily messages until the evening of November 3rd. It was a new experience to preach through an interpreter but to do this brings its own blessings. For instance, you utter a sentence to your interpreter and while he gives it in the native language one has to utter a short prayer that the Lord would add his blessing and guidance to the message. Our interpreter Mr. K. T. Johnson, is a firm and deeply rooted Christian. Whatever success was attained through our messages was in a great measure dependent upon his untiring and faithful translation work. In order to help him I would often give him my text and also go over the main points of the message before the meeting started. Mr. Johnson is also the father of Rev. Fred Johnson who has charge of our work at Moen Copi.

A brief summary of a day's program might be of interest. It was as follows: Sunrise Prayer Meeting; 10:00 A. M. I would bring a message of Instruction to Christians, 11:00 Hopi Bible Reading. In the afternoon at 2:00 Devotional Service, after this Street Meetings or Visitation. 7.00 P. M. Song Service, Stereopticon pictures of the Life and work of Christ and a Message to Christians and non-Christians. A full day you say, but not too full for the Hopis. One evening some natives were to sleep in Miss Schirmer's house. They were late in coming; someone thought they were eating watermelons, but when Miss Schirmer finally went to the Church to call those who were to sleep in her home, she found the natives in a prayer meeting.

The attendance at the meetings was a source of much encouragement. The former hostility of the Hotevilla-Bakavi community has died down and the Church was filled for every meeting. Children came naturally but many adults came also. In former years it was necessary to hold street meetings and in this way they could hear the messages even if they would not come to the Church. The street meetings that were held were for the purpose of touching such who had not shown any interest so far, so a change is taking place.

It so happened that Bro. J. B. Epp was planning to be on the Reservation for part of the time while the meetings were going on. He wanted to visit his adopted daughter, Dorothy, who is now married and living there. Bro. Epp had slides along showing the conditions in Russia after the Revolution. In the explanation he made it clear that because Russians had neglected to accept and follow the teachings of the Bible, this catastrophe was upon them. One evening after some of these pictures had been shown in the village, one of the native Christians gave a very fervent word of warning to his non-believing neighbors that similar evils might come upon the Hopi if they would continue to scorn the teachings of the Bible.

What were the results of these meetings? It will be in time and Eternity that the full results will be known, but the Lord gave us some evidences that warmed and cheered every heart. One blind woman definitely accepted Christ as Lord and Savior. Will you pray for her, that she might grow in her Christian life and hold to the Lord? Her husband was in the past unfriendly, but lately has changed his attitude. There were other manifestations of victories for the Lord. The Meetings continued for three more days after we left. Then there is the visitation and follow up work that needs to be done. There were evidences that others might also take their stand with and for Christ.

Many things are needed for the work here among the Hopis and perhaps you think you cannot help since you may not have any extra money to send. One thing you can all do and that is to make it a definite point of your daily

THE MENNONITE

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prayers to remember this field every day before the throne of Grace.

DR. DESTER AND HIS WORK

Basna, via Raipur, C. P. India.
October 4, 1932.

Dear Editor and Readers of the Mennonite:

Kindly note that the address of the missionaries at Basna has been changed, so that the address of the following missionaries, Miss C. L. Kuehny, Rev. and Mrs. S. T. Moyer, Dr. and Mrs. H. E. Dester, will be Basna, via Raipur, Central Provinces, instead of Raigarh.

Even though the so called depression has very definitely affected our mission work, our prayer and expectation is that the fruit of our work will not be proportionately less. We have put the challenge of a self-supporting church to the Christian community of Puljarh, and are confident that they will respond to the call. There are difficulties, but they should not be insurmountable. We know that there will also be blessings to compensate for the difficulties, in fact the depression has already brought blessings to the church and missionary body.

Should the self-supporting church become a reality, there is yet a large work among the non-christians which needs your prayer and support. The self-supporting church at best cannot more than touch this large field of work, at least not for a long time to come.

Among this non-Christian work we would class the hospital and medical work. Although this is ordinarily the slack season as far as hospital patients are concerned, the attendance at religious meetings here at the hospital the past month has been 600. We cannot say that any have been led to openly confess Christ and accept baptism as a result of the hospital work, there are those who we have reason to believe have accepted Christ in their heart after hearing of him at the hospital.

Pray for us in these days of difficulty and transition. Pray for a self-supporting church which will give a clear witness for Christ and receive blessings such as are impossible under the present system.

Very faithfully yours,

H. E. Dester, M. D.

THE SHUT-IN'S CHRISTMAS

Perhaps no others, excepting children, look forward with such hopeful anticipations to Christmas, as do these patient, deserving ones, with whom the hours drag and the days are long. If neglected or forgotten, their complaints are few, they would, "Better deserve and not receive, than receive and not deserve." To many, gifts of things may fail, but Christmas brings the more precious things of the Heart to the Fore-Kindred ties, friendships, brings the faith of childhood back again, with thoughts of times all-golden yesterdays, and "scenes that we had deemed no more, now hover round our humble door." To shut-in folks, Christmas is full of promise: the Gifts of Heaven once bestowed are forever their own. While "Memories come a-trooping through, with whispering hopes, and loves, and you." As Heaven shares its Best to the whole round world, obscuring for the moment earth's tearful scenes, that do not pause, may we not share our Christmas cheer with Shut-ins, and thus be the richer for the sharing. For if, out of our Heart treasures we cease to give, we cease to have, it is the Law of Love.

To have won from Heaven, God's favor,
Is riches beyond all treasure:
The sum of ones life and ones labor,
Is the sum one has given in measure."

A card to me will bring a free copy of the Shut-in booklet, "Open Window."

T. Richardson Gray.
President Ia. Shut-in Society.
Edgewood, Ia.

PLANNING FOR 1933 IN CHICAGO

There has recently been born in the city of Chicago a movement looking forward to an intensive evangelistic campaign at the time of the Century of Progress Exposition in Chicago in 1933.

This work has been undertaken by a group of consecrated Christian men and women who plan to maintain testimony of the saving power of our Lord Jesus Christ. Rev. A. H. Leaman, who was largely instrumental in the hands of God in bringing about the Christian Business Men's Committee, an organization sponsoring noon day services in the heart of Chicago, has been asked to assume leadership of this work under the guidance of God. Rev. Mr. Leaman is seeking the cooperation of all Christian men and women in prayer and support of this work.

The Council is planning to erect a large tabernacle or tent near the Exposition grounds for the preaching of the Gospel each night during the Exposition. Much prayer is ascending to God regarding choice of evangelists to be invited who preach with no uncertain sound. A united program on the part of God's consecrated men and women will lead thousands to Christ.

The office of the Century of Progress Evangelistic Council is located at 77 West Washington Street, Chicago, Illinois.

SNAP SHOTS FROM INDIA

II. The Day of Jehovah.

The last census of India counted 300,000 more Christians than the churches claimed. Many have been puzzled to explain the discrepancy. Many Brahmins were among the reporters. None would list a man as a Christian unless forced to do so. One plausible explanation is that there are many secret believers who claimed themselves as Christians. Considering the steady unceasing impact of all mission activities, do you wonder that there are large bodies of secret believers? Here are some of the activities which go on from the Basna Station.

1. Last week there came to the hospital **a village landlord** with a retinue of 40 attendants. He purchased a New Testament, 1 copy each of Matthew, Mark, Luke and John, and of every Christian book and tract stocked. The hospital the next day had to restock with 70 new copies of the four Gospels. Does Jer. 23:29 hold true today?

2. Beginning October 1st will be running **Village Bible Schools** for Christian Groups in 14 different villages. Each school will continue for two weeks. The work will close November 15th. In at least four of the villages as many non-Christian adults will be enrolled as Christians,—all learning Bible, its application to their every day life, hymns, Bible verses. Is Heb. 4:12 true today?

3. On Sunday, **Yogeschwar, Brahmin School teacher** in government school at Basna, passed by as Trano, our local Bible teacher, was teaching Bible to the sick folks at the Hospital. He sat down and there testified before all his high caste neighbors, "I am a Christian. He is my Saviour." This is the first time to my knowledge that he ever made this confession before non-Christians. He is not yet baptised. But he is more and more breaking with Hinduism every month. Pray for him and us.

4. In January 1932 we had **10 Bible Schools for Hindus** running stimultaneously in ten different villages for three weeks. No one was more intent on learning than Damodhar, caste Prabhuwa. Through he gladly recited all that he learned before 100 of his fellow-villagers, (they too were learning) in his home he resisted and argued and contended into the late hours of the night,—until we came to the story of the Cross of Calvary. This was his Waterloo. Then all resistance vanished. He could hold back no longer. Tears gushed forth amidst his sobs. Phillip of Sukhri was teaching. "Alas, alas, that such a Holy One as Jesus my Saviour should die for such a guilty one as me." A few days later as I dealt with him, I had this same experience. His haughty resistance was gone. In humility and tears he received the words of grace and salvation. He has not yet sealed his faith in baptism.

There are a number of us who are convinced that the TIME is HERE and NOW. We are convinced that our best opportunities are before us the next five and eight years. We cannot stop because of slack finances. The witnessing must go on. The Day of the Lord is at hand! We are convinced that missionaries are indispensable, and that they need spiritual power to adequately meet the challenge. Mrs. Moyer and I are among the needy ones. Will you help?

Yours for Christ and Hindustan,
Samuel T. Moyer.

THE CHURCH OF THE BOOK OF REVELATION

Rev. P. K. Regier, Moundridge, Kansas

In writing on this subject my first task is to define the Church as it existed in the mind of the author of the Book. The Book itself is a letter to the seven Churches. The question at once arises: Why does the author write only to seven Churches, when as a matter of fact, many more churches were already in existence? Further, does John think of these seven as isolated churches, having nothing to do one with another? The Revelator represents the message which he is giving to the Church, not as his own message coming from himself, but rather as a message from Christ which he is merely transmitting. Why, then, should this message of the ascended Christ be so selective as to include only seven, and disregard all the others?

In reading the Book of Revelation it is a striking fact that the number seven recurs again and again. Not only is reference made to seven Churches, but also to seven stars, seven golden candlesticks, seven Spirits of God, seven seals. If we recall the fact that the number seven represented perfection or completeness in the mind of the Hebrews we may make the inference that the number seven holds a special significance as applied to the Churches addressed in the letter. If the number seven stands for completeness, may we not infer that the seven Churches represent the Church universal, or the Church Catholic? The seven named Churches thus become the general Church of Jesus Christ and the message of the Book also becomes universal and addressed to all existing Churches.

The Book contains many visions, figures and symbols. Not all of these figures and symbols are explained, and this leads to a great divergence of interpretation on the part of expositors. Some, however, are specifically defined for us, and we need not guess at their meaning. The seven stars are the angels of the seven Church, and the seven candlesticks are the seven Churches. The golden candlestick is a fit symbol for the Church, since it is the function of the Church to embody and give forth God's light upon earth.

The Son of man among the seven candlesticks receives a vivid description. His eyes were as a flame of fire; and his feet like unto burnished brass. This latter figure suggests strength and stability, and power to trample under foot all enemies. The two-edged sword proceeding out of his mouth is the symbol of judicial authority.

The permanent message of the Book is its witness to the belief, which history has again and again proved to be true, that spiritual and not material forces are in the end the strongest. On the one side are the kings of the earth and all the powers of evil and on the other the Lamb that had been slain. The victory is not to the big battalions but to sacrificial love. The Beast and his armies stand for those forces of corruption which tyrannize over mankind: the Son of man on his white horse with the armies of heaven represents the spiritual powers which in the end will prevail, the power of truth, love, justice, and peace.

I believe the messages to the seven Churches become more intelligible as we recall some of the historical factors and conditions under which these churches were existing. If we picture the addressed Churches as magnificent institutions, well organized, with wonderful equipment and cathedrals as we find them in big cities of today, we are far off from the actual facts. These first churches were very obscure assemblies, without any distinctive marks of recognition, except their common adherence to Christ and obedience to his Gospel, observing their worship quietly, if not in secret. They were unnoticed by the great world, in the midst of which they were planted, or were observed only to be despised, if not cruelly persecuted.

But neglected as they were on earth, they were highly esteemed in heaven, and held the first place in the Savior's regard. Wonderful doings among the rulers of this world were about to take place. Seals were to be opened, at which the heavens should shake, the sun be darkened, the stars fall, and mountains and islands move from their places. Trumpets were to be blown, which should turn the very rains into hail, fire and blood, open the pit, and fill the earth with woe. Battles were to be fought, in heaven and on earth and vials of wrath emptied, and scenes enacted over which heaven should shout hallelujah. But the mind of the Great Judge was on his little companies of believers, and to them he gave his first attention. "Write," said he to the Revelator, "and send to the seven Churches."

The location of these seven Churches was in Asia Minor, close along the coast of the Mediterranean, and not far distant from the little isle of Patmos on which the author found himself in exile. Not only was this province a part of the Roman Empire, but it was also one of its most prosperous parts. The wealth of its cities was seen in the splendor of their public buildings and in their religious worship of the adherents of heathenism. This worship was performed in the midst of the most lavish extravagance, which not only made such occasions a splendid spectacle but a scene of luxurious feasting and every kind of sensual indulgence. The Christian who did not partake of such feasts, socially ostracized himself, and yet to partake of them meant grave moral temptation. Little wonder that some were willing to compromise, the Nicolaitans, upon whom the author heaps the severest censure.

In view of the fact that Rome tolerated the religion of every little tribe or race the question arises: Why then the severe persecutions of the adherents of Christianity? While it is true that all the subject races might worship their own gods, the deified emperor of Rome also demanded worship of all his subjects. The inevitable clash came as the result of the fact that Christians refused to worship any one save their own God through Christ Jesus. An edict had been issued under Vespacian which condemned to death all who would not worship the image of the Beast, referred to in Chap. 13:15. The magistrates had orders to treat the Christians as criminals, and therefore the cruel persecutions.

(To be continued)

CORRESPONDENCE

Pandora, O., In recent months the Grace Church, Pandora, Ohio, has taken a new interest in our church and Sunday School music. Miss Hilda Amstutz, a recent gratuate in music of Bluffton College is our church chorister and Mr. Reno Hilty, a senior at Bluffton College, has charge of our Sunday School music and also directs the Men's Chorus. The leadership of these trained musicians is a great benefit to our church and Sunday school life and activities.

In the last few weeks we have also been the guests of the St. John Church on a Sunday evening when we furnished the programs for both the senior and intermediate C. E.'s. At the time of the evening service our pastor, Rev. Paul E. Whitmer, preached the sermon. A few weeks later the St. John church returned the visit, giving the C. E. programs and Rev. Edgar Toevs brought the evening message. These visits were such an inspiration that we are planning to have a similar exchange with the other churches in Pandora in the near future.

Our Christmas cantata, The Christ Child, is in course of preparation and will be given on Sunday evening, December 25th. We are looking forward to this rendition with eager interest. This is one of the more successful Christmas cantatas and will keep our Christmas thought and interest on a high religious plane. A Christmas program to be given by the children is also in preparation. This will be given on Friday evening, Dec. 23rd. The children never fail to have a large audience for their programs.

During the last year the Grace Church Sunday school again made some gains both in totals and percentage of attendance. Our average attendance for the year was 297 per Sunday, including the bad Sundays as well as the good Sundays without any deductions of any kind. The percentage was also slightly higher than a year ago, reaching 80 per cent of the enrollment.

All the organizations and activities of the church seem to be going smoothly, supported by much loyalty and devotion by those responsible for the several organizations. We are looking forward towards a good year's work again in the coming year. We are grateful to our Heavenly Father for his blessings upon us and our church during the past year.

Bluffton, Ohio. Nov. 15, 1932.—Dear Editor and Readers of The Mennonite :—This year is quickly coming to a close. The past Summer has been a very busy one. Although we were

(Continued on page 13)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 4

How Can We Work for Christian Unity?

John 17:18-23; I Cor. 3:6-8.

The church of Jesus Christ has tackled a new problem in this last generation. A growing church must increasingly become conscious of existing evils and weaknesses. There came a time when the Christian conscience saw that slavery is an evil, and that was the beginning of the end. The same can be said about duelling. Today the majority of the men and women with a keen spiritual sense have a conscience on Prohibition, but due to the period of materialistic and spiritual depression through which we are passing there has been a set-back but there is the conviction that man will yet be freed from the curse of and slavery to the demon liquor. The problem which we are discussing in this week's topic is the task of bringing about a better spirit of church unity.

It would be well in arranging this program to ask an older member to tell of the progress which has been made in the last decade or two in bringing about a better spirit of working together. Very few wise and able leaders are concerned in bringing about unity in organization. That seems impractical as well as undesirable to have all denominations unite into one. God has made men different, very much like a million leaves on a large oak tree are all different one from another. God has made men endowed with different temperaments. It would be rather difficult to combine into one organic denomination an Episcopalian and a plain-clothes Mennonite. Customs, environments and temperaments cause it to be essential that there be varying kinds of denominations. But it is certain that if there were the spirit of Christ, the spirit of love, tolerance and unity there would certainly not need to be 215 denominations in the United States, nor seventeen "varieties" of Mennonites.

The Apostle Paul had to contend with this problem. It is not a new one with us today. The day came in Corinth when one man said "I am of Paul and another, I am of Apollos and still another I am of Cephas." The church was divided into factions. Paul had a problem on his hands. Something had to be done, in order that the work might continue. He tried to do that by showing that ministers are but the tools of God, it is God that giveth the increase. These men are all but working toward the same ends, the means may be different but the ends are the same. Two farmers had for many years taken their wheat and corn to the mill to be ground. One man went to the mill by way of the mountain road, while the other farmer took the valley road but both arrived at their destination, and it did not make any material difference in the flour and the meal which they took home for their families. Likewise it makes no difference whether one man thinks baptism by immersion forwards is more efficacious than by immersion backwards or by sprinkling, the end will be the same. We all have the same God, the same Savior Jesus Christ and we all look forward to the same heavenly mansion, we have no reason to believe that there will be water-tight compartments for Baptists, Lutherans, Methodists and Mennonites. Why is it that oftentimes it is easier for one group of Mennonites to work with non-Mennonites than with a neighboring Mennonite group? Brethren, these things ought not so to be.

In Paul's letter to the Ephesians, he urges the church there to live, love and labor "with all lowliness and meekness, with longsuffering, forbearing one another in love endeavoring to keep the unity of the Spirit in the bond of peace." That is the gist of the topic for today, namely to work in the unity of the Spirit. We do not believe that it would even be desirable to have organic unity but we should have more of that quality, namely the unity of the Spirit. That does not mean unity of doctrine and practice. There are so many interpretations of the Bible and of Divine truth in respect to these that when men labor for unity of doctrine, there is bound not to result unity but factionalism.

There is an element of eternality about the Gospel of Jesus Christ. The Gospel has permanent validity. Already in the first century there were differences of interpretation. The author of the Fourth Gospel found some divine truth in the Logos of the Greek religion and said in his introduction "In the beginning was the Word (Logos)". The difficulty of those who try to bring about unit of doctrine is that they think they themselves are correct and all others disagreeing are wrong, and when they become militant there is liable to be a still greater dissension rather than greater unity. Paul pleads that his church at Ephesus should work toward perfection, and towards unity in the faith, that is the ideal. History teaches us that unity comes invariably when men with differences are engaged in a common task. But whenever men have insisted on unity in the faith, there has invariably resulted a still greater separation. We need to pray for a better, deeper understanding of the truths and mysteries of the Gospel, but together with that there needs to be large portion of Christlike love and forbearance toward all who disagree.

Questions

1. How did Denominationalism arise?
2. Can there be a unity in doctrine and practice?
3. Describe the unity of the early church according to Acts and I Corinthians 3.
4. Is it possible to have a unity of the Spirit?
5. Is organic Church unity desirable? Give reasons.
6. By what means can young people help to bring about unity?
7. What are the fruits of church squabbles?
8. What are the fruits of church unity?
9. Explain the meaning of Jn. 17:18-23.

Study the Scriptures

Mon.—Read Jn. 17:18-21. Spiritual union.
Tues.—Read I Cor. 1:10-18. Jealousy hinders union.
Wed.—Read Galatians 3:26-29. Respect all Christians.
Thursday.—Read Jn. 10:16. Prophecy of unity.
Fri.—Read Ephesians 2:14. Unity in Christ.
Sat.—Read Nehemiah 4:16-23. Success through unity.
Sun.—Read I Cor. 3:6-8. Christian unity.

TRUTH NEVER DIES

Truth never dies. The ages come and go;
The mountains wear away, the seas retire;
Destruction lays earth's mighty cities low,
And empires, states and dynasties expire;
But caught and handed onward by the wise
Truth never dies.

As rests the sphinx amid Egyptian sands;
As loom on high the snowy peak and crest;
As firm and patient Gilbraltar stands
So truth, unwearied waits the era blest
When men shall turn to it with glad surprise
Truth never dies.

—Selected.

"REJOICING IN HOPE"

By George William Brown

An eminent British preacher recently began a sermon with a statement to the effect that the function of religion everywhere and that of Christianity in particular is to enable men to stand up to life. The inadequacy of the definition would seem to lie in its aiming at little more than a grim facing of the untoward events of life. The Christian is not quite satisfied to stand up under the bludgeonings of fate merely with head unbowed. There will be a glow on his face betokening more than dogged endurance.

Dr. Albert W. Beaven, president of Colgate-Rochester Theological Seminary, tells in the brochure which he has written for the American Bible Society in anticipation of Universal Bible Sunday, how certain Biblical characters met the exigencies and reverses of life. Scripture heroes and heroines stood up to life with joyous hopefulness presaging a triumphant victory rather than a grimly achieved conquest. Dr. Beaven reviews the course of this attitude in a number of outstanding Biblical characters, notably in Jesus, and in St. Paul from whose phrase "rejoicing in hope" the theme of the brochure and of Universal Bible Sunday has been taken.

"This age needs a new inoculation of the Bible," writes Dr. Beaven. "It is the tonic we need when our hope 'blood-count' is low. If we could take into our systems more of its good cheer, its poise, its courage, its quiet confidence in the long processes of life, it would act for us as the keel does for the ship: it would hold us steady in the time of storm, and keep us from bobbing aimlessly around. May it not be true that one of the causes that have brought about our contemporary feeling of appreciation of the things for which the Bible stands? As ministers, coming before our people week by week, with the opportunity of recommending resources which they need and can secure, let no one of us underestimate the privilege that is ours in introducing people to the values which the Bible holds.

"'Rejoicing in hope' was no pious platitude on the lips of Paul; it was no shallow bit of optimism; it was no Pollyanna song. It was a profound conviction growing out of experience, in life, where men grapple with the hardest situations which can be presented to them. Paul had come to his struggle, and come out of it, not only rejoicing in hope himself, but able to say to those to whom he wrote, 'I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Dr. Beaven asserts that the mere possession of a Bible in a home will not automatically bless that home. Out of the rich experience of twenty years as the pastor of the Lake Avenue Baptist Church of Rochester he makes suggestions to pastors as to how Bible reading may be stimulated among church members and, especially, in family life. He concludes his brochure with an appeal to every minister "to look upon Universal Bible Sunday as a time when he can stress the importance for our days of a wider consumption of the beautiful literature which the Bible holds; of a broader familiarity with the personalities to whom it introduces us; and, above all, of a deeper realization of how tragically necessary it is for us, that we catch again the point of view of our Lord and Master and weave it into our lives." He suggests "that each minister look upon his parish and his congregation as constituting a laboratory, in which he can carry on the experiment of finding how he can best instil into the lives of his people the habit of regularly reading the old Book and of practicing its precepts. While others are searching the stars, perusing sociology, studying economics to find the solution of our problems, we may, as ministers," he adds, "strike a mine from which we can dig the gold for which all hunt."

Universal Bible Sunday, promoted annually by the American Bible Society and to be observed this year on Sunday, December 4, is growing in favor with the churches of America as a day of emphasis upon the importance and value of the Scriptures. In a time of widespread depression, when serious emergencies must be faced and when new sources of strength are being sought, a renewal of Bible study occasioned by the observance of Universal Bible Sunday is bound to result in the development of rich spiritual resources with which the Christian can exultantly stand up to life.

—Bible Society Record.

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with:

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A Thanksgiving basket for a needy family.

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World reformation begins in the heart.

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FOR 1933

1933
Daily Talks With God
THE LAST SUPPER
Sunday
1
January
(New Year's Day)
The beginning of the gospel of Jesus Christ, the Son of God.—Mark 1:1.
PRINTED IN U.S.A.

WALL STYLE

8½x12¾ inches. Printed in three colors, with beautiful, embossed Biblical picture and scenes from the Holy Land.

Daily Talks With God
1
January
(New Year's Day)
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PRINTED IN U.S.A.

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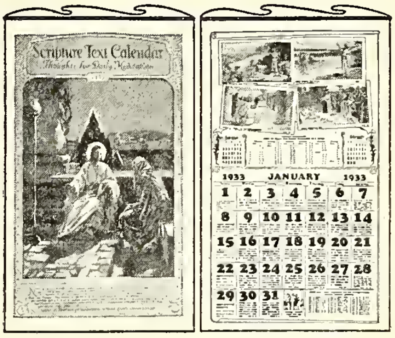
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A copy of the New Year Book should be found in every Mennonite home. No minister or church worker can afford to be without it.

PRICE—Single Copies 20c; Dozen Copies $2.00

Send Cash with Your Order to THE Mennonite Book Concern, Berne, Indiana

THE S. S. LESSON

December 4

Living with Peoples of Other Races. John 4:5-10; Acts 10:30-35.

Golden Text,—Of a truth I perceive that God is no respecter of persons. Acts 10:34.

In their time both Jesus and Paul did the unusual things by associating in close relation with persons who were looked down by the orthodox of the time. Jesus not only spoke to the woman of Samaria but discoursed with her on matters of spiritual import. Peter went into the house of Cornelius because he was prepared for this act by his vision and because the Spirit led him. In these instances we note that it was the will of God that salvation was to be brought to peoples of other races whom the Jews despised. We see that the Spirit plainly indicated that believers owe to others not having the revelation of Jesus Christ the duty of bringing it to them. This is not only an inspiration to missionary effort but a revelation that those who are without the Gospel have the concern for their souls apart of the plan of God.

Let us note who these two persons were. The Samaritan was a woman, women were not specially regarded as having a capacity for discussing spiritual things. She was a foreigner of a despised race. If the Jews hated foreigners they hated Samaritans more than the rest and the Samaritians hated the Jews just as intensely. She was a person whom society would regard with suspicion and considered an outcast. She had a smattering knowledge of God's revelation but it was a distorted knowledge. Her readiness to discourse with a stranger was not in accord with accepted ideas of respectability. Yet, when Jesus "must needs go through Samaria" it was more than a short cut to Galilee. It was because there was one soul there to whom he might bring a message of eternal import. Cornelius belonged to a race that was holding the Jews in bondage and was hated as a tyrannical power set about destroying the liberties of the people and practicing idolatry. However, he was a proselyte, that is, a stranger who respected the religion of the Jew and gave himself to the practice of that religion as far as it was possible for a foreigner to do so. He was an official of despised Rome and his favorable attitude towards the religion of Jehovah was therefore remarkable. We find him endeavoring to live up to the light he had and God made it possible for him to receive more light through his servant. Here we find an encouragement to the seeker after God. Because of his earnestness in seeking God leads him closer and shows him the fullness of His light. Peter brought his message to Cornelius because he was led of God to do so. When there is a willingness to serve God opens the way to larger service. Peter's prejudices had to be overcome. God brushed them away by showing to him that nothing that was God's was to be despised and this meant more than creatures: it meant men with souls to be saved.

We have certain things to be impressed upon us. Mankind is more than a collection of races with God favorable to only one race. Mankind is one race and all men being children of God are brethren. Jesus died not only for some men, He died for all men. As brethren such things as nationality, language, color and manner of life are only superficial things. The important thing is that to all is offered the blessing of salvation and those knowing God owe to Him the duty of bringing their knowledge of His salvation through Christ to them. Race hatreds must disappear, as must all hatreds. As a Roman Cornelius had to overcome his prejudices as had Peter the Jew. Here was the beginning of the principle in the early church that in Christ there is neither Jew nor Gentile. Stripped of nationality and other man made distinctions all must stand before God as men needing redemption through Jesus Christ and his atonement.

When we realize as Peter had to, that God is no respecter of persons our vision grows. We see a vastly greater field and are inspired to wider efforts. We also realize that the love is not limited. The word "whosoever" in John 3:16 is the most comprehensive in the language. It opens the door to the heart of God to all who will seek to enter through it, no matter what their race language or color.

Our attitude to those who are not of our kind, then is different from that of those who take no consideration of the Fatherhood of God or the Brotherhood of man. True, some men are far from God and a love for God has not yet been born in their hearts but right here is our mission. We are to be the instruments by which sinners of all kinds come to learn God's will and submit themselves to it. The racial differences that breed hatred and contempt on the part of some for others is one of the greatest hindrances to the spread of the Gospel. Even those whom we regard as enemies become brethren when we heed the command to love and pray for those who happen to be our enemies.

The reason why there are racial differences is because we lack the intelligent sympathy that should be given to them. It is inconsistant to regard as inferior. When we know one another better we learn that with them and with us there are the same weaknesses to be strengthened and the same evils to be corrected. We also learn that all need the same Gospel of Jesus which makes saints of sinners and brethren of those who live under different conditions.

CORRESPONDENCE

(Continued from page 7)

disappointed that our general Conference did not convene, we are looking forward with much anticipation to the coming summer.

Since the schools have opened their doors, we are all busy. Every child who hears the school bell, and every student who packs his trunk, no doubt, has visions of great things in the future. It is a very inspirational time of the year.

Our crops here have been good, in spite of the dry summer we have had. And we are being promised better times, so we are all hoping for the best.

The election is over, and everybody is again ready to continue their work peaceably! There are mixed feelings, when we speak to many people. But some one has said, "The people spoke."—There is dissatisfaction. The people have patiently stood by and waited. They have again chosen their Leader. Let us give him our support, and remember him in our prayers. Let us hope the day is not far distant when we shall have real leaders, consecrated to a great national cause, who can say with the Apostle Paul—"I can do all things through Christ which strengtheneth me."

Thanksgiving will soon be here. There is much to be thankful for. The times of stress have been of great benefit to all of us. Sociologists tell us it has been the strongest factor to bring the family on a sound basis again. We have discovered some of the latent spiritual powers that were forgotten during these years of plenty. It has been a revelation to many of us. We have experienced that we were too materially minded, too selfish and too independent. We know now we can not live from bread alone, but by every word that proceedeth out of the mouth of God. We have evidences that the people are realizing this fact, as we read that church membership is showing an upward trend, and church attendance is increasing. For these things we are very grateful.

We are grateful too for the good health, that we enjoyed during the past year. However we regret the passing of Paul Hirschler, and later Mr. Amos Geiger, also Mrs. Welty. Only a few weeks ago an unfortunate accident took one of our elder members, Mrs. Ben Diller, and a week later Mr. C. C. Geiger succumbed while witnessing a football game. I am reminded of a few lines in Bryant's Thanatopsis —As these dear ones are "gathered to Thy side, By those, who in their turn shall follow them."

The lovely Christmas Season is coming very soon. It is always a time of rejoicing. The colorful shop windows; the happy bands of children; the Christmas trees and decorations in the homes; and the inspirational Christmas carols which we all love so much. It brings memories and fond hopes. Our Community here is planning to present the Christmas pageant, "The Heavenly Host," again this year. It brings the community together in a worshipful way to give homage to the Christ child.

Let us bring our gifts of self; of gratitude, adoration, prayers and our untiring service and lay these tokens at his feet, and worship the King of Kings.

In conclusion we wish you a very blessed Christmas time, and a happy New Year.

Very sincerely yours,
Elizabeth Boehr, Cor.

Calvary Mennonite Church, Mechanic Grove, Pa.—Dear Readers of the Mennonite,—I would like to again bring you a picture of the work that is carried on here in our church. The Lord is still blessing us and we are grateful for his Love toward us.

Beginning July 10 we had the privilege of ahving a week of Prophetic studies conducted by Rev. P. E. Penner of the John 3:16, Frontier Mission at Fremont, Texas. Bro. Penner used large charts to illustrate his messages. Fine interest was shown in spite of the fact that the farmers were in their busiest season of harvesting. Abraham Unruh left for Chicago to take up studies at the Moody Institute and prepare for Christian service. Two other members are planning to take up similiar studies in the spring. Mrs. Mary Burkhart was with us on Tuesday evening, October 18. She gave an interesting talk on the Missionary work in India and showed various articles brought from the mission field.

Three new members were accepted in the church September 18, one by baptism and two by letter.

From Ocober 2 to 16, Evangelistic services were held with Rev. Wm. Wiggins as evangelist. Special music was rendered each evening and real spiritual messages were given. We believe that saints have been uplifted and inspired to greater service. There were several reconsecrations and a number of converts.

On September 25 the Sunday School had a Rally Day service. The attendance exceeded the goal which had been set.

The weekly prayer meeting and Bible Study are proving to be of great spiritual value, at the present time we are taking up a Personal Work study.

Forty-nine members and three visitors took communion at the morning service on October 30th.

Several of the churches in the vicinity have united in organizing a community Bible school, three different courses of study are given. The sessions of the School are held at Chestnut Level Presbyterian church. Rev. F. S. Dyrness of Chestnut Level church, Mr. Harry Cox and Rev. G. G. Buhler, our pastor, are the instructors.

Thus I hope you will see that we are still working for the Lord and we ask for the prayers of all friends and fellow Christians.

Hulda Unruh.

DEATH

Kliewer.—Earl K. Kliewer, son of Mr. and Mrs. E. H. Kliewer, 936 Washington Blvd., Upland, California, was born October 15th, 1894 at Halstead, Kan.. and was baptized on his confession of faith into the Mennonite Church by Dr. J. H. Langenwalter, Aug. 28th, 1910.

His boyhood and early years of manhood were spent in Halstead with his parents. The family moved to Tucson, Arizona and lived there for a short time coming to Upland in 1918. Here he made his home with his parents.

On the morning of October 17th. 1932 he died, bringing his age to 38 years and 2 days.

He leaves to mourn his sudden departure, his parents in Upland, a sister, Mrs. Alieda Dettweiler of Halstead, Kansas, and a brother Cecil of Alhambra, California, besides a host of friends and relatives.

Rev. A. J. Neuenschwander, pastor of the Mennonite Church, had charge of the funeral service using Job 7:6 as text.

Interment Bellevue cemetery, Ontario, California.

CONTRIBUTIONS

EMERGENCY RELIEF BOARD, OCTOBER, 1932

For Russia: Peter Penner, Wasco, Calif., $50.00; Anna and H. D. Voth, Escondido, Calif., $10.00; San Marcos Men. Ch., Paso Robles, Calif., $9.50; Mrs. Peter Balzer Moundridge. Kan., $7.50; Miss Johanna Schroeder, Bethel Hosp., Newton, Kan., $10.00; Anonymous, Chino, Cal., $6.00; Frank Dyck, Moundridge, Kan., $5.50; Mrs. Wm. J. Nickel. Hillsboro, Kan., $10; J. T. Reimer, Whitewater, Kan., $5.00; H. Schroeder, Pratum, Oregon, $5.00; Miss Katie A. Friesen, Newton, Kan., $5.00; Edward Esau, Nothhelfer, Whitewater, Kan., $20.00; Gerhard Wiens, Newton, Kan., $10.00; From a friend, Newton, Kan., $10.00; Rev. H. J. Dyck, Elbing, Kan.. $5.00; Elise K. Regier, Elbing, Kan., $5.00; Elise Wiebe, Newton, Kan., $10.00; J. W. Lorenz, Darlow, Kan., $5 00; C. W. Claassen, Newton, Kan.. $25.00; Heinrich H. Epp, Henderson, Nebr., $10.50; Justine Wiebe, Whitewater, Kan., $15.00; Tabor Church, Goessel, Kan., $6.50; J. A. Richert, Burrton, Kan., $20.25; H. Becker Estate per J. E. R. Trustee, $30.00; Anonymous Newton, Kan., $25.00; H. A. Martens, Buhler, Kan., $10 00; Miss Maria Toews, Buhler, Kan., $10.00; W. P. Rempel, Pasadena, Cal., $15.00; G. A. Harder, Whitewater, Kan., $20 00; anoymous, Newton, Kan., $.91.

For Canada: Christian Church, Moundridge, Kan., $57.00.

For General Fund: D. W. Friesen, Altona, Man. Can., $1.00; First Men. Ch., Aberdeen Idaho, $18.48; Bethel Ch., S. S., Inman, Kan., $24.53; Emmaus Ch., Whitewater, Kan., $61.75; West Zion Men. Church, Moundridge, Kan., $14.00; Bergthal Ch., Pawnee Rock, Kan., $13.51; First Men. Ch., Philadelphia Pa., $3.21; First Men., Church, Mountain Lake, Minn., $44.93; Goessel Men. Ch., Goessel, Kan.. $29.50;

(Continued on page 15)

JOTTINGS

The Allentown, Pa., choir has been practicing on a cantata for some time. It was given as a Thanksgiving Service.

Ten members were added to the Upper Milford, Pennsylvania church through the rite of baptism at a recent communion service.

The Brotherhood of the Allentown, Pa., church planning for another Bible Conference. It is hoped to secure Max Reich, a noted Bible teacher who is well known in the Eastern churches, as lecturer.

Fifteen ministers attended the Ministers Conference held in the Berne, Ind. Church. Because of the scattered churches in this conference many of those attending had to travel considerable distances. Three states were represented.

Members of the Ladies Aid Society of the First Church, Philadelphia, were the guests of the Ladies Aid Society of the Second Church on the evening of November 14. The meeting was one of splendid fellowship and exchange of helpful ideas.

The series of meetings that were held in Smith's Corner, Pa., as reported in The Mennonite of Nov. 10, was directed by Edison Habegger and not by Rev. Glass of the Altoona Mission. Bro. Glass conducted the meetings of last year held in that place.

G. G. Hiebert, who at various times engaged in relief work among Mennonites in Russia, Mexico and Paraguay, recently visited churches in California with the object of having the brethren send of their surplus dried fruit to the brethren in Paraguay and Brazil.

The beautiful home of the late Mrs. Warkentin in Newton, Kan., which lately became the property of the Bethel Deaconess Home and Hospital through the generosity of the Warkentin heirs, was formally dedicated on Nov. 1. It will serve as a residence for aged couples under the care of the sisters.

That the Mennonite colonists in Paraguay are progressing and gradually establishing a normal Christian community is to be seen in the fact that in Ostrewick a church has been erected and dedicated. A large number of visitors were present when the service was held. The building is said to serve the practical purposes of the community.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable. and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.—W. E. Channing.

Rev. P. A. Penner, who was a member of the first graduating class of Bethel College and has spent 32 years as a missionary in India under the General Conference Board, gave an address in the College chapel on "The Four Greatest Problems in the World." He will leave Newton Nov. 25, for New York sailing from there for India on the Steamer Bremen, Nov. 30.

There were seventeen additions to the membership of the East Swamp, Pa. church of which Rev. W. S. Gottshall is pastor. The pastor is happy to report that attendances are excellent and that many of his friends from other sections are frequently seen in the congregation. The excellent choir has met with gratifying appreciation for its efforts. On a recent Sunday, when the pastor was a guest at the Grater's Ford community chapel near his old home on the occasion of its 50th anniversary, the choir went along and rendered excellent music that contributed largely to the success of the occasion.

Miss V. Musselman, who for the year past served as parish visitor in the First Church, Philadelphia, among other things made a survey of the immediate community in which the church is located. Visits to 575 homes in 22 blocks revealed the following facts: Eighteen nationalities are represented with slightly less than half of the members American born. 227 families are Roman Catholic. 194 are Protestants representing 18 different denominations. 17 families are Jewish. 93 families have no religious affiliations whatever. There are also 33 families whose religion is so indefinite that it cannot be classified. Miss Musselman has given up her work in Philadelphia in order to devote her entire time as secretary of The Mennonite Peace Society.

CONTRIBUTIONS

(Continued from page 14)

Bruderthal Ch., Hillsboro, Kan., $17.51; First Men. Ch., Upland, Calif., $22.92; Herold Ch., Clinton, Okla., $6.83; Hoffnungsau Church, Inman, Kan., $21.03; First Men. Ch., Berne, Ind., $198.75.

For Home Mission: G. A. Nachtigal, Sylvia, Kan., $2.00; Anonymous, Newton, Kan., $10.00.

October 1st Balance and Reserve		$ 573.23
Received for Russia during month	$376 66	
Received for Canada during month	57 00	
Received for General Fund	477.95	
Received for Home Mission	12.00	923.61
Total		$1496.86
Paid out during month incl. U. S. Check Tax		656.14
November 1st Balance and Reserve		$ 840.70

Gratefully acknowledged,

C. F. Claassen, Treas.

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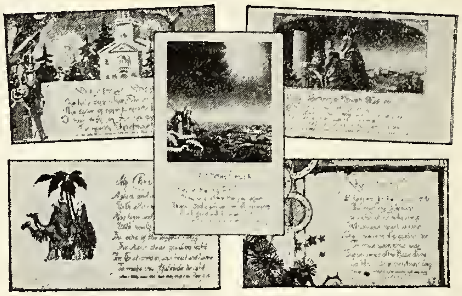

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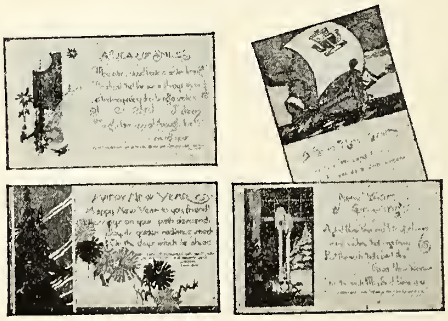

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MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, DECEMBER 1, 1932 No. 47

EDITORIAL

One would think that we were still in flush times when one reads of the great number of persons who attended the numerous foot ball games played between colleges in the large centers of population. In Philadelphia there were two College games played before capacity crowds. At the University of Pennsylvania it was reported that forty thousand spectators were crowded in the stadium. These obtained entrance on admissions ranging from two to five dollars per person. At the same time the public lodging and feeding houses, the churches and other charitable organizations were straining to the utmost in order to see that on Thanksgiving Day at least no one should go hungry. The millions that some people are still ready to spend on sport in these trying times must be maddening to those who have a winter before them without prospect of food, shelter or clothing sufficient to carry them over. All this only goes to show that there are many upon whom the seriousness of the times has made no impression and they go on in their senseless chase after pleasure and spending money for it that does nothing toward making it easier for any of the poverty striken of the country.

Farmers are wondering why with so much need for food everywhere, there is no demand for their products. City dwellers, who see row upon row of houses in which there are from one to ten empty ones, also wonder why there must be so many houseless families when there are roofs enough to cover all who need shelter. It is one of the ironies of the times that it is not the scarcity of things but the impossibility of securing them for use that causes so much suffering. There surely is as much money in the world as there ever was. Coin is substantial. It does not evaporate, neither does it wander over the earth without an owner. Yet, even the rich have no money and the poor have nothing that can be bought with money for they are dead broke. Our civilization has just gotten itself into a tangle. It must not only be deflated, it must come to its senses and realize that extravagances must be paid for and debts, be they war debts or other kinds of debts, cannot be pyramided. The time must come when there is a show down and when that time comes, cutting to the bone is in order. The fault is with the whole world and the whole world must meet conditions as they have been set by its own foolishness. Of course, just blaming things on mass folly and expecting a mass reformation leaves little that the individual can do but suffer until things right themselves. Yet, individuals have more to do than just wail. They can help, if they are more fortunate in a little than others. They can think more seriously than ever before and a sobered life is a valuable asset in the face of an uncertain future. They certainly have occasion for giving more attention to their spiritual needs. It may be that, with the privations of the day, many will come to see that material things are more the occasion for distress than happiness and that the eternal verities of God remain.

"Just nonsense" was the comment of an Oxford professor of mathematics, the author of "Alice in Wonderland," had to make the book he wrote for the entertainment of a little girl, now an old woman who happens to be living in London, yet, a collector, not so long ago, purchased the original manuscript, paying $60,000.00 for it. It was the editor's privilege to see that costly manuscript exhibited in a public library to which it had been loaned. Just nonsense! Yet valued at a staggering price.

Scraps of paper have a way of becoming very valuable. We wonder, what of the present day of the productions of the press will survive and be held for more than their worth in gold? Sometimes we despair of their worth and hold them as mere nonsense.

None of the original autographs of the writers of the Bible survive. Perhaps it is good that they do not, we might hold them with idolatrous regard, but copies of at least 250 years after their time are treasured as the most precious writings men possess and their value is so high that money cannot express it. It is indeed fortunate for us, and all the world, that modern Bibles are so numerous and so cheap that there will never come a day when they will have become too costly and too precious for any one who wants to gain access to them. For all time the dream of Tyndale has come true and the lad who drives the plough, as he visioned, is able to read God's word.

We are just beginning to find out that administration placed a high penalty on the gifts that are devoted to charity in some of the best known ventures in this direction. The sale of Tuberculosis Christmas Stamps illustrates our point. It costs 15% of the income to sell and deliver the stamps, there are many high salaries to be paid which range from $1700 to $1800. The largest slice of the income is devoted to education for the prevention of the disease and only a very small portion is used to alleviate the distress of the present actual sufferers. This was brought out at a gathering of medical experts some days ago. We agree that experts are needed to administer large funds and that preventative education has a far reaching effect and that the necessity for propagation for securing funds is of high importance, but, it does seem to us that high salaries and costly publicity might be cut so that more of the unfortunate sufferers whom we have with us might have their distresses eased. There is such a thing as hard boiled charity which defeats its very purpose. We hope that these remarks will not influence any one from continuing their support of the venture, but, we feel that the giving public has a right to demand that more immediate relief should reach more of the sufferers from the Great White Plague who are with us now.

CLOTHES FOR THE ALTOONA MISSION

Having made a visit to the Altoona Pa. Mission I found great need and distress among the people there. They are in great need of clothing to cover their cold naked bodies and enable them to attend Sunday School and services in the church. Any congregation within reasonable distance is kindly requested to send clothes that are clean and still servicable. Please address them to Mrs. Edith Stiffler, 2204 Eleventh Ave., Altoona, Pa., and they will be delivered at the door of the mission. All charges should be prepaid. The people and the workers and the Board, will thank all who contribute, very heartily.

W. S. Gottshall.
Sec. of the Home Mission Board.

DEDICATION OF THE FIRST MENNONITE CHURCH AT NEWTON, KANSAS

By Anna Epp

October 30, 1932 will be held in the memory of the members of the First Mennonite Church at Newton, Kansas, for many years. For on that day we were privileged to dedicate and move into the beautiful, roomy new church, for which we had prayed and planned, so long. Beautiful weather made it possible for friends from far and near to come and share our joy. The old church, which is soon to be razed, the basement of the new church and the new church were filled to capacity for each of the three services of the day. Loud speakers had been installed which made it possible for all to hear.

The morning service began at ten o'clock, as many of the guests and members as could, gathered in the old church, where, after the congregation sang an invocatory hymn, the senior pastor, Rev. B. Regier, led the last service, basing his remarks on Exodus 33:15. Following the prayer all joined in singing "Unsern Ausgang segne Gott,"—and we left the old church, where we had received so many blessings, to go to the new, led by our ministers, who were followed by the trustees, the building committee, contractors, architects, players and the choir, then the older church members and the remainder of the congregation.

At the entrance of the new church the Elder Rev. J. E. Entz read Psalm 100 and led in prayer. The congregation responded with the hymn, "Tut mir auf die schöne Pforte, Führt in Gottes Haus mich ein."

The contractor, Brother John Wiens, then turned the keys over to the trustees, and Brother Gustav Entz, unlocked the door of our new church,—we heard the strains of music as we entered. After all had been seated we joined in singing "Jehovah, Jehovah."

Rev Entz pronounced the invocation and again we all sang a song of praise, "Holy, Holy, Holy."

Then the aged pastor, who led in the last service in the old church, led in the first service in the new by reading Psalm 84, and leading in prayer.

After another song,—"Ach mein Herr Jesu," Rev. J. E. Entz delivered the dedicatory sermon, his text being Psalm 26:8. Following a verse of song by the congregation "Gott ist gegenwärtig," he spoke the words which dedicated our new church as a House of God, and led in the dedicatory prayer.

The choir then sang Gounod's "Holy, Holy" and Rev. A. Warkentin followed with a sermon. His text was I Kings 8:10 and Exodus 13:21, 22. After this sermon the choir sang Haendel's "Hallelujah Chorus" following which the closing prayer and benediction were pronounced by Rev. Warkentin.

The afternoon service began at 3 o'clock and ministers from the various churches of the city and neighboring Mennonite churches gave short addresses, those who spoke were: Rev. Logan Martin, Pastor of the First Christian Church, Newton; Rev. J. W. Bays, pastor of the First Baptist church, Newton; Rev. P. P. Wedel, pastor of the Christian Mennonite church, Moundridge, and Rev. P. A. Penner, Missionary, Champa, C. P., India. We were especially glad to hear Rev. Penner as he is soon to return to his field of labor in India.

The Bethel College mixed chorus, under the direction of Prof. H. M. Hohman, sang two beautiful anthems.

The day remained fine, and long before the opening hour of the evening service all available places were taken.

Rev. H. J. Dick, pastor of the Zion Mennonite Church, Elbing, and Dr. E. G. Kaufman, president of Bethel College gave the addresses of the evening. The church choir upon request, repeated the anthem "Holy, Holy" by Gounod, and sang several other beautiful anthems. After the benediction the congregation joined in singing that ringing old hymn "Faith of Our Fathers," and all left feeling that this had been a day of "mountain top" experience. A spirit of worship, gratitude and joy had prevailed all day that made our hearts glad.

Our church is not complete but services will be held regularly and we hope, God willing, that the unit which will provide for Sunday School class rooms can be added soon.

Three days of special service and Bible study followed the dedication of the church on Sunday. Many attended these special meetings. Rev. A. Warkentin led the Bible discussion, the Epistle to the Galatians was studied, every forenoon and afternoon. Rev. Phil. A. Wedel from Moundridge and Missionary P. A. Penner were the speakers for the evening services.

May the blessings of these days continue.

FUNERAL SERMON FOR J. F. LEHMAN

November 16, 1932

"The work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever. . . . Blessed are ye that sow beside all waters." Isa. 32:17, 20a.

—Preached by Rev. S. K. Mosiman, Ph. D.

Scripture Passages read on the Sovereignty of God and on Trust in God

The Sovereignty of God: Ps. 46:10a; Dan. 4:35b; Isa. 40:13-15. 18, 22; Job 12:10; I Sam. 2:4, 6-8a, 8e-f, 9a; Ps. 90:2-3; Ps. 36:6; Ps. 97: 1-2; Rom. 11:33-36; Isa. 26:4; Ps. 34:22; Prov. 18:10; Prov. 14:26; Isa. 40:28-31; Ps. 23:4; Ps. 2:12.

Trust in God: Ps. 46:1-3; Ps. 91: 1-9; Ps. 73:24-26; II Tim. 1:12; Ps. 27:5; Ps. 138:7a; Ps. 23:4; Ps. 17:15; Job 19:25-26; Phil. 1: 21, 23; II Cor. 5:1, 6-8; Rom. 8:18.

I have read these passages of Scripture on the Sovereignty of God and on Trust in God because I know that our departed friend and brother had an unswerving faith in the sovereignty of God and absolute Trust in his heavenly Father which enabled him to face the issues of life and death with confidence and assurance.

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Rev. S. M. Grubb, D. D.……Editor
2956 N. 12th St., Philadelphia, Pa.

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I know that these are words of Scripture he would have to have read at such a service as this.

I am sure there are many in this vast concourse of friends who feel as keenly as I—face to face with him of whom I am set to speak—that eulogy is out of place for extraordinary souls; their deeds alone can praise them, and no other praise is of any effect where a great soul is concerned.

So we safely may turn aside to consider Him who is the creator of great souls. It is God who is the bestower of great qualities, both of heart and mind. His mighty hand is the source of everything; it is he who sends from above generous sentiments, wise counsels and every worthy thought, to souls prepared to receive such gifts.

As a text to guide our thought, there comes to mind a word of Scripture as fitting as though it were written for this very occasion. It was spoken by the prophet Isaiah: "The work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever. Blessed are ye that sow beside all waters."

A few weeks ago in the City of New York, it was my privilege to hear one of America's foremost preachers speak on the theme, "The Christian Interpretation of Life as a Terrific Fact." Since that time, less than a double fortnight ago, I stand for the seventh time at the open grave of a friend, and the life of each went out in the twinkling of an eye. Should we not then rather say that death is an appalling, terrifying fact?

But this minister contended that the Christian interpretation of life is a terrific fact. His argument was that selfishness has become the rule of modern life; that selfishness as a rule of life has failed and has brought modern civilization to the verge of bankruptcy. The only hope for civilization, according to him, lies in Christ's way of life, and that is the way of **righteousness**, the way of **love**, the way of **faith.** The responsibility thus placed upon the Christian may be terrifying, but not necessarily so, for no true follower of Christ depends upon his own strength alone.

In this respect the Life of our departed friend is a tremendous challenge to everyone present here today. You all know the story of the young professor from northern Germany who, four centuries ago, went to Rome because he was troubled about his sins and could find no peace. How one day he went climbing up a stairway on his knees, pausing to pray on every step, to see if that might bring peace of mind. Then as he climbed slowly up, he seemed to hear a voice echoing down the stairway, "The just shall live by faith; the just shall live by faith." So Martin Luther arose from his knees, went down the stairway, and returned to his home in Germany a changed man. As a changed man he changed the world, or a good part of it, in its religious thought and life.

There can be no doubt that somehow, somewhere, early in life, our departed friend and brother must have had an experience akin to that of the great reformer. Being justified by faith, he found peace with God through our Lord Jesus Christ. On that day a great and noble soul was born. Brother Lehman believed in the perseverance of the saints. In other words, he believed that in regeneration he became a member of Christ's Body, linked to Him by a vital bond of union and that the whole power of Christ and of the spirit became pledged to ensure his perseverance. His religious thought and life is the key to his wonderfully rich and fruitful life.

Righteousness, love and faith, therefore became the triune law of his life. He hated all forms of unrighteousness and sin. Therefore he was first in every organization for social and civic improvement, as well as a leader in his church, which he loved. Naturally, when a man links himself with God, his very acts assume a different character. The Psalmist sings, "Thy loving kindness, O Jehovah, is in the heavens; Thy faithfulness reacheth unto the skies: Thy righteousness is like the mountains of God; Thy judgments are a great deep."

Many years ago, I learned to love the mountains. From that day, these passages assumed a new meaning for me. God's righteousness is like the mountains, majestic, endurable, immovable. Is it possible that man's righteousness, if he walks in close fellowship with his God, assumes such qualities? Somehow, I always felt that Mr. Lehman would enjoy the mountains of his ancestral home, and on several occasions I urged him to spend a vacation in the mountains of Switzerland. His answer was, "I would like to do so, but I would not enjoy it unless I could take my whole family with me. But that does not seem possible." Just as his righteousness stood out, reminding one of the eternal stability of the mountains, so his kindness and love for his family reached unto the skies.

But he not only loved his family. He loved his church, and ever would have given his right arm for its welfare. It was—and God will bear me witness that this is true—one of his noblest characteristics, that men's rightful liberty of opinion found in him a large and generous tolerance. Although he hated shams and falsehood, in all the forty and four years of my acquaintance with him—and twenty-five of these years were spent in rather close fellowship in the work of Bluffton College which lay close to his heart, as it does to mine—I never heard him speak an unkind word against anyone. Surely, when a man links himself with God, his righteousness, his loving kindness, may assume divine qualities that remind one of the mighty mountains that reach unto the skies, and his justice and judgment remind one of the great deep.

Then he had an unconquerable faith. Small and petty annoyances disturbed him little. His triumphant faith gave him assurance that God controls in the affairs of men. He had an abiding faith that right would finally always be triumphant.

Surely the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever. These words are descriptive of our friend in his home. They describe him as he walked down the street, as he sat in his office, as he presided at Board meetings, as he sat in high Councils. And they were his in the hour of death.

In August, at the farewell service for Rev. Van der Smissen, Mr. Lehman said, "We old people here who are standing at the Portals of Eternity realize more than ever that we are pilgrims here on earth and have no abiding place from the cradle to the grave. Our journey through life is constantly interrupted." For Brother Lehman, this journey through life is ended. And it ended as he would have it end. With note book in hand, he was preparing the lesson he was to teach within an hour in the Sunday School where he gave so large a part of the best of his life, in the place he loved so much and which was so dear to his heart, when his Lord called him.

Blessed are ye that sow besides all waters. Our departed friend was privileged to sow beside many waters. This privilege was the outcome of his work of righteousness which gave him peace; the effect of which righteousness gave him quietness and confidence forever, even for his last hour.

Perhaps no town of the size of Berne so definitely bears the stamp of any one man as his home town. It bears an imprint that has brought it wide and favorible notice, and high distinction. There is no need for me to mention the numerous activities fostered by his guiding hand and wise counsel.

I should like to call attention in a few particulars to his service to the Church at large, as well as to his own denomination. For a period of 35 years, he was interested in the establishing and maintaining of Bluffton College. He was a member of the Board of Trustees for 33 years, and President of the Board for many years. His wise counsel, sound judgment, and unstinted service will be sorely missed.

He honored his home church and his denomination by many years of membership on the National Council of Religious Education, as also the State Council where he was a member for 25 years. He was a member of the Board of Publication of the Mennonite Church for many years and Manager of the Mennonite Book Concern for 34 years.

Perhaps no man had the confidence and good will of the General Conference of the Mennonite Church to the degree that Mr. Lehman enjoyed, and I speak from a wide acquaintance of the work of the Conference over a period of 40 years. He was ever loyal to his state and nation, serving in many positions of trust. He would easily have graced the Governor's chair, or dignified a seat in the United States Senate. All these because he linked himself with God. Surely his work of righteousness brought him peace and the effect of his righteousness was quietness and confidence forever.

So blessed is he, and blessed by his memory, because he was privileged to sow beside all waters. Truly he fought the good fight; he has finished the course; he has kept the faith; henceforth, there is laid up for him the crown of righteousness, which the Lord, the righteous judge, shall give to him at that day; and not to him only, but also to all them that have loved his appearing. And not only so, but to all them who by patience in well doing seek for glory and honor and incorruption. God the righteous judge, who will render to every man according to his works, promises eternal life. This is eternal life, beginning here on earth, when one links himself with God and his eternal purposes, and this fellowship cannot be interrupted by death. This is eternal life.

And now let me speak a word of comfort to you who are bereaved. You know my heart goes out to you in this hour of bereavement. But human words of comfort seem empty and vain. So I can direct you only to Him who is the God of all Comfort, to Him who gave to your father those gifts which issued in peace, quietness and confidence forever, even for the hour of death.

But I should like to say to you sons and daughters, sons-in-law and daughters-in-law, grandchildren and all, and especially to you, bereaved wife and mother,—your father has left you a wonderful legacy, a heritage of which you may well be proud. I now you will miss him. But the heritage of a great and noble soul, a rare spirit among men, is yours to enjoy. And the legacy is yours perhaps even to a greater extent than while he was still with you. Again, for comfort, I can point you only to Him with whom he was in league, and who bestowed upon him the gift of quietness, and peace and confidence forever.

But your father was unselfish. He left the same legacy to the church he loved so dearly; to the Sunday School he served so faithfully; to his business associates in numerous activities; to his fellow-members in the religious councils he served so faithfully for many years; to his fellow-members of the Board of Trustees of Bluffton College; to the young people who sought his wise counsel; to his hundreds of friends,—to one and all he leaves the heritage of a great soul, a noble life well lived.

Finally, face to face with him who has gone to his eternal reward, who is dead but yet lives, whose voice is stilled but yet speaks,—what think ye all? The Christian Interpretation of Life—is it a terrific fact? It well may be to all such who try to live the Christian life in their own strength.

But to him who feels himself in league with God, every great problem, every great work, becomes a challenge; and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God. So the life and example of him who now rests from his labors becomes a challenge to his host of friends, to all who have come in touch with him, to live life at its best in league with God. May God bless his soul, and the example of his life to all of us.

We thank thee, our Heavenly Father, that thou dost give great gifts to men who are prepared to receive them. We thank thee for the example of him who has fought the good fight, who has finished the course, who has kept the faith. May his memory be blessed to all who loved him and give them the same portion of peace and quietness and confidence forever.

Amen

THE WATCH NIGHT SERVICE

In these critical days "God has placed the key of victory in the hands of His people. This key is the call for united prayer for revival."

It is highly befitting that the new year which begins on the Lord's day should be ushered in by a preparatory night of prayer and intercession for the world-wide out-pouring of the grace of the Holy Spirit upon the people of God, of every kindred, tongue and people.

During the past year the lamentable conditions in the Church and the world have been set before us by pulpit, press, radio and other means. We are aware that conditions have not noticeably improved. These conditions constitute a compelling challenge to all Christian leaders to gather God's people to pray more effectually than at other times. In every Christian community there is a felt need of special divine blessing. Left to ourselves, conditions moral and spiritual, economic and social, industrial and political, will not improve. The forces surrounding us today are more cunning, daring and determined than ever before. It is obvious, that, if there is to be any change for the better help must be obtained from God. Has not He encouraged us to draw nigh to Him? Has not God given us exceeding great and precious promises to encourage prayer? But has He not said also, "I will yet for this be inquired of . . . to do it for them? (Ezekiel 36:37).

In a time of similar distress Samuel called the people of Israel to Mizpeh for prayer. God heard them and saved them with a great salvation. Will not God do the same again if there is a general manifestation of penitence and the spirit of prayer? What better night in the near future than Watch Night could be selected for a special gathering for intercession? Let every Christion minister, missionary and Christian worker througout the world join in the Call to the people of God to assemble for penitence and prayer. Let the needed re-appearance of God's mighty work in the Church be the supreme objective on that occasion. Will you join with thousands of your fellow Christians, praying with renewed faith in God, and anticipation of blessing for the revival of the Church universal, and the salvation of the lost throughout the world?

"IT IS TIME FOR THEE, LORD, TO WORK: FOR THEY HAVE MADE VOID THY LAW" (Psalm 119:126).

Great Commission Prayer League.

THE CHURCH OF THE BOOK OF REVELATION

Rev. P. K. Regier, Moundridge, Kansas

(Concluded)

The worst persecutions, however, came under the reign of Domitian, morose, suspicious, cruel in the extreme making war in his last mad years against almost all his subjects, only to vent his worst fury against the Christians. In 93 A. D. the persecutions raged not only in Rome but in Asia also, and the Christian blood poured out in the last four years of his reign seemed to John, the writer of the Book, to foretell a universal martyrdom for all who were loyal to their faith. It was to encourage men to resist even unto blood the plasphemous claims of the Roman emperor that this Book be written, and that the messages were addressed to the Church universal.

Since the theme assigned to me is the "Church of the Book of Revelation" it would be beyond the scope of this paper to go into the individual messages to the several Churches, although this would be extremely interesting and profitable to do so if we had the time. Since time will not permit to consider the individual situations let us note some of the general characteristics of these churches, and as they pertain to these churches, they pertain to the Church in general.

Naturally we would expect that Churches founded and instructed by apostles, and ministered unto by those who were pupils of the apostles would be models of every excellence, and pure and free from the evils, heresies and defections of later periods. But these letters to the seven Churches show that the Churches then were much like the churches now, and of all ages. There was an intermingling of the good and the bad, and as full of the workings of depravity as of the fruits of the true faith.

There was much to commend, and just as much to censure. There were to be found true children of God, who took their faith seriously and sought to bring forth the fruit of the Spirit. But on the other hand there were many more whose ardor of love had cooled, whose hearts were in the world, who had a name to live, but were dead. Many who regarded themselves as rich and increased with goods, needing nothing, had to be reminded that they were wretched, and miserable, and poor, and blind. With five out of seven Christ finds serious fault, and in one of these five he finds nothing at all to commend. Two alone pass the divine inspection, in spite of the fact that there too were many elements which Christ quite condemns.

In the following paragraph I wish to quote Dr. J. A. Seiss, since he so aptly characterizes

(Continued on page 13)

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference
Mennonite Young People's Society

A UNITED MENNONITE YOUTH THROUGH CHRIST

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 11

Practicing World Brotherhood in Our Own Neighborhood—Luke 10:25-37.

It is comparatively easy to be a brother and a neighbor to those of another race and another social class if they are far removed from us, we have an intense missionary interest if those to be ministered unto are in India, Africa, Japan or China. But if the neighbor or brother under consideration live on our street, if he be the laundryman in our town, or if he is a section man on the railroad near our home then that is different. We do not then think of him as a brother in Jesus Christ. We forget then that he is a human just like we are, that he possibly also has a family back home somewhere, he is "Daddy" to somebody, somebody is eagerly looking for him each evening with a warm welcome and a hot supper. Our topic tonight takes into consideration all those who are our neighbors but have been underprivileged and disregarded by too many of us. Carl Sandburg know something of the problems faced by foreigners on our shores, as is seen in his poem.

CHILD OF THE ROMANS

The dago shovelman sits by the railroad track
Eating a noon-day meal of bread and bologna.
A train whirls by, and men and women at tables
Alive with red roses and yellow jonquils,
Eat steaks running with brown gravy,
Strawberries and cream, eclaires and coffee.
The dago shovelman finishes the dry bread and bologna,
Washes it down with a dipper from the water-boy,
And goes back to the second half of a ten-hour day's work
Keeping the road-bed so the roses and jonquils
Shake hardly at all in the cut-glass vases
Standing slender on the tables in the dining cars.

In the horse-and-buggy days men used to say a neighborhood extended as far as a man could travel in one day and again return to his destination from which he started out. Such reckoning today would extend the neighborhood considerably. When a certain lawyer asked Jesus concerning the good life and the manner in which one may obtain this eternal life, Jesus replied in the words of the Great Commandment. But the lawyer trying to catch Jesus with his questions asked "And who is my neighbor?" Jesus very ably answered in the story of the Good Samaritan, he is your neighbor who acts like a neighbor. Oh brother man, why do we not act more lovingly and neighborly to all men, the whole world is molded pretty much on the same pattern as you and I, we all crave appreciation, love and sympathy? The world is dying for a little bit of love. That does not mean that we shall be kind and loving only to those in our social set but it becomes our task to seek out those who are not considered neighbors to anyone. They may be dying socially, spiritually and perhaps also physically. They need our help and in most cases a true sympathetic handshake and an understanding heart will be much appreciated. What must foreigners think of us who keep ourselves so apart from them? They come here thinking this the land of equal freedom, the land of Christianity and opportunity and it often turns out to be the land of snobbishness.

"Immortal Love forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea."

"Our Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call
We test our lives by Thine."
—John G. Whittier.

We read a very interesting episode in Ezekiel when the hand of the Lord came upon the prophet, and we read: "Then I came to them of tht captivity of Telabib, that dwelt by the river Chebar, and I sat where they sat, and remained there seven days, and it came to pass at the end of the seven days that the word of the Lord came unto me." We also need to sit with the captivity of America, with those who are practically slaves, we need to sit with them and try to understand them and their problems. When one meets with a colored man or woman and mingles with them and tries to be sympathetic, one forgets that there is a racial distinction. Children are not aware of race differences until they are taught by their elders.

The American Indian is the only 100% American on the continent. The negro, we brought here, in large numbers in the capacity of slaves. If we do not like them in our cities and street cars, it is our own fault we brought them here against their own will. Constitutionally they are a free people but in many ways they are still slaves. Can a negro procure a meal, a night's lodging, equal transportation facilities and an equality in parks and places of recreation in your community? Other foreigners come to our fair land for better opportunities. As a result was become nationalistic and unfriendly toward the peoples of other nations. But we must remember that the best of these countries do not come to our shores, just like our best citizens are not nearly always represented in foreign cities. A young man from our States made a trip to Mexico, he expected to find a people of low culture and education but was surprised to find that Mexicans as he had known them in former years were not a good sample of that people.

Somebody cares; what a world of woe
Lifts from our hearts when we really know
That Somebody really and truly cares,
And that we're in Somebody's thoughts and prayers,
And I want you to know and I feel you do
That Somebody always is caring for you.

Questions

1. Who is our brother?
2. Should we seek out those in need or meet them by chance?
3. Who are some of the underprivileged classes?
4. What is the condition of the negro today?
5. In what ways are foreigners treated in un-Christian manner?
6. What can the church do to win the laboring classes?
7. What is the pathway to understanding and appreciation?
8. What are some contributions made by the foreigners?
9. What does Jesus teach concerning our treatment of the underprivileged classes?

Study the Scriptures

Mon.—Read Ruth 2:1-12. Kindness to foreigners.
Tues.—Read Mark 7:24-30. A foreign woman.
Wednes.—Read Luke 17:11-19. True brotherliness.
Thurs.—Read John 4:1-24. Prejudice overcome.
Fri.—Read John 12:20-26. A welcome to Greeks.
Sat.—Read II Kings 5:1-5. A girl's idea.
Sun.—Read Luke 10:25-37. Practicing World brotherhood.

WHO IS MY BROTHER?

Perhaps, dear Lord, he is a cultured man of China
Possessing the wisdom of the sages,
Gained through long, long ages—
Nobility of soul; a character poised—serene—
Whose hands are long and fine; whose breeding shows a polished mien.
But surely, Father of Mankind,
He's not "John Chink," my laundry man.

Perhaps, dear Lord, he's from the Italy of romance,
Possessing the music of the ages
Writ 'pon ancient pages:
A sculptor, painter, poet-architect, or oh,
Caruso, Raphael or Michelangelo!
But surely, Father of Mankind,
Not "Dago Pete," the peanut man.

Perhaps, dear Lord, he's yet in Africa afar,
A chieftain who rules his many pages
By his splendid rages—
Is picturesque, bedaubed and helmeted high;
Or Burleigh, Moton, Carver, dwelling nigh;
But surely, Father of Mankind,
He's not my "nigger" furnace man.

—Mabel McCurdy Derby

A MESSAGE OF PEACE

Fifteen years ago the enticing slogan was held out to America, enter this war, the war to end war. A war must always carry with it some high idealism, in order that the citizens may become enthused and think of it as a righteous war. When war appears on the horizon, men ordinarily do but very little thinking, propaganda soon sweeps them along with the current. Every war in the history of our country or of the world for that matter has been thought to be a righteous war, and yet how little has ever been accomplished by war. Those of us who dare to believe that peace and goodwill are ever mightier than force and war are just daring enough to say that in practically every war in history, some peaceful settlement could have been made, and the world would as a result have been much farther along spiritually, morally, socially and economically.

In Italy, at this moment, Premier Benito Mussolini is reaching forth beginning a new aggressive program. He is a staunch believer in force and does not mean to be interfered with in his desires. His "Black Shirts" are ever in readiness. In our own country our President Hoover declares that if arms reduction efforts fail it will be necessary to build the fleet to full treaty strength. He proceeds to tell about the vast expenditures which would then be necessary, and how it would deal a blow to one of his most cherished aspirations, as well as the great hope of the American people.

What are we doing to make the ethics and principles of Jesus Christ of some effect? We are Mennonites. As such we have in other days claimed exemption from military service, what are we doing about it? Do we in the very bottom of our souls believe in the principles of peace as laid down by Jesus in the Sermon on the Mount? If so let us stand up for them in peace time. It is hypocrisy to cast them aside now and then when a war appears on the horizon to try to hide under the skirts of a faith we have never held.

Large hosts of men and women who take Jesus Christ seriously have a living conviction that war is wrong, that another method of settlement can be found, and that their loyalty to Jesus Christ their Master demands a full allegiance and that under no condition can they bless war or have a share in it in any way whatsoever irrespective of any possible cause. Some of these will be swept back into the backwash of hatred under the stress of war propaganda but those who understand that the great battles of life and civilization have been won by sacrificial peace-time sacrifice, they will no doubt hold fast and will do much to make the world free from war some time. No, it is not easy to follow the teaching on the Mount, we cannot understand the Beatitudes aside from the Cross of Jesus our Christ. Will you be one who dares to enter the ranks of Paul who could say "I have fought the good fight," of Ignatius who said "Now I begin to be a disciple" as he went joyfully on his way to Rome to be torn to pieces in the arena by wild beasts; look at Livingston who dared to die a solitary death in central Africa as he knelt fever stricken with his New Testament open before him. Will you be willing to follow Jesus who Himself went to the cross when He is bidding you "Follow me"?

CHRISTIAN SENTIMENT NEEDED

One of the great needs of our country is a newspaper which is morally clean, disseminating such news as will be constructive and uplifting. Our present days would have whole families wallow in crime, stories of Hollywood divorce, propaganda for the Anti-Prohibition party.

Our morally upbuilding features rarely appear in print, and if they do they are placed in inside columns with but little space and insignificant headlines. Such front-page headlines like "Negro kills Garage Man" "Jilted, kills two children and herself," "Pastor convicted of wife-murder," "U. S. Dry Sleuth and Kentucky Deputy are killed in 'mistake,'" are these the kind of articles we want to read and have our children read? Like begets like. Our reading does much to make the low and the criminal common, no matter whether we get it in the movies or in our dailies, the more we grovel around in it the more likely we will be to do a similar thing. We cannot raise our standards in community morals by gossiping about or reading about some sex immorality, we can do that no more than we can wash a garment clean in filthy water.

But who is to blame for all of this? The newspapers? Yes in part, but we, the readers are largely responsible for they tell us and rightly so that they must print that which the public wants. Thus far a thoroughly clean and uplifting daily has been impossible, and largely because the public mind has not been willing to subscribe to it. The Sunday newspaper is a present evil because as is estimated seventy-five million people read it every Sunday morning. It keeps many of them home from Sunday School and Church, searching through the comic strip, reading the details of athletic events, looking at the photographs of morally corrupt individuals, such is the diet of these millions. Where is it leading us, surely it is not doing much to make us "sons of God," but instead I fear it is making intellectual morons out of us.

God give us men! is the urgent cry
Men who are honest, who will not lie;
Men who are noble, brave and true;
Men who have courage to dare and do.

God give us men who stand for the right
Men who are ready all evil to fight,
Men who are clean, whose word is their bond;
Men who when called are sure to respond.

God give us men that money cannot buy,
Men who have faith and are willing to try;
Men who have honor, virtue and power
God give us men, is the cry of the hour.

—Selected.

CHARLES H. GABRIEL

One of the happiest experiences the Golden Jubilee C. E. Convention in San Francisco in 1931 was to have Charles Gabriel, composer of the "Glory Song" on the platform one evening, while that great audience filled the auditorium with the strains of that beloved song.

Later in the evening he stood by the side of Homer Rodeheavor, while the latter sang the stanza of the song, "Where the Gates Swing Outward Never." When he reached the chorus, Mr. Gabriel joined him with his clear, silver-toned tenor voice, and together they sang:

"I'll exchange my cross for a starry crown,
Where the gates swing outward never;
At His feet I'll lay every burden down,
And with Jesus reign forever."

When the singing was concluded Mr. Rodeheaver said, "Mr. Gabriel, I hope I can sing like that when I am 75 years old." Charles Gabriel has left us a rich heritage in song, though he has gone to join the angels' choir.

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THE S. S. LESSON

December 11.

The Christian Use of Leisure. Neh. 8:10-17; Mark 6:30-32.

Golden Text,—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. I Cor. 10:31.

In the year 1799, two brother preachers were holding services at Muddy River in Kentucky. Many came in their covered wagons and camped in the woods during the meetings. This is the historic beginning of Camt Meetings in the United States. Since that time multitudes of Christian people have found occasion to meet apart from the world in God's great open spaces and be edified by the Word of God and many others who came for various motives have been led to give their lives in surrender to God. We have the modern Retreat which is more particularly designed for training and edification through the study of the Word of God brings and is planned to make the worker more efficient for evangelistic efforts that should continue in the churches during the entire year. It would appear to us that the gathering before the Water Gate in Jerusalem to hear Ezra reading the Law and have it explained to them by the chosen teachers was more like a retreat that an old time camp meeting, though the gathering in booths and rejoicing out in the open had also the elements of a camp meeting. The living under booths recalled the days of their fathers when Israel was a wandering people and only abode temporarily in one place. To the Christian the practice suggests that we too are pilgrims and strangers and we have no present abiding place and seek another, an heavenly.

The day of rejoicing was not for a particular few. It was so designed that all should have a part in the festivities. The joy of having God's word and having its blessings pointed out to them was to the Jews one of the happy things in their experience which they continued to this day. We saw a modern celebration of this feast in a back yard in the heart of a great city. A few wash props were erected into a sort of a frame which was covered with green plants collected from the lots. Under the structure was a group of Jewish people continuing in principle what began in ancient Jerusalem under Ezra and Nehemiah. That Bible Study had not been forgotten though centuries and centuries had passed and the great world had changed while the participants were living on a Continent that was not even suspected to exist in that ancient day.

When Jesus led his disciples into a desert place it did not mean that they went out into the barrens. The desert in Scripture ofter merely means an uncultivated place. Infidels have had a great deal of fun about the followers sitting down on the grass in the desert, but they did not know that the desert here meant a pasture—a place apart from the busy trend of the crowd so that they might be with Christ apart from the din and noises of daily life in the cities and towns.

The lesson selected for the subject of our study would have us think of some of the ways that a Christian might spend his leisure. In the first place, let us understand that leisure is not idleness. Sheer idleness is the devil's opportunity, "Satan finds some mischief still for idle hands to do." The idle classes are a menace to the country. Leisure classes, such who are so situated as to have leisure time on their hands, may, if they use their time to advantage, be very useful with their time and talents. Leisure is needed for studies, for charity, for reform, for service to those who need it. God blesses some with time and means not to squander them but to make them count for the good of their fellows and the glory of God.

Leisure is not necessarily the privilege of the rich. God in his economy has provided some things that are for all. Here is the Sabbath. It is a provision that helps us mentally, physically and spiritually. The body needs change and rest, so does the mind while the spirit needs opportunity to express itself. The Sabbath gives opportunity to all three. But physical change need not be such that God and his desires are ignored. There is a Christian and a non-christian way of spending ones Sunday. The edification of the mind and the growth of the soul are best cared for in the public worship possible for all who desire to enter into it.

One should plan ones periods of rest so as to promote health in order better to do those things that God gives us to do. An abused body is a poor instrument to offer to God for the doing of his work. Recreation should be of the kind that improves the mind since that is the most potent thing entrusted to us as stewards of God. Whatever we do should be free from selfish or useless motives. It should be to the glory of God.

THE CHURCH OF THE BOOK OF REVELATION

(Continued from page 7)

one of the Churches and points out some of the merits and failures of this particular Church.

"We may also notice in this connection," says Dr. Seiss, "the stress which our blessed Lord lays upon the practical features of religion. It is upon these that his commendations and censures turn. What he praises in the Ephesians is their labor, their endurance, their resistance of evil, their patience, their courageous perseverance in well doing; and what he proposes as the remedy for their defects, was that they should return to their first works. Love, ministries, patience, labors, works: these are the things to which he refers with most delight, as the marks of true election, and the proper badges of approved saintship. It is in vain to boast of a correct creed, of right theories, of sound doctrine, if there be no practical godliness, no good works, no positive virtues and active charities and labors. Orthodoxy is important, but orthodoxy alone will not do. The most orthodox in this list is depictured as the deadest. Mere ecstacies, pleasant frames, joyous feelings, loud professions, or dreams that we are rich in grace and in divine favor, will not do; for the most ecstatic and the best pleased with itself, among these Churches, was the worst. There must be faith and a true faith; but also a living, working, bearing, self-denying faith—a faith which shows its life and power by love, by charities, by gracious ministries, by active services and sacrifices for God.

"Persecutions and sufferings may cut off opportunity for such displays, as winter overlies and locks up the germs and life-powers of nature, and hides them from our view; but as springtime and summer bring those hidden germs to light, and cause them to put forth and fill the face of heaven with joyous freshness, beauty and fruit, so must true piety in the soul show itself in the life, in good deeds, in devoted endeavors, in a loving spirit, and in faithful standing to the truth, whatever might be the cost or storms."

CORRESPONDENCE

Burrton Mennonite Church, Burrton, Kan. The Burrton Mennonite Church celebrated The Lord's Supper on October 23.

The choir has organized and reelected Jake Enns leader and Ruth Richert pianist.

On the evening of a day in October about forty-five young people meet at the home of Mr. and Mrs. Ed Regier for a social gathering.

The young ladies' Sunday School Class has started to study the Bible. They meet every three weeks. The class is now studying the Book of Numbers.

The Reverend H. P. Krehbiel, who preaches every three weeks, is now delivering a series of sermons on "The Sermon on the Mount."

Sunday evening, November 13, a group of young people from Elbing, Kansas, gave a program in our church. Rev. Dick accompanied the group. The young folks gave the following program: Song service, led by Walter Dick; Scripture reading and prayer by leader, John P. Janzen; A quartet composed of John P. Janzen, Walter Dick, Willard Regier and Arnold Regier, sang "The True Shepherd," and "Still With Thee." Then followed a Topic based on following three questions: (1) What Is Faith? (2) Object of Faith. (3) How Can We Get Faith?—by Willard Regier.

Quartet—I Will Be True to Thee, Lord."
Reading—"The Happy Land," Dorothy Dick.
Topic—"Examples of Faith," Arnold Regier.
Duet—"Faith of Our Fathers" Walter Dick and Arnold Regier.
Quartet—"Praise to The Father."
Short Talk—"Faith," Walter Dick.
Quartet—"What Will You Do With Jesus."
Prayer—H. P. Krehbiel.
Quartet—Closing Hymn.

More young people are needed who are willing to testify for their Lord.

N. B.

The Ladies Missionary Society of the Bethel College church, Newton, Kansas, entertained the ladies of the Missionary Society of the West Zion church of Moundridge at the home of Mrs. R. A. Goerz. A most interesting and educational program was rendered.

DEATH

Lehman, Japhet F., was born June 8, 1860 in Berne Indiana, the son of Rev. Peter S. Lehman and was a life long member of the Berne church, leading in all of its activities. He was superintendent of the Sunday School from 1903 to 1928. Besides his many civic and business activities, which made him the leading citizen of his town he served as manager of the Mennonite Book Concern. a member of the Board of Publications of the General conference of Mennonites, and a member of the National Council of Religious Education and of the Indiana Council of Religious Education. He was a trustee of Bluffton College from the time of its founding. In the Middle District Conference and in the General Conference he was recognized for his counsel and continued interest in all their undertakings. When a lad his parents moved to Missouri and the ten years spent there were the only ones during which he resided away from the town of his birth. In 1883 he was married to Elizabeth Neuenschwander, who survives him. Children born to this union are Rose Mina, wife of Menas Baumgartener who live at home; Prof. Adolph of Rochester, New York, who has two children, Frederick and Alice, Clinton Arnold, of Chicago. Ill., who has three children, Thelma, Franklin and Maurice; Gertrude Emma, wife of Dr. William A. Albrecht. of Columbia, Missouri, who have one child, Barbara; Dr. Clarence Oliver of Geneso, N. Y., with one child, Marjorie; and Florence Elizabeth married to Vernon Ramseyer of Oskaloosa, Ia., who have two children, Jacqueline and Carroll. His surviving sisters are Mrs. Peter Gilliom and Mrs. D. C. Neuenschwander of Berne, Ind., Mrs. Dina Welty of Ft. Wayne, Ind., and Mrs. James McCaslin of Kansas.

Funeral services for Brother Lehman who passed away at the age of 72 years, 5 months and 5 days, were held in the Berne church Wednesday, Nov. 16 at 2 o'clock. The body lay in state from noon until the time of the funeral and hundreds of friends and townsfolks were present to view the remains. The services were in charge of Rev. C. H. Suckau, pastor of the church, the main address being given by Dr. S. K. Mosiman, president of Bluffton College, other pastors present assisted in the service. The remains were laid to rest in the local cemetery.

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JOTTINGS

The Glee Club of Bluffton College has completed plans for a three weeks tour durng the holiday season. They will cover parts of Pennsylvania, Ohio and New Jersey. Prof. Russell Lantz is the director.

In addition to the regular Thanksgiving service the Girl's Missionary Band of the Ebenezer Mennonite church near Pandora, Ohio, rendered a program. At last Sunday evening's service the Men's Chorus gave a program of music.

The C. E. Society of the First Church, Philadelphia, conducted services at the Mennonite Home for the Aged at Frederick Pa., last Sunday when the pastor, Rev. Carl Landes, made the address. The twenty-eight miles were covered by auto.

The Winter Bible Institute at Freeman College, Freeman, S. D.. is to begin December 12 and continue for 12 weeks. The instructors will be Professors D. S. Wipf, P M. Hiebert and P. R. Schroeder. Classes will be conducted in various Bible branches, prayer groups, Literature distribution groups and gospel teams will be organized.

Rev. C. E. Krehbiel addressed the Student Volunteers at Bethel College last week in the interest of the Mennonite Mission in Wichita. As a result of this practical talk a group of students offered to go to Wichita and assist in taking a census in the vicinity of the mission of which Rev. Krehbiel is superintendent.

The statistics of the Canadian Middle District Conference reveal the following facts: There are 40 congregations, with 190 ministers and 22 elders. The Membership of the churches numbers 8984. There are 3091 families made up of 16,468 individuals. Meeting places 160 of which 120 are in the country and 40 in the towns.

Rev. Benj. Ewert, field minister in the Canadian Middle Conference has been busy visiting scattered Mennonite families in Manitoba and elsewhere. In some localities these families are widely scattered but are brought together for service and the celebration of the Lord's Supper. It frequently happens that his duties call him away from home for weeks at a time.

The members of the Second Church, Philadelphia, Pa., celebrated Thanksgiving Day by taking baskets of provisions to the very poor of the community. The provisions were collected by the young people and a very generous response was given to their appeals for both goods and money. On Thanksgiving Day a special service was held which had been arranged for by the young people. The pastor, Rev. S. M. Grubb, made the address after which most of those attending gave testimony concerning the things for which they were specially thankful that morning.

A memorial service is being planned at Bluffton College in memory of the late J. F. Lehman who was one of the leading persons in the organization of the institution and one of its trustees from the beginning.

The Mennonite is happy to inform its readers that Dr. J. W. Kliewer, former president of Bethel College, who has been seriously ill, is improving, he is now permitted to sit up in bed for a short period each day.

Rev. J. H. Janzen of Waterloo, pastor of the Mennonite Refugee congregation of Ontario, who is a member of the Board of Publications of the General Conference. was a visitor to Berne, Ind., last week when he preached in the local church.

The missionaries in India who have been receiving their mail addressed, Basna via Raigarh request that their friends note a change in the address which now is, Basna via Raipur, C. P. India. The brethren at this address are, Revs. and Mrs. S. T. Moyer, Dr. and Mrs. H. E. Dester and Miss Clara Kuehny.

The members of the Salem church, Dalton, O., have just finished hauling gravel on the newly completed drive on the church premises. This adds greatly to the beauty of the surroundings and will be of practical value when freezing and thawing sets in. A community chorus has been rehearsing regularly under the direction of Victor Gerber for the "Messiah" which is to be given during the holiday season.

For years the great church barn of the Berne, Ind., church was one of the landmarks of that community. When the church was erected it provided shelter for the teams of the worshippers. This was in 1910. The coming of the automobile replaced the horse and the building was then used as a garage. The great snow storm that swept over that section of the country last week was too much for the barn. It collapsed under the load of snow it had to carry on its roof.

During their furolugh Rev. and Mrs. P. A. Penner have been circulating in many of our churches giving inspiring missionary addresses. The replica of the Leper Asylum which they brought with them and set up for the inspection of missionary friends was specially interesting and gave a graphic understanding of the extent of their work. This model of the village has been presented to Bethel College by Brother Penner and is to be placed in its museum. Since Bro. Penner is one of the first graduates of the college it has double interest. The asylum has 510 inmates, 50 buildings and covers 20 acres. There are 19 women's dormitories, 16 men's dormitories, 2 boy's homes, 2 teachers' homes, a clinic and several barns as well as a church and homes for doctors, druggists and caretakers.

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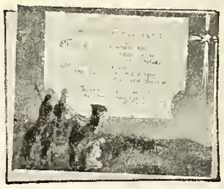

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Upon your pathway
shine,
And the presence of the
Savior
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divine.
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for His unspeakable
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II Cor. 9:15.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, DECEMBER 8, 1932 No. 48

EDITORIAL

We are hasty in our judgments of people, especially those people of whom we know so little that we are not in position to pass judgment upon. Just a little experience of our own. Some years ago we sat under a teacher whose whole instruction proved exceedingly valuable to us but did not at the time receive our proper appreciation. Consulting an old diary, in which we recorded our private opinion, we note that of this man we complained that he was egotistical and liked to talk about himself too much. With the passing of time, however, and, perhaps, a ripening of our judgment, we recall that it was this man's large experiences in facing Christian problems that made him an excellent teacher of his subject and had he not had his own personal experiences in these matters, he certainly would not have been a valuable instructor in the things we came to him to learn. After twenty-five years we came to know this instructor better as a neighbor who preached in a nearby church, still actively engaged in the ministry at the age of eighty-three. His old phrases and other mannerisms were still with him, he was still full of the old subjects but we also came to see that we were hasty and harsh in our youth and we were then in a position to thank him for so much help that, even after many years, came to us from the lessons he taught us. As one gets older one becomes inclined to look with charity on the raw and cock sure judgements of youth and to become thoroughly ashamed of our own thoughtless lack of consideration or even sound judgment.

The other day we attended a gathering that brought together many prominent men and women. Behind us sat one whose pen and picture have a place in hundreds of papers throughout the land. We have often seen him and heard him speak and again our impression of him was that he was "too high hatty". It happened that he sat just behind us and after the close of the meeting we were preparing to leave the building and were struggling to get into our overcoat, having been considerably handicapped because of an injury recently received from a fall. This high hatted individual, who didn't know us from Adam, reached over the seat and kindly assisted us in putting it on even though we did not suspect that our difficulty was noticed—and he happens to be a man considerably older than we are. Could there be any doubt now that we have changed our minds about this particular individual? Perhaps if we could get ourselves into the habit of suspending judgment concerning other people until we learn to know them better we would be more useful and helpful ourselves and come nearer to obeying the Master's injunction not to judge lest we be judged.

"Re-Thinking Missions" is the title of a report prepared by a committee sent to India, China and Japan to investigate present day missionary effort. The committee was privately financed and selected by those who sponsored the move and not by any church Board or combination of Board. After two years of what is called "Fact Finding," results were given to the press of the country with sensational captions in a series of releases. The Report in full was afterwards given to the Board and also published under the title given above. One can hardly say that the Report is meeting with anything like general approval. Indeed, the contrary is true. Mission friends are meeting in various centers and as a whole, giving expression to a spirit of resentment that has developed. In these meetings it is pointed out that the theology of the book cannot be accepted by many mission friends and workers. It evades a recognition of the Deity of Christ. It slurrs the missionaries as being inefficient and harps upon a needed improvement of the personel on the field, as though, contrary to fact, weaklings were about the only ones sent out by the Boards. The members of this Committee seem to feel that they have arrived at a better solution of Missionary problems in two years than those who have made them a life time study and work. Missionary doctors and teachers, it recommends, should follow their profession and not preach. As "Big Business Men" have financed the venture, it is natural that the Report should speak the language of Big Business. The recommendation that all missions should be placed under a Commission responsible only to itself and Boards should place their finances at the disposal of this to be used as the Commission sees fit is an impossible idea. If it were carried out it would mean the drying up of the missionary resources and the end of all missionary efforts. This Commission Idea is much like self perpetuating boards of directors that control corporations. It is a cold blooded hard boiled suggestion inviting the self-annihilation of Mission Boards mission interests and missions themselves. Anything, too that, like this report that suggests in the way of friendly compromise with other religions is a surrender of the loyalty to Jesus Christ. As Robert E. Speer sees about the only thing in the report that deserves commendation is the re-commendation that business men of Christian countries be careful in their selection of representatives they send to non-Christian lands that these agents are men of character. Should such advice be followed the task of the missionary would be considerably easier. The wide publicity given to the report and the radical suggestions it makes and the criticisms it has to offer will only tend in the future to hinder missions at home and abroad.

HOME MISSION
EXTRACTS FROM REPORTS

Brother G. G. Buhler of Quarryville Pa., writes of their work in Mechanics Grove as follows;

"My heart was overjoyed when one of our young men felt the urge to dedicate his life to the Lord's service. He left for the Moody Bible Institute to prepare for the work the Lord will call him to.

Four others have resigned their wills to the Lord and are waiting on Him to open the door for preparatiion.

We received three new members into the church.

Our services are keeping up fine, the prayer meeting and personal Work study is well attended. The Young Peoples Society is very active. The enrollment in the Sunday School is increasing, we now have 93 enrolled and the attendance varied from 75-90, on Rally Day we had 101. The womens Missionary Society is sending necessities of life to the needy.

We are confident that Christ who has begun the good work here will continue to supply grace, wisdom, and Strength to make Him known as the one who is all sufficient for us.

Portland, Oregon

Sister Niswander writes; As usual, we had a summer slump, which is characteristic of Portland in general because there are so many lovely places around Portland where people can go to. So our Sunday School and services were slimly attended. The Sunday School has an enrollment of 106. Rev. S. S. Baumgartner preached for us twice, the other services were supplied by Rev. Mahlon Day. Many people are out of work or have little to do, and some families have moved to the country where they can at least raise most of their food. Although we can not report a big increase for this quarter, yet we can say that the Lord has been with us and has blessed us in many ways.

Girls Home, Winnipeg

The depression continues, and has the appearance of becoming more severe, and consequently the wages are lower than before. The housewives have a large number of girls to select from, so many seek a position for the winter, that in the employment places they underbid each other, so that there are some who work for $5. a month. We have not placed any girls for only board and room, while some of the english girls, who have no parents or near relatives in Canada, have already accepted such positions. No girl was sent home without a position. From April to September we have provided 184 positions.

As formerly so the girls continue to come to the Home on Thursday and Sunday to spend a social time together and to engage in Singing and Bible study. The Bible lessons were taken from the 3 Epistle of John and the Epistle to the Galatians. Several ministers of our own church visited us and preached for us. Instead of the more difficult choir music we all sing together from the Gospel Hymns and the "Silberklaenge." It brings us all a richer blessing and seems more to the glory of God. The songs are more simple and we sing with greater joy and we sing more. On Sunday evening we all attend the services in our church. We had little sickness among our girls, and we continue our visits to the hospital. H. J. and S. Fast, Supt. & Matron.

W. S. Gottschall.
Sec. H. M. Board

BRIEF MISSION NOTES. XIII

by J. B. Epp.

For Prayer and Praise

Not only "Prayer Changes Things;" praise does the same: it helps to get prayers answered. Phil. 4:6.

Africa

North: A widespread spirit of inquiry among the enlightened Moslims is manifest.

Lybia is quiet, after many years of great unrest. The French have opened roads across the Sahara Desert—the missionaries travel on them in cars. In Tunisia the young are being taught the Scriptures, and then are being sent out. Thus great numbers get to hear the Gospel; many for the first time.

South: Special prayer is asked for 35 European and 300 natives who are in a hard and wide travel evangelizing among millions of people. In the Zambesi field the natives are appealing for teachers for a training school, to train evangelists. Who will go, or send?

West: A United Church is being planned among the mission societies, and a more systematic plan of evangelizing. The Sudan Mission appeals for volunteers to respond to the Government invitation to enter the Egyptian Sudan. Who will volunteer? The Spanish Island of Frenando Bo is open as never before, owing to the religious liberty in Spain. A number of new missionaries have come to Nigeria and Abyssinia. (My niece and her husband are on their way there. E.)

East and Central A.: The child-marriage laws have been changed much to the better. This effects also the Christian widows. A matter of praise. "Vigorous forward evangelism" marks the work of the African Inland Mission.

NATIVE CHRISTIANS TAKE OVER THE PRIMARY SCHOOLS

Perhaps most of you know that my home is no longer Korba, but Janjgir. I came here to take Miss Burkhalter's place in the Bible School for a year and I enjoy this work.

We had a church-meeting this afternoon which was called for the express purpose of asking our Indian brothers and sisters what they could do to help our mission cause along. At first the discussion lagged a bit. Finally someone got up and asked what responsibility the missionaries had thought that the church might assume. So the suggestion was made that they take over all the primary schools, both or Christian and non-christian children and close whichever ones they felt they could not afford to keep open. Responses to this suggestion were many and varied, encouraging and discouraging too. We were not discouraged because we had expected the latter also. After all, this is a new big idea and in proportion to their limited incomes a big undertaking for them.

But we all feel that this is a very opportune time to make such changes. Now we are are forced to make them and they don't seem so harsh for that very reason. We cannot upset the whole works in a day but things are getting upset very fast in many quarters, not because we have chosen to upset them, but because necessity drives us all. That need not mean regression but may spell "progression" for our mission if we will be guided in this time of upheaval to build on a "sure foundation" that will withstand the storms of the future and stand the test of time. It seems to me we have reached a plateau in our mission work from which we can clearly see the summit of the mountain before us. To reach that summit we will have to work and pray with the faith which feeds on strength derived from "the evidence of things not seen." And the reward of this venture will be visions from and ex-

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Rev. S. M. Grubb, D. D.............................Editor
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periences on the mountain-top.

We are happy that some of this faith was also manifested at our meeting this afternoon. A few of our people begin to get a glimpse of the beauties they will be able to behold from higher heights and that is a big incentive for climbing and exertion on their part. Others, of course, are like little nestlings, who will not learn to fly until they are pushed out of the nest.

These two attitudes were so clearly manifested in our meeting this afternoon. The majority still seemed to be afraid to venture and only decided to do so because necessity drove them to it. As a result, a temporary agreement was reached that they would take over the financial support of the primary education of their own children.

We need not be discouraged with this result. With God's help and your and our prayer and sympathetic support our Indian brothers and sisters will get a bigger vision and the will to complete this faith venture. With Christian greetings,

Johanna Schmidt.

INTENSIVE WORK AT BASNA, INDIA

S. T. Moyer

(Continued)

There are in these parts two ruling families, ruling a dozen or more native kingdoms and zemindaries. Phuljhar, Sarangarh, Sakti and Raigarh have rajas of the Gor caste. When the Prince of Wales was in India about 1923, Sarangarh played tennis with him in Nagpur, and supplied the wild ducks for a banquet given in honor of Wales in Calcutta. The Kawar caste is represented in the ruling heads of Korba, Sarjuga and Champa. Sarjuga had a big writeup in The National Geographic Magazine about three years ago. When the Victory came to Raipur recently, Sarjuga flew down from his mountainous raj in his private air plane. Most of the rajas of these parts were present.

What I am trying to say is this—that during this 4 to 6 week evangelistic campaign in which **Bible Stories** illustrating eternal truths were our chief weapon, we **made a dent into the castle system of the only two ruling** castes for hundreds of miles around. Who knows where this will end?

The village **kotwal of Patrapoli** with his wife are ready for baptism. They represent the painka caste. I should have baptised them before I left, and could do so today, if I were on the spot.

In **Gaistripur, Matiram,** Teli by caste, was very much moved, and has fully accepted Christ in his heart. His wife is furious and furiously opposes him. Baptism will create havoc in his home life. He is on the fence.

Bala, Kawa, **of Sagundihi** secretly tells our coworkers that he will receive baptism just as soon as some of the uproar has died down.

The **effect of praying** with the prospects was very interesting and encouraging. After one of my weekly inspection trips to Sagundihi, it seemed to me that the dire need was for the Christian workers to gather the inquirers for closer fellowship and friendship, and for prayer,—in which they would teach them to pray. A week later when I arrived, they had done nothing of the kind. At the same time, a Christian enemy who swings between Arya Samaj and Christianity and Mohemmadenism, who is off in this head, wandered into camp and had falsified our position and work, declaring that he was at one time Christian, but never again! Some of those most interested were put to sea,—they did not know what to think. Put up to it by this lunatic (mild one) one came asking for a loan for Rs. 40 and believing he would get it. I openly turned down the proposal, declaring we had no other work than to offer a way of access unto God through the Saviour Christ Jesus. More or less upset and discouraged, they went home. That night however, I gathered them all into my tent. I attempted to have them pray after me, the words I said. They acquiesced,—opened their hearts, —and for the first time in their life prayed a prayer, and prayed to the Lord Jesus. Something happened. After that their lives were never the same. That night the one who has been turned down on his loan had a vision of Christ. Christ came to him in a vision at night. "Why do you not follow me?" Christ asked. He replied, "I will follow you, Lord Jesus." "No," said Christ, "follow me in the right way, be my disciple, follow me for sake of mukti (salvation)".—The next day as he was going to the Lamar Bazaar he was all joy and sunshine. It was all settled as far as he was concerned. "No matter what happens, though I don't get a penny (pica) I am going to accept Jesus as my Saviour." He is the one who was baptised right before leaving Basna Station for Kodaikanal. (This time the Lord spoke not in Hebrew, nor in German, but in Chattisgarhi dialect!)—This same experience was almost duplicated with the Sanpoli inquirers. They would not so easily commit themselves to opening their lips to Christ in prayer. But when they did, something unspeakable came over their lives, they report.

The **opposition** that developed is one of the fruits. To the north of the area, all the leading village owners from a number of villages, with the village elders had an all night conference to discuss ways and means. In Sagunguhi as in Sarpoli, everything was done to break up the rising tide in favor of Jesus. There was put on an active counter campaign of opposition. Sanpoli had 3 or 4 young couples ready for baptism, besides Ghasiram. After 3 or 4 weeks their village elders secreted them away, or sent them away to the jugles after wood, to distant fields and villages and friends,—anything possible so as to cut off all opportunity for further contact. The same thing happened in Sagundihi. Later, we just could not make our contacts any more.

Summary figures are as follows: Total number of friends and inquirers who received our teaching, 95 families. Estimated no. of genuine inquirers who received our teaching, 120 individuals. Number of individuals who made their decisions for Christ, 24. Number of new castes represented, 4. Number of new villages, 3. Number of baptisms actually performed, 3. Excepting Ghori Ram—all 24 were young men and women under 30 years of age.

I have no compunction at all against saying that there were 24 decisions, and only 3 baptisms. To me, a decision in itself is a triumph, though it does not issue in the indispensable rite of baptism. The campaign is not yet over,—we have just begun. As for an **evaluation of the methods** in light of the results, I have listed 16 failures of me myself, let alone my coworkers, in addition to another list of 7 major failures or recommendations for the future. If you turn to page 5 of this report, and study the work of the Indian coworkers in light of the map, you will note that decent work was done in only 2 villages,—those where we actually produced the results. My other coworkers were **exceedingly lame. The worst opposition came from those villages where the poorest work was done.** And because of this last observation, I made my statement in my last report to the effect that I mean just as soon as possible to find ways and means whereby this work will go forward on its own financial legs as well as manpower not hired by the mission. I am out to find ways and means to finding laity who are able to carry on work of this sort, who are supported in India of their own earnings, who have the mental and spiritual fibre as to be surcharged with the drive of the Holy Spirit and Spiritual Knowledge of no mean depth.

THE THIESSEN'S CLOSE THE FIRST YEAR OF THEIR SECOND TERM IN INDIA

Birra via Janjgir,
C. P. India, Jan. 1, 1932.

To the Members of the Foreign Mission Board,
G. C. Mennonite Church,

Dear Brethern,

The first year of our second term of service in India closed last night. Looking back we see the grace of God almighty all along the path. It has been a good and a bright year. Only a few clouds came, and they too passed by again. One of these clouds was when Harold's skull was fractured in an accident. He is now perfectly well, thank God. During the month of July we had a lot of fever in our family. And now in December Eleanor was rather sick with fever and a persistent cough. But all are well at this writing.

The work during the year has gone along normally well, though not perfect as far as we can see. You will remember that we have charge of the orphanage and boarding, the schools, and the students. The rest of the work on this station is taken care of by the Wienses.

Since our return to India we have with new effort tried to arrange the work in the schools so that we hope to be able to meet village needs a little better in the future. Ninety percent of India's people live in villages. Our field is entirely in the village area. As far as India as a whole is concerned, and our field in particular, it is a mistake to prepare young people for city life and work. The cities are already overcrowded with idle folk; and the village people are to quite an extent left in their spiritual depression. One of the first things we did when we returned was to organize a teachers' training class here in our school. At present we have only four boys in this class, but it looks as though the class will be a good bit larger at the beginning of the new school year. The purpose of this class is to help the boys feel the village need and to accept that need as a personal challenge to them. Just a few days ago I spoke to a school inspector who has been a teacher in the government normal school for some years. I asked him whether in the normal school classes, or the government normal school conferences the needs of the villages were discussed. He said he had never heard of that. The whole system of government school work is directed towards city life, and mostly office clerks; and certainly not spiritual regeneration. Against that system we rebel. After our boys have finished our school they take the normal school entrance examination because we want to show government that we do standard work in our schools; but we are not sending any boys to the government normal schools. It is our expectation and prayer that these young men who are here in our teachers' training class will feel the drive to go to the village and there live a simple life with the village people and constantly point them to the light of life. We do not expect to build school buildings on a large scale, but we hope to have these representatives of Christ spread all over among our two thousand villages.

It is our further hope that these young men trained in our own school shall have means of their livelihood independent of Mission funds. Therefore we teach the boys in school weaving, sewing, and simple carpentry. All these are occupations that are increasingly productive in India. So in a word, by the grace of God, these young men will go into the villages and live there, having their hearts filled with the love of Christ, their head prepared with the ability to teach, and their hands prepared to make their own living. I believe many Mission friends at home will be willing to pray with us that such a goal may be attained on quite a large scale.

I should here yet make a statement as to how this teachers' training work is conducted at our station. We have no extra teacher hired; but our headmaster, who is a trained teacher, supervises the boys every forenoon when they actually teach. In the afternoon he gives them notes on the theory of teaching. I too try to be with them while they actually teach, and then I try to help them in methods. So there is practically no financial outlay at present.

Another work that is very small at this stage of progress, but will, we hope, grow to larger proportions, is the non-Christian students hostel. We have at present only two very small rooms for that purpose. These two little rooms were built by Bro. Wiens from funds which I had saved up during our first term of service from government grant-in-aid money. At present we have only three young men (non-Christians) staying in this hostel. They are students in the middle school here, and come to us from more distant villages. Our purpose in this line of work is to have these young men constantly here under Christian influence, hoping that they will learn to love our Lord. There is no financial outlay in connection with that hostel. Those students get free living quarters, but all their food and other needs their own parents supply.

In our orphanage and boarding we have had one death the past year, and that occurred now the 23rd of December. Dr. Bauman medically examined the boys a few weeks before Christmas and he found that a number of boys had bad tonsils, so he advised that they come to Champa during the Christmas vacation to have them removed. I sent seven boys. On the 23rd in the morning Dr. Bauman operated on them and all were successful, only Ginjlal, an orphan boy about twelve years old, kept on bleeding until he died. It was a shock to the community, because the boy was always well. It was even a greater shock to Dr. Bauman, because this was the first case of the kind dying under his hand.

Most of the school boys have taken a good bit of pride in their own garden. Some boys had very good gardens. Each class in school has also a garden. The sixth class had the best this year.

In the Bible departments of all our schools, here on the Mission compound and also in all the outstation schools, we have tried to keep the work more vitally before teachers and students by giving monthly examinations to the students. That helps the teachers as well as the students; because if the students show weakness in their answers I go to the teacher to ask him whether he has been sick—. Formerly we held only annual examinations and then there was always the temptation on the part of the teacher to neglect regular teaching and then in the end "brush up" day and night. We felt that real fruitbearing Bible knowledge cannot be obtained in such a fashion. To know the Bible must yield spiritual fruit, and for that it is necessary to be vital in teaching and exemplary living all the year round. In India examinations are necessary to keep the teachers awake.

Last May we had again our annual teachers conference in Janjgir. For that conference all the teachers of our whole Mission come together. The purpose of the conference is to vitalize village school work. It is increasingly brought before the conference that the sole purpose of the Mission village school is to build the Kingdom of God. Christ must become known and accepted by the village people through our village school work. The village school is the only uplifting element in the Indian village. Outside of the annual conference we have tried this year to have monthly conferences with our teachers in connection with our Birra station. In these local conferences the teachers had more chance to share their problems with each other. Local conditions can be a little better discussed than at the annual conference. It is somewhat as the relationship of the district conference at home in our church is to the General Conference.

In the teaching staff there have been a few changes made. Master Jagaram's wife went to her parents in another district and then sent word to her husband that if he wanted to live with her then he had to come where she was. She refused to be so far away from her parents. So he had to resign. A man by the name of Mansingh, from the Disciples Mission, took his place. Mansingh is a very fine Christian gentleman, and his wife is a wonderfull light in the community. Bro. Mansingh teaches the first class in the middle school. The headmaster, Mr. Atmadas, of our Belteekri school, five miles across the river, also resigned, and one of our orphan boys, Moses, was asked to take charge of the school. He seems to do very well. Tomorrow is the government examination in his school, so we will see what results the government inspector will find. In Dhansier one of the teachers (a non-Christian) was dismissed because of doing inferior work, and a son of one of our Christian families, John Theophele, took his place. Here on the compound the last non-Christian teacher left in August and Mrs. Samson Walters (P. A. Penner's adopted daughter, Argimati) took his place.

As a whole the machinery of our part of the work on this station is in fairly good condition. We would ask you however, as members of the Board, and all our Christian brothers and sisters in America to remember the work and us in your prayers that the work may always be real vital and fruitbearing.

With fraternal greetings,

John and Eliz. Thiessen.

CORRESPONDENCE

Wadsworth, Ohio, November 20, 1932. To the Mennonite: We are glad to be able to give this report of the last half of this years work in our church.

First of all our attendance has been very good both in church and Sunday School.

The Junior Choir, directed by Orlo Sprunger, was organized this summer and rendered their services to the church since

July. The young people are taking such an interest that it has made a great addition to the church service.

Our fall communion was held October 2nd. We had a large number and many visitors also partook of the sacraments of the Lord's Supper.

Our church as well as our city benefited a great deal when Dr. J. E. Hartzler gave a series of addresses in the church one week. Besides his regular evening services, he was called on Tuesday morning to give an address to the Rotary Club of our city and in the afternoon was the guest speaker at the Federation of Women's Clubs. He then spoke to the high school students on Thursday at their first Chapel service this year. His last address was given at the Union services in the Methodist Church.

The Union Service will be held in our church the whole month of December.

We are having our Christmas Cantata on December 18th by the Junior and Senior choir members. The Sunday School Christmas program is dated for December 25th which is in charge of several ladies of the congregation.

Correspondent.

Pratum Oreg. Dear readers of the Mennonite.

The Thanksgiving season is almost here and we truly have many things to be thankful for. We have received many more blessings than we are ever able to count. God has richly blessed us both spiritually and materially, has given us bountiful crops, with which to supply our physical needs.

Even though the world is at confusion and unrest, that is no reason why the believers in Christ should be. And yet how much trouble is there in the different churches among the so-called Christians to-day. Truly a stumbling block to the out-siders whom we are asked to win for the Lord Jesus. Our church work here is not suffering from the depression as we have large gatherings for the morning services and the evening meetings are well attended.

We had our fall communion on October 16, and three new members were added to our group by letter that morning. With such a fine group of Christian workers we are also able to do quite a bit of extension work for our Master. Mr. E. Zimmerman speaks at the Salem Deaconess Hospital at his appointed Sundays. Mr. H. Leisy, with the young men's quartet also visits the hospital and the different state institutions. He also takes the young ladies quartet along at times. We as a church are very fortunate in having so many different talents.

At present the Senior Choir is very busy with the Christmas Cantata. There are forty-two voices taking part in it. This cantata will be rendered at several different churches. On August 7, we had the joy of listening to the "Kings Messengers" from Biola. Their program consisted of speaking and singing. On August 21-23 we had Dr. J. C. Page from the Bible Institute of L. A. in our group, and we were greatly blessed through his lectures. On September 15, we had the "All Nation Team" in our midst, also from Biola. These were very interesting to listen to, as there were five in this group and each one of a different nation, hence the name. These are truly living testimonies of our Lord Jesus. On Sept. 18, we had the opportunity of having Rev. F. F. Wahl from the Dallas Brethern Church in our groups. We enjoyed his message very much.

On November 6, our pastor, Rev. J. M. Frantz, and Rev. W. H. King exchanged pulpits for the morning service. The past summer and early fall we had quite a lot of sickness in our community, but God is very good to us, He doesn't give us more than we are able to bear. May we continue to be humble workers in His vineyard.

Lydia Stauffer, Corr.

CONTRIBUTIONS

Received for Pacific District Conference.

First Menn. Ch., Aberdeen, Idaho, $11.56; First Menn. Ch., Colfax, Wash., $4.35; Emmanuel Menn. Ch., Pratum, Ore., $20.41; First Menn. Ch., Upland, Calif., $11.12.

Received for Portland, Ore., Mission.

First Menn. Ch., Dos Palos, Calif., $5; First Menn. Ch., Colfax, Wash., $53.65; Immanuel Menn. Ch., Adult C. E. Society, Los Angeles, Calif., $12.79; First Menn. Ch., Upland, Calif., $26.86; First Menn. Ch., Colfax, Wash., $20; First Menn. Ch., Newport, Wash., $5.35; First Menn. Ch., Upland, Calif., $10.98.

Gratefully Acknowledged,
Pacific District Conference,
By Jno. C. Jantz, Treas.
Odessa, Wash., Nov. 24th, 1932.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, editor
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 18

Spreading the True Christmas Spirit.—Philippians 4:14-19.

Christmas is coming. Do you feel the power that accompanies those words? This thought arouses in us the very best. Wherever the story of the Christ-child has been told men's souls thrill to it. It is the outstanding season of the year when the spirits of all men are mellowed more than at any other time. Even the harsh hard-hearted "Scrooge" will feel something of the spirit of Chrismas. You can veritably feel the spirit of Christmas on the streets of a city, in crowded department stores, wherever you may chance to be. There is less of a hard look in the faces of men, there is an extra smile to the passerby, the shrewd business man will graciously offer a better bargain and enjoy it for it is Christmas time, he too wants to be happy so he proceeds to help his fellowmen be happy. That is the strange alchemy of a full life. We have most not by being grasping but by giving, we are most happy not by being most selfish but by forgetting self as much as possible.

The story is told of a young man who had prepared himself in the profession of medicine and had "hung out his shingle" in a nearby city but business came slowly as it does to practically every young man in most professions. After some time his father came up to visit him for a day or two. After arriving he asked him "Well son, how are things going, now that you have actually gotten started in business?" The young man was disheartened and said, "not so good, Dad, I'm not doing a thing." The father spoke of patience, courage and the need of keeping at it. Later in the day the father accompanied his son doctor to a free clinic and watched his skillful fingers as they lovingly examined a long line of needy and afflicted and ministered medical aid to them.

After the work was completed, when they were ready to go home the father turned to the son and said, "I though you said you were not doing a thing, why if I could feel that I had helped twenty-five people in a year as you have done in one hour I would be extremely happy." "Well, there isn't anything in it, no money you know," replied the son. "Oh money you say, money, what is money" said the old father in scorn, what is money compared with the service you have rendered to those twenty-five people? If it is that which makes you unhappy, you keep on ministering to those who need the help you can give and I will go back to the farm and supply you with all the money you need to keep on with this noble work and I will sleep well without a single regret."

The Epistle to the Philippians is a prison letter. Paul at the time is in a damp narrow prison room. This topic tonight should keep in mind all those who are in prison. That means not only the unfortunates in prison cells behind iron bars, there oftentimes because they did not have a chance to make a real success, but there are also those imprisoned by the sick-room or the prison of old age. There are literally hundreds of thousands who need to be sought out at Christmas and to whom we need to minister some Christmas cheer.

Paul may be in prison, but he is singing, the Philippians had remembered him and had sent a gift to him by Epaphroditus. Paul appreciated the gifts sent him but he appreciated the givers to an even larger extent. "The gift without the giver is bare." The secret of the Philippian program of love and service was in that "they first gave themselves." When we do that we will not find it difficult to do all manner of service to those who are in any need whatsoever. The gifts brought to the prisoner in Rome were to him and also to God, "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." And furthermore he was assured that the givers would not suffer as a result of their giving so liberally, "God shall supply all your need according to his riches in glory." Men have often become poor by speculating, gambling, doing business by driving too sharp a bargain, but rarely does a man become poor because he gives away his holdings with too much love. "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

One of the greatest dangers confronting Christians at Christmas is the spirit of commercialization. Stores are made attractive, they put on an extra advertisement program, they lure us on with their slogans "only twenty one more days until Christmas." Santa Claus is in many places introduced in the place of the Christ-child. Christmas becomes a time when we give gifts to our relatives and friends, especially those of our class, and to those from whom we expect a gift in return. We are quite careful to measure our gifts by the approximate value of the presentation which will come back to us. Shame on us, better would it be not to give a single gift rather than to give in a spirit like that. Most of us would by far prefer not to receive as much as a card when given with such motives. That is not the spirit of Christmas, that is commercialism. When we permit the sacred things of life to become commercialized we are committing an atrocious sin against our children, our friends, the church and against God.

What can we as individuals and as members of a Young People's Society do at Christmas? We can read anew the beautiful stories and songs of Christmas, we will have more of that next week. Like the Philippians we can spread Christmas cheer by "first giving ourselves." Let us seek out those who are prisoners for some reason or another, let there be none in our entire community who will be without some special Christmas cheer. We can give them a smile, a gift, a basket of fruit or vegetables, we can speak a kind loving word of cheer, we can bring Christ to them. The society might well organize into groups and go out into the various communities and sing carols, you will enjoy it and also bring untold joy to all. Do not miss anybody, especially those who need comfort and encouragement the most. The Intermediates might gather broken toys, mend them, paint them, the girls can dress some dolls and give these gifts to children who will not otherwise receive any toys.

Questions

1. What is the spirit of Christmas?
2. What is the surest way to be unhappy at Christmas?
3. What are some hindrances to the true Christmas spirit?
4. What are some things we might well do at Christmas?
5. How do you explain the power and wide reach of the Spirit of Christmas?
6. Give a Christmas talk based on Philippians 4:14-19.

Study the Scriptures

Mon.—Read Romans 12:15-21. The spirit of love.
Tues.—Read Galatians 5:22-26. The spirit of peace.
Wed.—Read Acts 7:60. Goodwill.
Thurs.—Read Matthew 2:1-12. Generosity.
Fri.—Read Isaiah 11:1-5. Justice.
Sat.—Read Luke 2:1-14. Happiness.
Sun.—Read Philippians 4:14-19. The True Christmas Spirit.

"And the angel said unto them, Fear not: for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes lying in a manger, and suddenly there was with the angel a multitude of the heavenly host praising God."

MESSAGE OF CHRISTMAS

Since that first Christmas so long ago when the angels sang, the message of Christmas to the world has been one of peace and good will among men. In spite of that we still have too much strife and ill will in the world. There are still too many people, who believe that war can settle things and that peace in the world is only an impossible dream. The hope of the world lies in a generation who believe that war is one of the greatest evils in the world and that peace between nations is possible just as peace between neighbors is possible.

That nations can get along without war has already been shown. . . . There are several examples of this but one of the most striking is that of two of our South American neighbors.

For nearly seventy years Chile and the Argentine Republic had been in dispute over their border. The question involved the title to about 80,000 square miles of land. Some years ago the dispute waxed very warm and the two nations were on the verge of war. Battleships were being constructed, immense sums of money were being expended for armaments, and the feeling of jealousy was running high. In spite of the difficulties which had arisen, the two countries came, however, to see the folly of going to war, and the matter was finally settled by arbitration. Upon this happy solution of the difficulty the feeling of jealousy and hate gave way to one of gratitude and good will. Immediately some concrete expression of the new relationship between the two countries was sought.

Funds were raised, and an immense statue of the Christ was erected at the highest available spot on the border between the two countries. The placing of this statue was attended with great festivities, in which representatives of both countries took part. Upon the statue was inscribed these words: "Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

That the pledge of these two countries was sincere was shown by the fact that work on four immense battleships was discontinued, and that the money, which before had been spent for armament at a prodigious rate, was used for good roads, schools, harbors, and other internal improvements.

The huge figure of the "Christ of the Andes," standing on a fourteen-ton granite sphere, on which the outlines of the world are sketched and holding aloft a large cross, is an invitation to the world to learn the lesson which Chile and Argentina have learned, which is none other than the Christmas lesson of peace and good will among men.—C. E. Guide.

A CHRISTMAS MESSAGE

By Mrs. S. F. Pannabecker

It is a splendid thing to think upon the meaning of the birth of the Christ-child early in the month so that we may truly get the spirit of Christmas. So often if we wait until Christmas week for that, we get so busy getting gifts for our loved ones we forget the beautiful meaning of Christmas.

When I was in China a dear friend wrote me a letter and in it was this one sentence which I shall never forget. "We are so busy during the lovely Christmas season that very often we fail to see the star and hear the angels sing," she wrote. I began to wonder just what she meant by that. What did she mean by that? I wondered if possibly I had been too busy to stop and do that. What did she mean by that? Probably each one of us would think of something different. Think about it in the next few weeks until Christmas. Find out for yourself what she meant, and then make it practical.

This is what it means to me, and each year it varies a bit or has a different slant. Do not accept my version of it. I am giving mine only that it might be suggestive. "To see the star" means to look up and see the Baby Jesus no longer a Baby but a glorified Christ. A Christ whose Spirit is in me

"Nearer to me than breathing
Nearer than hands and feet."

He helps me over difficult places, who walks with me as a Comrade just enjoying each other's fellowship, who warms my heart and gives me joy and peace, who makes me desire to do His will every moment of every day, who encourages me to live not only for my own family but for others as well. You understand I do not always carry out all His plan, but that is because I fail "to see the star," to really spend time with the Master and find out His will. "To see the Star" may also mean this: to see the good in folks rather than their faults, to tell them of their good qualities rather than to tell someone else of their faults. In this depression to see beauty instead of poverty. We feel so sorry for all the folks who have to do without things, and yet perhaps it is good for us, better for us to do without these things, for then there is more left for the really worthwhile things of life. "To see the Star" may also mean, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me."

"To hear the angels sing" means to hear His voice speaking to us, to take enough time to really hear God speak within our hearts. How hard it is to do that. If you have tried to listen to God's voice, you know how all kinds of thoughts come into your minds, outside noises fill our minds, even our own prayers hinder the clear speaking of His voice. We are so apt to spend the whole prayer time in just asking for things. Perhaps we are too busy to stop and listen. Today, for example, I thought I was too busy to spend much time in prayer, in fact, I failed to stop and listen to His voice this forenoon, and as a result everything seemed to go wrong, I broke the milk pitcher and a cup, the pie didn't get nice because I was in too big a hurry, my mind was in confusion. If I had stopped for a half hour this morning to listen to His voice and to read His word, I feel sure I would not have had so many mishaps. Besides we are cross with the ones whom we love the most and if we would be quiet and calm within we would not be.

Christmas makes us think more about such things, it helps us to bring us to our senses if we are willing. Christmas makes us practical minded. We look about to see whom we can make happy, whom we can help. How about giving one tenth of your canned fruit and vegetables? Perhaps some can give money, others cannot, but all of you have canned fruit and dried things. I am sure your pastor will help you find places to take these things to. All of us have a few articles of old clothing. Why not get together enough to make up a box and send it? Then don't forget the foreign and home missions need your money. Perhaps you can give some and with it send your earnest prayers. A dollar with many sincere prayers is worth more than five dollars without any prayer.

We wish you all good wishes for a Happy Christmas and a Spirit-filled New Year.

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THE S. S. LESSON

December 18

Review

Devotional Reading: Philippians 3:8-14.

Golden Text,—If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Luke 9:23.

1. Christian's Devotional Life. Christians must have lives that the in closest relation to God. This means a life surrendered to Him, a life of immediate personal relation with Him. A life of prayer and a life given to the study of the Word. A devotional life keeps itself close to the source of all goodness and blessing.

2. Christian in the Family. The Family is the unit of society. As the family goes so goes the world. Piety in the family gives to the world sons and daughters who will bless it and will attain to the highest blessings. The family is the place for the development of character and for the instilling of the highest Christian ideals into lives of those who will come after us.

3. Home and the Coming Generation. Thank God for the Christian home. It is the place where an early knowledge of the will of God is implanted in the mind. It is the place where sacrifice is not only a duty but a pleasure. It is the place where the Lord Jesus Christ should be the ruling power in all things. It is the duty of Christians to establish and maintain homes that honor Christ.

4. Problems of our Modern Home. Anciently, when living was not as complex as in our day, the home had its problems. Today, these problems are multiplied. The Home has the responsibility of setting an example to the world of what a right kind of a home should be. As the missionary in heathen lands teaches by the way his family is conducted so Christians in the home land have a mission to demonstrate the blessings and the power of the home to its members and to the world.

5. Christian and Law Observance. Temperance. It is unpatriotic and unchristian not to obey laws that are enacted for the common good. There are laws protecting the Sabbath, thus giving opportunity for the rest that the body needs from the daily grind. Anything that breaks down this day is an act of selfishness on the part of those who do not keep it. The same is true of intemperance. It is the most cruel and most selfish attitude any one may show to others. Like all abuses it hurts others as much as it hurts the intemperate one.

6. Christian and World Peace. The lack of peace on the earth is the most unreasonable thing to which men are given. True happiness only comes with peace. War damns multitudes to unnecessary sufferings. It is contrary to the spirit and teaching of Christ, the Prince of Peace. It keeps nations close to a state of savagery. It destroys prosperity and saddles unspeakable burdens upon coming generations. To be consistent, the Christian must always stand for peace at any cost.

7. Making a Living. Every person has the right to make an honest living. He has the right to expect a just return for his labor. He is not in peonage and as a free man, has the right to develope his talents and abilities in order to attain reasonable security against the uncertainties of the future. Those who secure wealth, comfort and ease at the expense of others not only are heartless but they neither recognize the fatherhood of God nor the brotherhood of man.

8. Stewardship of Money. Money may either be a blessing or a curse. If we recognize it as a trust from God it may be the means of great happiness to both the user and the one for whom it is used. The abuse of money is responsible for corruption, for sinful practices and for the miseries that afflict society. As the rich make themselves richer at the expense of the poor discontent and dangerous anarchy are invited. Money used as unto the Lord helps the growth of the kingdom of God.

9. Stewardship of Life. Life like any other thing given to us of God, is a sacred trust. It may be spent to the glory of God or it may be spent to our own damnation. In life we have the opportunity of using all that God gives us in holy consecration. No life is properly and safely spent that omits the sacred duties it owed to God. The best offering we may give to God is ourselves laid on the altar of consecration, which is our reasonable service.

10. Living with People of Other Races. Before God all men are equal. All have the same feelings and are sensitive to all the feelings that the body is heir to. We are equal in the sense that all have immortal souls that may

either be saved or lost. With God there is no difference of nationality, language or race. Christ died to save all and all owe to the others the consideration that should be given to brothers and equals in the sight of God.

11. Christian's Use of Leisure. It should not be an occasion for excess, neither should it be an occasion for neglect of our religious duties. Leisure is by no means license to do what would be out of place. Leisure may be a time for healthful exercise, a time for being in closer contact with nature in God's great open spaces or a time for meditation and the improvement of the mind. A Christian may always find in leisure an occasion for consistent devotion to the things of God.

12. Review. 13. Christmas Lesson.

DEATH

Culp.—Rufus E. Culp, son of Henry and Catherine (Weber) Culp, was born May 29, 1880 on the Culp farm northeast of Nappanee. Ind. As a young man he took up the carpenter's trade, at which he worked until ill health made it impossible for him to work.

He was united in marriage to Carrie Ringenberg on May 25, 1911. They resided in LaJunta, Colorado, for three years then lived in Nappanee until eight years ago when they moved to 2507 Morton Ave., Elkhart, Ind. To this union were born three children: Ora Henry who was permitted to be with them only 10 months, Melba aged 14 years, and Wade aged 10 years. Rufus departed this life on Wednesday. 3:45 p. m. Nov. 16, 1932. He was conscious until a few minutes before he passed on to be with Him who doeth all things well, aged 52 years, 5 months and 17 days.

He is survived by his wife Carrie; two children, Melba and Wade Culp at home, besides a host of relatives and friends. He united with the Mennonite church when a young man and attended services at the West Market St. Mennonite church, Nappanee, Ind., as long as health permitted. He will be missed in Sunday school and church as well as in the home.

May we look to Jesus who doeth all things well.

Funeral conducted by E. S. Mullet at the West Market St. church Nappanee, Ind., November 19.

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RUSSIAN DANCE OF DEATH

By DIRK GORA, a Mennonite

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JOTTINGS

Bluffton College Men's Glee Club will make a trip East during the holidays. They plan to visit as far as practical the churches of Eastern Pennsylvania. They will be under the direction of Prof. Lantz.

Members of the Hoffnungsau, Kansas church held their annual Missionary Sale at which various articles were offered for sale, the proceeds to go to missions. The sale netted one hundred and sixty dollars.

Instead of the regular Wednesday evening service the church in Berne, Ind.. conducted a Praise Service on the evening of Nov. 30. Special musical numbers were rendered and an address was given by Missionary J. P. Barkman.

Last month the Women's Sewing Society of Rosthern, Sask., celebrated its twenty-fifth anniversary. The society had its beginning when Mrs. H. B. Penner called together a group of women who have continued to meet every two weeks since that time a quarter of a century ago.

The Year Book of the General Conference is ready for distribution. As usual it contains information concerning the organization of our General and local Conferences as well as other valuable data and reading matter. It should be in every home of the General Conference.

Rev. J. B. Epp, of Hesston, Kansas, is holding meetings in the churches about Mt. Lake, Minn. The meetings which began last week continued this week. A Ministers Conference was held Nov. 22, in which the ministers of the community participated. The Bible Conference which followed met afternoon and evening.

Following the communion service held by Rev. M. J. Galle, Odessa, Wash., a fellowship meeting was held on the evening of November 27, in which a team of three workers from Spokane participated. Rev. J. H. Martin, of the Washington Children's Home, was a guest at one of the recent services. It was planned to hold a special collection at the Thanksgiving Day service which was to be shared equally with Foreign, Home and Pacific District missions.

Last Sunday the nineteenth annual Mennonite Sunday School and Young People's Convention of the vicinity of Bluffton, Ohio, met in the Ebenezer church in an afternoon and evening session. The union is composed of organizations in the First church, Bluffton, Ebenezer, St. John's, Pandora. New Stark, Defenseless and Missionary churches. The following topics were discussed: What May a Teacher of Young People Expect from his Scholars? What May Young People Expect of their Sunday School Teachers? What Method Could be Used to Encourage the Study of the Sunday School Lesson at Home? The Challenge of the Church to the Youth of Today.

The train bearing Dr. and Mrs. P. A. Penner to New York where they were to take boat for India on Nov. 29, was met at Ft. Wayne, Ind., by a party of friends who embraced the opportunity to bid the Penners God-speed. In the party were Mr. and Mrs. F. J. Wiens, Rev. and Mrs. C. H. Suckau and Theodore Suckau, Mr. and Mrs. Herbert F. Sprunger and Mrs. George Baumgartner.

The parishioners and friends of The Hereford Mennonite Church, Bally, Pa., will be privileged to listen to series of three sermons to be delivered by their pastor, Dr. Elmer E. S. Johnson on "The Light of the World for a New Age." The first of this series "Preparing for the Light" will be preached on Dec. 4th, with John 1:6-7a as the text. "Seeking for the Light" with Matt 2:2 as the text will be delivered on Dec. 11th. "Beholding the Light" with Acts 26:13a as the text will be delivered on December 11th.

Thursday and Friday of last week Max I. Reich conducted a two day Bible Conference in the Eden church, Schwenksville, Pa. Mr. Reich being an excellent Bible teacher and minister is a member of the Society of Friends and presents his truths in the same quiet manner that marks the leaders of that persuasion. His message was from the Psalms. Before coming to Schwenksville he conducted Bible Studies in the Lansdale church and later also conducted studies in the Upper Milford church after the Schwenksville meetings.

HOME COMING DAY

The first annual Home Coming Day was held in connection with the fall Holy Communion Service on Sunday. Sept. 25, in the Upland church. Special effort was made to get all church members near and far to be present for this occasion. The usual Sunday program of the church was carried out, with the addition of a Fellowship picnic in the church basement at noon and a Fellowship program in the afternoon. In addition to the pastor's, Rev. Neuenschwander, sermon in the morning, Rev. J. C. Mehl gave an address in the afternoon on "Reminiscences", and L. J. Horsch gave one in the evening on, "Have Faith in Your Church." The theme for the day was, "I Believe in My Church."

PECANS

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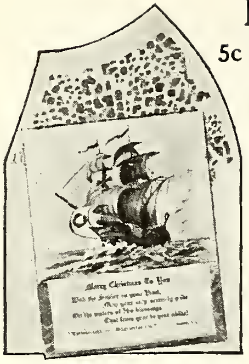

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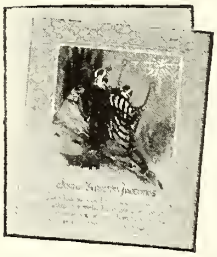

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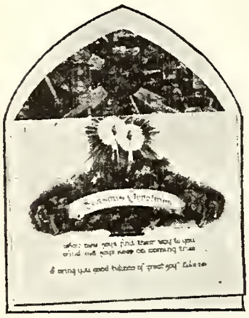

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No. 518—SEASON'S GREETINGS

May new joys find their way to you
And old joys keep on coming true.

"I bring you good tidings of great joy."—Luke 2:10.

Genuine hand-colored design—5c

No. 520—JOYOUS GREETINGS

May the Manger-king today
Those great blessings all bestow
That from year to year convey
Pleasures that increase and grow.

"Peace on earth, good will toward men."—Luke 2:14.

A striking scene. French parchment folder—5c

No. 523—MERRY CHRISTMAS TO YOU

With the Savior as your Pilot,
May your ship serenely glide
On the waters of His blessings
That from year to year abide!

"Emmanuel . . . God with us."—Matt. 1:23.

Beautiful ship number—5c

No. 526—HEARTY CHRISTMAS GREETINGS

May the glorious message shepherds heard
Have gladness for you in every word!

"Unto you is born this day . . . a Savior."—Luke 2:11.

Shepherds with their flocks, 5c

No. 519—SEASON'S GREETINGS

"When they saw the star, they rejoiced with exceeding great joy."—Matt. 2:10.

Embossed design in grey, white and black—5c

No. 514—CHRISTMAS GIFTS

I wish for you at this glad Yule time
The wonderful gifts of His love sublime
Which the Christ-child brings to each land and clime.

"Thanks be unto God for His unspeakable Gift."—II Cor. 9:15.

A dainty card with silver high lights—5c

No. 517—CHRISTMAS JOY TO YOU

May the Star that shone o'er Bethlehem
That holy Christmas night,
Its gentle radiance shed on you,
And keep your Christmas bright.

"Unto you is born this day . . . a Savior."—Luke 2:11.

Genuine hand-colored scene—5c

No. 516—A WISH FOR YOUR HAPPINESS AT CHRISTMAS AND IN THE NEW YEAR

"We will be glad and rejoice in His salvation."—Isa. 25:9.

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"For God so loved the world," etc.—John 3:16.

Silver high lights. Colorful shepherd scene—5c

No. 524—JOYFUL CHRISTMAS GREETINGS

The shepherds heard the story—
From the angel, come from glory;
Still its tidings come to men:
May they give you joy again!

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

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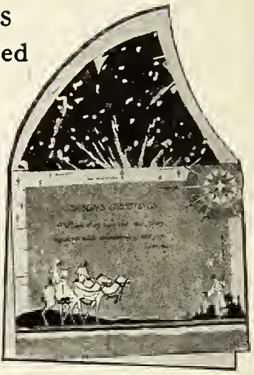

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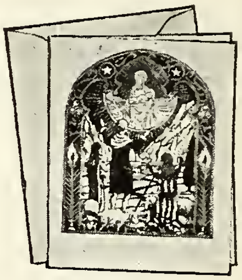

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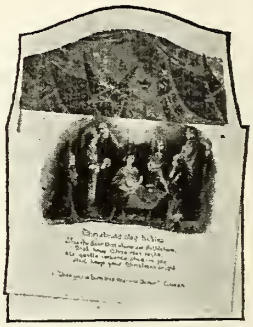

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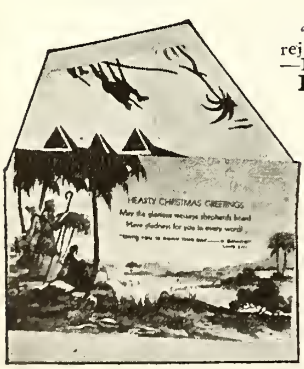

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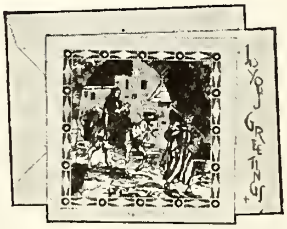

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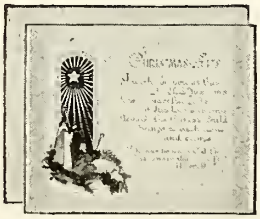

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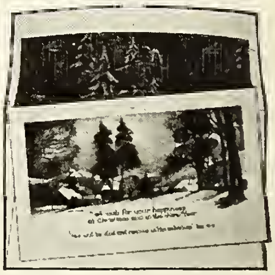

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, DECEMBER 15, 1932 No. 49

EDITORIAL

The problem of people of different races living together to the satisfaction of both is far from being solved. The great influx of negroes from the south into the cities of the north has been a matter of serious concern during the past few years. In flush times, when there was plenty of work it was a matter of housing. The black quarters in our cities remained practically the same without much expansion of territory and the result was that there was a more than doubling of population in these territories, compelling a criminal crowding of many families into cramped quarters. Where there was an expansion friction naturally followed. People who lived in homes that represented their life's saving saw their value shrink to an alarming extent when negro families moved into the block. Politicians early saw the possibility of having solid blocks of black voters, who scarcely realized the responsibility of citizenship at their disposal for whatever purpose they needed them. These blocks of politicians find their strongest support in the negro quarters where, at the expense of a little money, they can buy as many votes as they need. Now that hard times are upon us, it is the crowded negro sections that call for the expenditure of the largest amount of relief money. The black man or woman, to whom opportunity for employment is always limited, will be the last to secure employment should better times come along so that the matter of caring for large masses of colored people at public expense promises to be a problem for a long time to come. Naturally the crowded quarters of the black people are not very productive of morality. When a dozen persons are compelled to live together like herds in one room and, when there is misery and want added to their condition it means many things dangerous of society, health and morality. No one can offer better things to the colored people just now and, if there is to be a marked advance among them it must be through their own efforts and under their own leaders. However, there is much that may be done to help them. They should receive sympathy and not hatred. They should have the chance to make honest livings. They should be regarded as a class to be helped and not exploited. Perhaps as much money is contributed for missions among the negroes of Africa as for peoples of other races yet in these very sections from which great contributions come race prejudices are as strong as ever. Within a stone's throw of our study there is a Quaker cemetery dating back to the settlement of Pennsylvania. Many prominent people are buried there and one of the most honored graves is that of a godly woman who contributed the many thousands of dollars for the Jeam's Foundation which does a wonderful work for colored people in the South. The community is proud of her memory, yet, if a single colored family were to locate within sight of her grave, or even a mile away, the whole community would rise up in vigorous protest. People who have colored servants in their houses and trust them to everything in the house would feel themselves outraged were they to have colored people for neighbors.

Mennonites find a great deal of satisfaction in the fact that the Germantown Protest against Slavery, which their ancestors made not long after they came to America, was the first of its kind in this country. Mennonites have become a mission people, yet in proportion to the amount that they spend on missions to other races that which they devote to missions to negroes abroad is small and that which they give for them at home is smaller.

Among the number of problems that the Federal Council urges the churches of America to concern themselves at its recent meeting was one that has been given little consideration in relation to its importance. It deserves not only the attention but the opposition of all real lovers of peace, namely, the matter of private manufacture of military weapons. There is plenty of evidence to show that those interested in making instruments and materials of warfare have control of the biggest "racket" of the ages and that they are doing all that money and cunning can do to prevent real action for peace among the nations. Their lobbies in Washington are influential and the amount of money they are in a position to spend is limitless. Just before the war a noted inventor of fire arms wrote a book, "Defenseless America" which naturally boosted things for the arm makers. Later, America was not good enough for him to live in so he transferred his citizenship to Great Britian and received substantial appreciation and dignity from that goverment through the change. We wonder whether he is now pondering over another essay on Defenseless Britain where the people need even more work and food than in this country rather than more explosives and instruments of murder. We note, too, that the Du Pont family, the devil's instruments for creating misery, came a nation, has members in it who were generous contributors to the opposition to our prohibition laws. Both booze and arms are the devil's instruments for creating misery, poverty, suffering and death and it is not surprising that those engaged in one cruel sport should enter actively into another just as cruel.

A CONFERENCE OF PASTORS AND WORKERS

A conference of the pastors, Sunday school superintendents and active workers was held in the Bethel Mennonite Church, Perkasie, Pa., on December 3rd. The conference was arranged by the Executive Committee of the Sunday School Union and the attendance was larger than had been expected.

The afternoon session included a song service, led by Rev. Howard Nyce, pastor First Church Allentown, a devotional period in charge of Rev. Carl Landis, pastor First Church, Philadelphia and discussion on two topics.

The discussion "Requirements for a Standard Sunday School" was led by Mr. William H. Mohr, Superintendent First Church Allentown Sunday school. It was very encouraging to note the readiness with which all took part. The importance of a Cradle Roll and a Working Home Department was developed. The importance of a Cradle Roll and a Working Home Department was developed. The value of organized classes as a means of maintaining interest and developing leaders was emphasized and illustrations were given. Teacher Training Courses for the purpose of preparing teachers for the schools was discussed. Spirituality is the first requirement for a teacher. When a person has this requirement, the training enables the teacher to do a far greater work, without the first requirement, the training is not effective. It was suggested that someone acquainted with Teacher Training meet with the teachers of the various Sunday Schools prior to the next convention, and discuss this matter with them.

It was suggested that the pastors meet with the teachers give carefully prepared Peace Instruction that they can present to their classes quarterly.

The question of graded organization and instruction was referred to the Executive Committee who are to secure a report from each school as to their problems on this point and the literature that they are now using, and to arrange for another meeting to discuss this topic.

"Our Missionary Project" was the basis of the discussion led by Miss Mary B. Borneman, Missionary Secretary. In her opening remarks, Miss Borneman brought out the importance of raising the money quickly as Dr. and Mrs. Harvey Bauman will be eligible for their leave of absence this spring. If we want to have the fund available by then we must secure it early in January so as to pass it through the proper channel. The superintendents were urged to present this subject to their schools, urging that the contributions be made quickly and to remember this work in prayer. The question of making this offering an "over and above" offering to missions was presented. The question of our support toward the Home Mission work was considered and it was agreed that there is a vital need here and this work should also be presented very forcefully. There are, no doubt, some in every church who would be willing to make a special contribution of a dollar or two toward the special object this year if we were to present the subject to them.

The ladies of the Perkasie Church served supper following the afternoon session, which was followed by a fellowship period.

The evening session was opened with a song service in charge of Mr. Detweiler of Deep Run Church, which was followed by the devotional period conducted by Rev. A. M. Fretz, the pastor of the host congregation. The address of the evening was given by Rev. E. J. Boehn, Pastor Zion Church, Souderton who chose as his theme Jesus, the Master Teacher and his text as II Tim. 2:15. Rev. Boehn's address was a source of inspiration to every one present. The Choir of the Deep Run Church rendered several selections. The benediction was pronounced by Rev. Fretz.

This meeting was the first of a series of similar meetings which will be held at various times during the year. The Executive Committee will welcome suggestions to be included in these meetings.

Mabel Ebert, Secretary.

THE CHRISTIAN CONTRIBUTION TO THE PEACE CRUSADE

By William E. Brooks, Minister of First Presbyterian Church, Morgantown, W. Va.*

War is not alone a thing which is indulged in by nations. Individuals, also, are guilty of it. When two men fight we call it a quarrel. When two families fight we call it a feud. When two nations fight we call it a war. It is all the same thing, the only difference being in the scale on which it is waged. And it is the necessary consequence of hate, itself is the necessary consequence of thwarted selfishness. And selfishness in turn finds its root in what the theologians call "the natural man." He is the same man who once lived in a cave. Now he wears clothes instead of skins, he sleeps in beds rather than a heap of leaves, he has a kitchen in the place of a spit over a smoky fire, but at the bottom he is the same individual.

Bishop McConnell tells of a ride he took through what is said to be Kipling's Jungle Country, on a fine motor road over which a constant stream of traffic poured. Yet "not over one hundred yards from the road I saw a party of workmen building a platform in a tree —the aim being to kill a marauding tiger which was to be lured within rifle range by an attractive bait. A fine road had been run through the heart of the primeval jungle, but the jungle remained jungle." And so it is with "the natural man" in spite of all we call civilization. He wants what he wants, and when he cannot get it he hates, and when he hates, he wars. And not all the sentiment in the world, and not all the heroics, will move him from that.

One thing will, the process which Jesus called being "born again."

This, then, is the task of the Christian Church, to bring about that change of heart in which war shall be impossible. To do it the same way Paul and his comrades did, in the war-ridden days of Rome. Of course they did not end war, but they made a beginning of the process. Not many years after Paul died by Nero's sword another was writing to another Roman emperor about the Christians as he saw them: "They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time they surpass the lays by their lives." "They surpass the laws by their lives!" Only men who are born again, who have left the natural man behind and put on the new man in Christ can and will do that. They and only they can end war, for they will have banished the causes of war from their hearts.

Are we then to cease agitating for treaties which will aid the process of peace, which will tend toward counsel rather than the hasty gripping of the sword, which will reduce armaments and end the fiction that "preparedness" does anything other than present easy ways for war measures? Certainly not! Every Christian force in the world should be behind those who seek to limit the means of war. But we clearly are not to be satisfied with this. Too often have we in America thought that a law solemnly enacted ended a wrong. We need what they had in that Roman day, men who will "surpass

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*Abbreviated from The Presbyterian Banner.

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the laws by their lives." And that can come only as it came then, with men who stand ready to put self out and let Christ in, cost what it may of personal advantage. — Federal Council Bulletin.

THE RELIGIOUS TREND OF TODAY WITH REFERENCE TO PRACTICAL BIBLE STUDY

An able author has paid an undying tribute to the Bible when he said "This Book contains: the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of Hell disclosed. Christ is its grand subject, our good is its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents." How Sacred is the Word of God!

However not every one has given the Bible such due consideration. We quote words of William Jennings Bryan: "For 19 Centuries the battle between the spiritual and material conceptions of life has raged around the Bible. 'Search the Scriptures' was the command of Christ and to the Scriptures the Christian world has turned ever since for its authority. Atheists and materialists have assailed the Bible at every point; they have disputed the facts which it sets forth and ridiculed the prophecies which it recites; they have rejected the account which it gives of the creation, and scoffed at the miracles which it records. They have denied the existence of the God of the Bible and have sought to reduce the Saviour to the stature of man. They have been as bold as the prophets of Baal in denying the living God and in heaping contempt upon the Written Word." We have quoted these two citations with the hope of bringing before us vivid views of the attitudes of men relative to the Bible. What then is the result of man's action through these nineteen Centuries? How does man regard the Word of God today? These questions lead us directly to our subject: "What is the present day trend relative to practical Bible Study?"

We rather wished that the word "Practical" had been omitted from the subject, for much depends upon the interpretation of that particular word. Something may seem decidedly practical to one person, and at the same time appear most absurd to another. Quite naturally the leaders of each one of the various schools of christendom in general would claim to be "practical" Bible Students regardless whether they would classify themselves as fundamental; liberal; orthodox; or modernistic; Unity; Russelistic; Livable Christianity, etc., etc. This being true, we must positively go elsewhere than man's opinion and wisdom for safe guidance and authority. We must needs go to God! He knows! Just listen to His Word! Jesus said: "Search the Scriptures!" No one questions "what he meant to say!" Search the Scriptures! Every Jew to whom He spoke knew precisely what He meant, even though there were other Hebrews, Greek and Latin writings extant, they understood that "the Scriptures" "were a body of writings marked off from all others by their sacredness and authority as the Word of God."

Take another example from Sacred Writ: Josh 1:8 we read: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success." Let me ask very reverently: "Did Joshua understand?" The answer is in no wise difficult, because we know he understood,—and obeyed as well. You see, a literal interpretation was usually necessary to follow God's bidding! The same is true, indeed most strikingly true of God's direct dealing with such men as Adam, Noah, Moses, Abraham, Gideon, Daniel, Joseph, Mary the mother of Jesus.

All of these with thousands of others pleased God by following the verbal inspiration of His Word! Probably some one is asking by this time: Why drag the matter of interpretation into your Theme? It is because "the practical" Bible Study in order to be practical must needs accomplish that particular purpose for which God gave that very portion of Scripture. Listen! If Saul of Tarsus had placed a fanciful illusionary interpretation on the words of Jesus which he heard on that remarkable trip to Damascus, there WOULD HAVE BEEN AN IRREPARABLE LOSS TO CHRISTIANTY.

The ever increasing trend to figurative and man pleasing Bible interpretations has accomplished what the Rev. I. M. Hargett of the M. E. Church deplores when he says: "Our Sunday Schools are gradually getting away from Bible Teaching and Study to what is called Religious Education, much of which seems to be sort of Hero Worship of all the great men and women, including Christ. It will be a sad day for Christianity when we make Christ our hero instead of our Saviour."

So our first conclusion is that there is too much figuraive interpretation of Scripture today, which naturally has sadly robbed many souls of the blessed Salvation through the shed blood of Christ.

Our second conclusion is that civilization and Protestantism in general are discounting the authority of the Scriptures. Let me quote but one authority. Philip Mauro, Attorney at Law in New York City begins his timely Lecture "Life in the Word" by saying: "It must be evident to all who pay close attention to the spiritual condition of our day that there is being made at this time a very determined and widespread effort to set aside entirely the authority of the Bible." This of course also curtails the practical Bible Study, it shows the trend of the day relative to efforts being put forth in socalled Bible Study.

Our third and final conclusion is that truly practical Bible Study is on the decline. "Having a form of Godliness and denying the power thereof" can not be a practical position. However this should in no wise discourage those who would be true to the Lord, for God still has His faithful group of bloodwashed saints faithfully witnessing to everlasting truth. These are to my mind exercising practical Bible Study.

CAN WE TAKE SOME HELPFUL LESSON FROM HINDUISM?

By P. W. Penner

The Hindus must be numbered among the MOST religious people of the world, one cannot help but highly admire them when observing their activities in connection with their religion which they deem the only reliable one, however, embracing the most outstanding inconsistencies. We are surprised that even educated people among them can revere it.

Just north of the Janjgir Mission station compound is a tank where during the monsoon much rain water gathers for irrigation, bathing for the cattle and people, and for drinking and cooking purposes. Years ago it was scooped out by one of the villagers who wanted to earn a lot of merit in the other world. He applied much of his money, etc., to have something done. That person has long since died, even the following generation has passed, now the present generation has one man who revives his predecessor's enterprise. A summon to his people was issued, stating he had a certain amount of dhan (rice in husks) to spend as remuneration for all those who were willing to work cheaply. Of course, stirred by this idea of getting increased comfort in the next world or life, quite a goodly numbered gathered. In a comparatively short time huge pits had been dug out; the spot largely resembled an ant nest. The tank is furthermore surrounded by attractive trees planted before our coming to India

1908 by someone who worshipped the dead, thinking to do them a favor and at the same time, by the planting of each tree, a new blessing be added to his future condition. Furthermore, knowing that the dead are cremated and buried in the immediate proximity, every corpse —before being disposed of—is placed at the water edge, sometimes the feet touching the water to help him getting better entry into the realms beyond. All these were incentives to stir his courage, etc.

The mission annually takes considerable water from that tank. One year certain of the villagers acted as if taking offence at our getting water, thus defiling the muddy substance and disturb the spirits of the departed ones resting in the neighborhood. All these apprehensions could only with laborious persuasion be partly removed. The mission received great benefit and if the tank is deepened, still more so. I went to the man who was putting his efforts to the task, spending a considerable sum of his money, rice and other people's efforts to achieve what was thought to help the general public, and I offered him a number of our Christian men and women to work, gratis for a day or more. I certainly thought I had done something noble, which would meet with full approval. He frankly and quite firmly replied:—"Sahib, I appreciate your offer, I well know you represent a religion that causes the followers to do good unto mankind, I thank you much for the offer to assist me; but under no circumstances could I accept your kindness, nor allow your people help to scoop out the tank. Your people will touch those of mine, these become immediately defiled, all the ground they carry likewise. The ground your people carry will help to deepen the tank, increase the capacity greatly. But I have vowed before my gods that none other but their adorers will help. The presence of your people—even if they do not help—will cause their (gods') anger to be stirred, and even the spirits of those bodies lying buried in the neighborhood will have to suffer, I will have to encounter hardships in this life, and who knows, many more in the one to come. Therefore I MUST refuse your kind offer, and beg you decidedly not to come near while the work is progressing, also inform your folks to keep away. I am also very much alarmed at this conversation already and your presence, both will bear evil consequences, I am losing a goodly share of the anticipated blessings."

Now, of course, this is superstition of a very grotesque type, one might say foolishness. On the other hand, look at the firmness to please his gods, not be a stumbling block to anyone, summon the necessary forces to reach that goal unhampered. Are we as Christians always sufficiently concerned to please God as Christ did (John 8:29,) remaining aloof from offences, helping others to be at ease! Let's have our eyes open to observe and to benefit.

CORRESPONDENCE

Wolf Point, Mont., Dear friends in Christian fellowship; Greetings in the name of the Lord Jesus Christ with Philippians 2:16.

Months have passed now since taking up the work here in Montana of the congregations of Bethel Volt and Lustre and it is time that we voice a few words from the new field.

Truely these months spent here have been filled with the experience of God's gracious providence, guidance and blessing.

When coming here in January, the future seemed dark and the outlook was not so promising, but after considerable prayer and waiting upon God we believed this to be God's chosen field for us so we began to "possess the land."

In spite of the many difficulties here in the draught stricken area, the work of God has been slowly, but in a very definite manner, going forward. Giants have been in the land and we may call these giants difficulties so with Caleb and Joshua of old, we, together with the congregations have said "we are well able to meet the situation."(Not in our own strength, oh, no, but with an upward and continued gaze to see the living God working in the land of the living.

Our church and its ministers need often be reminded that there is only one way to Victory, namely, a confident and active faith in the changeless Christ of God.

Our coming here was an act of faith and it is indeed blessed service when one is counted worthy to trust God for every thing. However the Northern District Conference is graciously allowing us a small yearly remuneration for which we are grateful beyond expression.

In our hearts there echo again the words of our Master—"When I sent you forth, lacked ye anything?" And we must voice again the answer of the disciples, "No, nothing Lord." We fully realize the fact that many of our people here are sacrificing much and in some cases even a part of their living to see the work of God progress. We are certain that these are laying up treasures in heaven for the time to come. It behooves us all to possess the spirit of sacrifice. We would give God the glory for the work done as we recognize "without Him we are nothing." However by sound, sane, spiritual preaching of the Word souls have been drawn into His presence to know the joys of salvation and a happy surrendered life. This gives us courage, confidence and boldness in the work and we are most happy here on the field.

The summer has been filled with an extensive program for spiritual growth in the life of the church. We have enjoyed a most blessed time of refreshing in a three weeks Daily Vacation Bible school in which over seventy pupils enrolled, and now we have just closed a series of special meetings in which Rev. P. R. Schroeder of Freeman, So. Dakota, gave us inspiring, helpful and spiritual gospel messages, including some prophetical messages. These have served as a special benefit to our church and a number of souls signified their desire to live for Christ.

We are looking forward to Bible Conference work, so we earnestly solicit your prayers for the work here and this special enlarged ministry.

We remain yours in Happy Service,

Rev. and Mrs. C. H. Dirks.

Second Mennonite Church, Beatrice, Nebr., December 4, 1932. Dear Readers of The Mennonite:—This morning our S. S. superintendent asked the children, "How many Sundays until Christmas?" Up went many hands, ready to give an answer, and it seeemed as though the mere thought of the approaching holiday put a brighter expression onto the faces of all the little ones. And it should be so, for Christ came into the world to bring happiness, joy and peace to all.

As we think of the events of the year, our thoughts go back to a blessed Eastertide. Rev. and Mrs. P. A. Penner and daughter, Mariam, spent the holidays with us. They divided their time between our church in town and the First Church in the country. Our thoughts and prayers go with them on their way back to the work they love. On Easter Sunday, five girls were baptized and received as members into the church.

The Sunday School had its annual picnic one Sunday in June. Everybody gathered out under the trees at the usual S. S. hour for a program fitting the occasion. Sister Hillegonda of Bethel Hospital gave a review of the life of Joseph and Prof. Linscheid of Bethel College spoke to the children. Rev. Horsch then had a short sermon, after which a picnic dinner served Cafeteria style, was enjoyed by all. A heavy shower frustrated all plans for the afternoon. The Ladies' Mission Society had a similar experience a short time later when they had their picnic and business meeting in Chautauqua park.

The attendance at Sunday School, services, Christian Endeavor and other church activities was not affected by the much-heard-of summer slump, which was an encouragement to the active workers.

The Gage County S. S. convention convened at Adams, a small town 26 miles from Beatrice, on October 13th. Quite a number, about twenty, from our S. S. had the privilege to attend and all felt well repaid. It was a day long to be remembered; an encouragement to put forth greater effort in the work for His kingdom.

We have had most pleasant fall weather, very favorable for gathering the abundant corn crop with which God has blessed us. The grain is of exceptionally good quality. The general health is good. Our pastor had to spend a short time at the hospital earlier in the year, but is able to attend to his varied and many duties again, for which we are very grateful. Rev. Albert Classen, who submitted to an operation several months ago, has fully regained his strength. Bro. Claassen and family have made their home in our midst since coming here from California and we shall miss them when they leave for a new field of service.

With best wishes to all for a happy and blessed holiday season.

Mrs. J. J. R. Claassen, Corr.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
Sec.-Treas.
C. D. Penner
A. R. Keiser
Mary Borneman

The YPS Work

by the
Young People's Committee of the General Conference

A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

December 25

Christmas in Picture, Song and Story.

Luke 2:8-20.

As we plan for this meeting, our hearts are deeply stirred as we think of the significance of the day we thus honor. The fact of the matter is, we are not honoring a day so much as we are worshipping the Christ who was born on this day, and for this reason we call it CHRISTMAS. That word "Christmas" is make up of two words, namely, "Christ" plus "mass." Mass was ordinarily used is a liturgy or service of Holy Communion, usually of the Lord's Supper. So the word really would indicate a day on which we do reverence to and have communion with Jesus Christ the Son of God by means of a worshipful service.

In many churches there will be an annual Christmas program, especially planned with recitations, drills and great oratorios and this topic may drop out. But perhaps you may be able to carefully prepare a program and render it at some other time for it has such great possibilities. This is not an ordinary topic where questions will be handed out for discussion. There are times when the subject in hand can best be handed through the pathway of the beautiful, the gate of the emotions. Hence our topic for this week very appropriately deals with picture, song, poetry and story. It would be foolhardy to try to do anything in a service like this other than to meditate upon the beautiful portions of divinely inspired scriptures. What is more beautiful at Christmas than portions of Isaiah, prophetic in nature, which were fulfilled much more exactly than the author ever dreamed could be true, fulfilled in a way in which the prophet perhaps never expected when he penned the words but as we read then today we see how mightily the Lord's hand had a part in their formation.

Materials to Use

First of all, of course we will want to use the beautiful stories in Matthew and Luke. They are wonderful in their beauty and simplicity. You might along with that also use the Prolog of John's Gospel. But of these we will always turn to that angelic choir and listen as they sing:

"Glory to God in the highest,
On earth peace
Good-will toward men."

"And thou shalt call his name Jesus, for he shall save his people from their sins." Oh, what a gospel, no wonder Christmas is a happy season of the year.

Worship by Song

Worship should be praise to God. Christmas is a time for anthems, oratorios, carols and fine hymns. We have many fine Christmas hymns like "Hark the herald angels sing," "Joy to the World," "It came upon the midnight clear," "O come all ye faithful," "O little town of Bethlehem," "While shepherds watched their flocks by night," "Holy night, peaceful night," and countless others.

"The first Noel the angel did say
Was to certain poor shepherds in fields as they lay
In fields where they lay keeping their sheep,
On a cold winter's night that was so deep.
Noel, Noel, Noel, Noel,
Born is the King of Israel. Amen."

"Shout the glad tidings, exultingly sing;
Jerusalem triumphs, Messiah is King."

Worship by Stories

A number of very fine Christmas stories are available which can be used to good advantage in a service like this. Have someone who reads well read selected portions or if you have someone who can tell a story well, do that. You can make good use of Dickens' Christmas Carols, that story should be read every year at Christmas time. Henry Van Dyke's story "The Other Wise Man" is a very beautiful story for this season of the year. Nothing is perhaps more beautiful in a descriptive way than Lew Wallace's book Ben Hur. It contains some remarkable passages filled with reverence and worship, as for instance the following:

Around the mountain and through the town they passed, and came to the gate of the khan. They went through the courtyard without notice although there were some up even then talking about the wonderful light. The door of the cavern was open. A lantern was burning within, and they entered unceremoniously.

"I give you peace," the watchman said to Joseph and the Beth-Dagonite. "Here are people looking for a child born this night, whom they are to know by finding him in swaddling clothes and lying in a manger." For a moment the face of the stolid Nazarene was moved; turning away, he said, "The child is here."

They were led to one of the mangers, and there the child was. The lantern was brought, and the shepherds stood mute. The little one made no sign; it was as others just born. "Where is the mother?" asked the watchman. One of the women took the baby, and went to Mary lying near, and put it in her arms. Then the bystanders collected about the two. "It is the Christ" said a shepherd at last. "The Christ" they all repeated, falling upon their knees in worship. One of them repeated several times over: "It is the Lord, and his glory is above the earth and heaven." And the simple men never doubting, kissed the hem of the mother's robe and with joyful faces departed. In the khan, to all the people aroused and pressing about them, they told their story, and through the town, and all the way back to the Marah, they chanted the refrain of the angels:

"All glory be to God on high,
And to the earth be peace;
Good-will henceforth from heaven to men
Begin and never cease,
Begin and never cease."

PRAYER

O holy Child of Bethlehem
Descend to us we pray;
Cast out our sin, and enter in,
Be born in us today. Amen.
—Phillips Brooks.

Search the Scriptures

Mon.—Read Luke 2:1-10. The shepherds.
Tues.—Read Matthew 2:1-13. The Wisemen.
Wednesday—Read II Corinthians 8:9. Joy to the world.
Thurs.—Read John 1:1-14. The first Noel.
Fri.—Read Ephesians 5:19-21. Carols I like.
Sat.—Read Proverbs 14:21. Christmas spirit.
Sun.—Read Luke 2:11-20. Christ is born.

Everywhere, everywhere Christmas tonight,
For the Christ-child who comes is the Master of all
No palace too great and no cottage too small,
The angels who welcome Him sing from the height:
In the city of David, a King in His might
Everywhere, everywhere, Christmas tonight.
—Brooks.

WHAT CHRISTMAS MEANS TO ME

By Daniel A. Poling in Christian Herald

Christmas is a promise, the promise—the promise fulfilled. The cradle song of Israel had been ever "The Messiah," the hymn of hope. In the long bondage and through every spiritual wandering the Hebrew people held fast the dream, and more than dream, of One to come who would set them free and restore the ancient glory. To be sure the hope had been long deferred and in the meantime, in popular thought, temporal values had been substituted for the "pure gold of Heaven;" but He was still in the soul of the race, the "seed" to bruise the serpent's head, the lamb slain from the foundations of the world, and the Lion of the tribe of Judah.

And thus He came, God's Son, the Saviour of man, the King of Kings. We never tire of His story—the shepherds, the manger, the Star and the Wise Men with their gifts. From childhood to old age we turn again and again, in a kind of ecstasy, to the hills of old Judah and listen to the angels sing, "Glory to God in the highest, and on Earth peace, good will toward men."

Men in their moral blindness failed to see Him as He was—and thus we lose Him now. But He was there and He is with us now—the Christmas Christ. The promise is fulfilled! Ah, let us claim it! Claim it for ourselves and for our times. Claim Him and with Him win the world to brotherhood. Christ or chaos is more and more the ultimatum of our Twentieth Century civilization. A world in arms, a score of minor wars, a hundred political powder rooms, fear everywhere and hunger—this is the world review from which we turn toward Christmas Week in Nineteen Hundred Thirty-two. Traditional statesmanship has failed, failed utterly, of the Bethlehem objective—peace and good will. But in Him there is no East and no West, no castes and no divisions, and He, alone of all the conquerors, came to make of all, one blood. We turn to Him. We hold Him fast, whatever our losses. Having Him, through His eyes we see again, as John saw, the Invisible, and, with such a vision of the eternal years, we claim the impossible.

Christmas is a passion, the passion—the passion for righteousness, for justice, for man's redemption. Christmas is the cradle for the zeal that consumes. Here is no compromise, forever, with a pallid piety that shuns aggressive fighting for the right. When Christ was born He was on a journey, and the record of Christianity is the story of a march. Christians could die, but they could not stop. Boiling oil could dry their blood and quench their lives, but it could not put out their zeal. Rome could feed her lions with the devotees of a new sect and force their survivors like hunted beasts to their tunnels, but up from the catacombs was thrust a torch that at last lighted the world.

Then men learned a great truth—that eternity is not with the hand and its sword, but with the heart and its love. Then kings and paupers began to whisper the words of one who had been slain for his cause but who had said, "Not by might, nor by power, but by my spirit, sayeth the Lord of Hosts."

Christmas is a passion, the passion of Jesus to see a world free of its bondage of sickness and sin; free of its shackles of economic greed and its chains of superstition; free of its cruelty, race against race, man against man; free of its fear; free to live and to love and to serve forever. Christmas is a passion, the passion of God the Father who so loved the world, "that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Christmas is a promise; Christmas is a passion; and always and forever Christmas is Home Sweet Home! Always the anthem of Christmas is the hymn of my father's house and the cradle song of my mother's prayer. It brings with it the scent of western balsams and the memory of twinkling stars among the green boughs. Through all the years it has had a tender touch that rubs out life's hardness, and the light that shines down its path shines on toward the homeland of the soul.

Christmas is a promise, the promise fulfilled, and the prophecy of peace with power. Christmas is a passion, Christ's passion for life's redemption. And Christmas is Home, home now and home forever, for, "In my Father's house are many rooms" and "I go to prepare a place for you."

CHRISTMAS PREPARATIONS

"The Coming of the King," by Dudley Buck, is to be given by a mixed chorus on December 23, in the Reedley Mennonite church. C. F. Mueller is directing the chorus. A Christmas program prepared by the children of the Sunday School will be given on Sunday night, December 25.

A Christmas program will be given in the Mennonite church, Washington, by the children of the elementary Sunday School, conducted this year by their teachers and not by a special committee as was previously customary.

The Juniors of the San Marcos church of Paso Robles are preparing a program to be given on Christmas Day. The choir is also preparing a Christmas program in song for a later date.

CHRISTMAS CAROLS

Christmas songs spread the cheer of the Christmas message as nothing else can do. Make up a party of those who love to sing and spend the hours of Christmas in singing the Christmas message. A list of those to be serenaded should be made, remembering particularly the shut-ins, and a definite route planned.

21 Assorted

SCRIPTURE-TEXT

Christmas Cards and Folders

Our Box No. 32 contains a true $2.00 worth of 15 beautiful cards and 6 parchment folders each having—a design of rare art value—sentiment in poetry or prose—appropriate Scripture-text.

Every design is different—hand colored effects—gold high lights—rich litho colors on expensive laid stock and quality parchment paper.

Fine envelopes—a few with rough deckle edge and others with fancy cut art tissue lined flaps.

The gift box has appropriate design in rich colors of gold and blue. It's free from all printing, so use it for gift purposes.

Christian people are now generally celebrating the Savior's birth with Scripture cards that honor Him.

FOR VALUE	**Really meets and beats competition**
FOR BEAUTY	**Rare beauty that pleases the most discriminating**
FOR VARIETY	**No two alike. The finest we've seen**
FOR QUALITY	**We guarantee it to please you**

Box No. 32

These cards if sold separately are worth at least $2.00. This box selling for only $1.00 brings many quick sales and profits pile up fast.

Order Box No. 32 if you want real merchandise at a bargain price!

ONLY $1.00 A BOX POSTPAID

3 Boxes for $2.60 postpaid
6 Boxes for $5.00 postpaid
12 Boxes for $9.50 postpaid

Low Priced Christmas Cards for Pastors

Also Teachers, Superintendents, or Individuals who need a quality card at extremely low prices

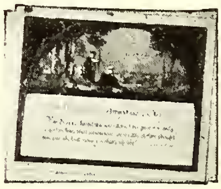
TWO BEAUTIFUL DESIGNS

Eight colors are used and a silver high-light process gives a snap of quality that surprises. You can hardly tell these from 5 cent cards. Unlined envelopes. Cards are 4⅛x5 inches.

No. 117

No. 117—JOYOUS GREETINGS

May the Bethlehem star of guidance
Upon your pathway shine,
And the presence of the Savior
Bring hope and peace divine.
"Thanks be unto God for His unspeakable gift."
II Cor. 9:15.



No. 116

No. 116—A BLESSED CHRISTMASTIDE BE YOURS!

"For God so loved the world," etc. John 3:16.

3 cents each in dozen lots
$2.50 a hundred

Order by number. Be sure to send Cash with your order.

MENNONITE BOOK CONCERN, Berne, Indiana

THE S. S. LESSON

December 25

God's Gift to Man. (Christmas Lesson)

Golden Text,—For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3:16.

When Caesar Augustus gave orders that a census should be taken of the world which was to form the basis of new taxes he had little thought that a mightier than he was directing the affairs of the world. God had said through his prophets that one was to come who would occupy the throne of David, that he should be born in Bethlehem and make Nazareth his home and that he should be called out of Egypt. All these things seemed contradictory yet in the course of events they occurred as he had declared and the great Roman Emplorer was but a puppet in his hands while the very machinery of the Empire was to function that all should be fulfilled concerning the coming of the Redeemer. So does God's providence enter into the affairs of the world and so do even those who do not know him help to fulfill his will.

It is sad to note that when in the supreme moment of her life the mother of the one who was to be the best and mightiest of all men might know had no seclusion and even the inn was closed to her. That the Christ was born in the lowliest of places, even a stable only helps to impress us with the fact that our Lord was meek and lowly and that his coming was to identify himself with the very poorest of men. As most of the world of men is not to be numbered with the rich and great so the Lord of all indicated his sympathy with the lowly by associating himself even from birth with them. It is also true that at all times the great majority of men and women who have blessed the world with their goodness and service came from the humbler classes.

Jesus came among men as a child. His very becoming man was a humiliation but he chose to be one of the least. It is of greatest significance that the Christian religion is the only one of the great faiths of the world that has place for a child. It means that Christ appeals to the children and is a real Saviour to them as he is to adults. It is also to be noted that the child is the emblem of the true kind of a follower that Jesus expects his own to be. Remember, he says: "Unless ye become as little children." The child's attitude toward Jesus is as real as is that of the adult.

At the birth of Jesus we again note the conspicuous part shepherds have had in the plans of God. Many of his greatest servants were shepherds such as Moses, David, Amos and others. Living out with nature, depending upon what God supplies and away from the crowds where God is forgotten, ignored or defied, they lived the simple life of those who depend upon God and trust in him. They belonged to the great middle class of men and women who are neither spoiled by riches, tempted by worldly ambitions or close to the corrupting sins of the masses. It is always from people such as they that the world receives the blessings that simple, trustful, pious and faithful lives can bring.

When God proclaimed his Son's birth, those who heard the message first were both of the Hebrew and Gentile nations. The shepherds represented the best of their race and the Magi represented those of other races who had in them a longing for closer relations with God. They were the seekers after God who earnestly looked to the great Creator of all to reveal Himself more fully to them. Tradition has given these Magi a name and surrounded them with legends but the fact is we know nothing but that they were looking earnestly for the revelation that would open the way for a greater knowledge of the true God. We have in them the assurance that those who seek God shall find him.

Both nature and the angels of heaven had a part in declaring the coming of the Christ. God used one star, one of the innumerable things that go to make up the universe. It gives light in the dark and the darker the night the brighter it is. It was fitting that it should be used in heralding the coming of the one who was for all time to be the "Light of the world."

The Angel chorus is the happiest that man may hear. It speaks of a joy that is for all men. Indeed there can be no real joy that does not take into account the Angel Song. It binds earth and heaven in one glorious happiness. It speaks of a peace that is satisfying and eternal.

It assures such a peace to all who will have it. We note that Jesus is the promised Prince of Peace. That his message was one of peace. That without him no real peace may be enjoyed. That he spoke with special commendation of the makers of peace and that in his death there is established that which assures peace with God.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR NOV., 1932

C. E. Soc., Hanston, Kans., $30; Friend, Whitewater, Kans., $60; Bergfelder S. S., Mt. Lake, Minn., $20.65; Bethel Ch., Inman, Kans., $52; First Menn. Living Links Class, Berne, Ind., $8.15; Lehigh Menn. Ch., Lehigh, Kans., $5.10; Menn. Ch., Madrid, Nebr., $4.72; Bethany Ch., Quakertown, Pa., $34.50; Christian S. S., Moundridge, Kans., $24.46; Bethesda Ch., Marion, S. D., $12; Bergthal Ch., Pawnee Rock, Kans., $16.98; First Menn. Ch., Upland, Calif., $121.55; West Zion S. S., Moundridge, Kans., $59.34; Cong., Deep Run, Pa., $24; Grace S. S., Lansdale, Pa., $68.53; Second Ch., Springs, Pa., $5.45; Friends, Springs, Pa., $1.70; Menn. Ch., Fairfield, Pa., $11; Friends through M. Y. Burkhard, $5.50; West Zion C. E. Soc., Moundridge, Kans., $50; E. D. Conf. Churches (Burkhard), $82.50; Inman Menn. Ch., Inman, Kans., $28.03; Menn. Ch., Wayland, Iowa, $45; First S. S., Wadsworth, O., $4.79; Bethlehem S. S., Richey, Mont., $66; S. Friesen, Goessel, Kans., $10; Ladies' Sew. Soc., Dallas, Ore., $25; Alexanderwohl Ch., Goessel, Kans., $10; Menn. Ch., Pretty Prairie, Kans., $131.88; Johannestal S. S., Hillsboro, Kans., $26.68; Salem S. S., Freeman, S. D., $100; David Janzen, Springridge, Alta., $16; Herald Ch., Bessie, Okla., $6.03; Hoffnungsfeld Ch., Moundridge, Kans., $18; Springfield Miss. Circle, Pleasant Valley, Pa., $10; S. S., Summerfield, Ill., $60; Menn. Ch., Deer Creek, Okla., $7.10; Bethel S. S., Inman, Kans., $18; Rent, Fonda, Okla., Prop., $32.19; Menn. Ch., Butterfield, Minn., $12.75; Calvary Ch., Quarryville, Pa., $17; Calvary On-We-Go Class, Quarryville, Pa., $25; Grace Ch., Pandora, Ohio, $28.43; Brudertal S. S., Hillsboro, Kans., $65.31; Lehigh Menn. Ch., Lehigh, Kans., $4.32; Menn. Ch., Halstead, Kans., $42.56; Garden Twp. Ch., Moundridge, Kans., $6.40; Grace Hill Ch., Whitewater, Kans., $19.22; Steamship Co., refund, $47.58; Menn. Ch., Pratum, Ore., $20.72; Friend, Elbing, Kans., $100; Friends, Elbing, Kans., $100; Swiss Ch., Whitewater, Kans., $7.50; Rev. P. H. Pankratz, Henderson, Nebr., $100; Goessel Menn. Ch., Goessel, Kans., $45; Bethany Ch., Freeman, S. D., $50; First Ch., Beatrice, Nebr., $222.63; West Zion Ch., Moundridge, Kans., $83; First Ch., Upland, Calif., $39.09; Bethesda Ch., Henderson, Nebr., $53.73; First Menn. S. S., Halstead, Kans., $40.79; Menn. Ch., Pulaski, Iowa, $6; Emmaus Ch., Whitewater, Kans., $416.75; Bethel College Ch., Newton, Kans., $32.18; Hebron Ch., Buhler, Kans., $15.14; First Menn. S. S., Mt. Lake, Minn., $90; Ebenezer Ch., Mt. View, Okla., $15; Maria U. Schmidt, Kansas City, Kans., $30; First Menn. C. E. Soc., Newton, Kans., $30; Salem Ch., Freeman, S. D., $200; St. John Ch., Bluffton, O., $27; Alexanderwohl Ch., Goessel, Kans., (Penner farewell), $137.41; Alexanderwohl S. S., Goessel, Kans., $60; Friend, Whitewater, Kans., $10; Anna Epp, Whitewater, Kans., $15; 2nd Menn. S. S., Beatrice, Nebr., $50; First Ch., Aberdeen, Ida., $23.97; Hoffnungsau C. E. Soc., Inman, Kans., $17; Lehigh C. E. Soc., Lehigh, Kans., $30; Mrs. H. H. Stucky, Fort Wayne, Ind., $15; Zion Ch., Belmont, Kans., $10.01; Philathea S. S. Class, Wayland, Iowa, $10; Bergthal and Bethel C. E. Soc., Corn, Okla., $2.11; First Menn. Y. P. C. E. Soc., Aberdeen, Ida., $15; First Menn. Ch., Philadelphia, Pa., $20.52; Barbara E. and Mary C. Steiner, Pandora, O., $30; Sichar Ch., Cordell, Okla., $3.97; Christian Ch., Moundridge, Kans., $83; Hereford Ch., Bally, Pa., $75; West Zion Jr. End. Soc., Moundridge, Kans., $40; Johannestal S. S., Hillsboro, Kans., $25.12; United Menn. Ch., Esset, Ont., $60; Friend, Newton, Kans., (P. A. Penner return), $437.10; John J. Boese, Vona, Colo., $3.85; New Hopedale Ch., Ringwood, Okla., $11.04; Christian S. S., Moundridge, Kans., $84.37; First Ch., Mt. Lake, Minn., $11.72; H. D. Voth and family, Escondido, Calif., $10; First Ch., Upland, Cal., $36.62; Bergthal Ch., Pawnee Rock, Kans., $14.41; Tabor Ch., Goessel, Kans., $256.48; Childrens Coll., Tabor Ch., Goessel, Kans., $120; Mr. and Mrs. Sam'l. Hilty and family (Golden Wedding), Bluffton, O., $50; Alexanderwohl Ch., Goessel, Kans., $664.95; Children's Coll., Alexanderwohl Ch., Goessel, Kans., $150.34; Brudertal Ch., Hillsboro, Kans., $130; Waterloo Kitchner Ch., Ontario, $11.70; Faresfield Group, Sask., $4.75; Zoar Ch., Langham, Sask., $42; Zoar Sew. Soc., Langham, Sask., $43; H. J. Penner, Manitou, Man., $6.12; Sew. Soc., Osler, Sask., $15; Bethesda Sew. Soc., Langham, Sask., $61.50; Rev. J. J. Klassen, Dundurn, Sask., $12; Sew. Soc., Rosthern, Sask., $30; Group, Winnipeg, Man., $2.85; Rev. Benj. Ewert, Winnipeg, Man., $2.15; Church, Reinland, Man., $26.50; Sew. Soc. and collection, Blumenhof, Sask., $55; Coll., Herschel, Sask., $14; Herald Ch., Morden, Man., $5.40; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, treas.), $550.59; total, $6,902.48.

Balance in Bank Nov. 1, 1932		$ 753.75
Gifts for General a/c	$5838.86	
Gifts for Orphans, etc.	968.85	
Gifts for Sundries	62.58	
Interest and rent	32.19	6902.48
Balance and total receipts		$7656.23
Paid on orders during month	$5907.85	
Paid on debt during month	1000.00	6907.85
Balance		$ 748.38
Canadian money remitted direct to India		331.97
Balance in bank December 1, 1932		$ 416.41

On Dec. 1, 1932 the Board has a debt of $5,000.00, with unpaid budgets for second, third and fourth quarters. Only half of the salary and children allowances have been paid for the fourth quarter.

Respectfully submitted,
J. E. Regier, Ass't. Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR NOVEMBER, 1932

Foreign Missions, Gen. Treas.: Johannestal Sew. Soc., Hillsboro, Kans., $15; Christian Menn. Sew Soc., Moundridge, Kans., $50; Sew. Soc., Buhler, Kans., $63.-

43; Jr. Mission Soc., Buhler, Kans., $10; Hoffnungsfeld Sew. Soc., Moundridge, Kans., $10; total, $148.43.

Home Mission, Genl. Treas.: Johannestal Sew. Soc., Hillsboro, Kans., $10; Hoffnungsau Sew. Soc., Buhler, Kans., $10; Christian Menn. Sew. Soc., Moundridge, Kans., $25; Sew. Soc., Buhler, Kans., $53.42; Jr. Mission Soc., Buhler, Kans., $10; Hoffnungsfeld Sew. Soc., Moundridge, Kans., $10; total, $118.42.

Christmas Fund: Mission Soc., Reedley, Calif., $26; Brudertal Sew. Soc., Hillsboro, Kans., $5; Mission Soc., Sugar Creek, O., $10; Mary Martha Circle, Lehigh, Kans., $4; Girls' Mission Club, Elyria, Kans., $3.50; Hoffnungsau Sew. Soc., Buhler, Kans., $10; Mission Soc., Upland, Calif., $48; Mission Soc., Aberdeen, Idaho, $10; Worthwhile Circle, Reedley, Calif., $12; Johannestal Sew. Soc., Hillsboro, Kans., $5; Bergtal Sew. Soc., Pawnee Rock, Kans., $6; Dorcas Soc., Wayland, Iowa, $20; Mission Soc., Summerfield, Ill., $5; Bethel College Ch., Mission Soc., Newton, Kans., $10; Sew. Soc., First Mennonite Ch., Newton, Kans., $15; Bethel Mission Soc., Wolf Point, Mont., $2; total, $191.50.

Expenses of Ex. Com. and "News and Notes": Oakleaf Mission Soc., Mt. Lake, Minn., $1; Mission Soc., Calvary Menn. Ch., Mechanics Grove, Pa., $1.60; Mrs. D. A. Harms, Bessie, Okla., $.10; Mission Soc., Deer Creek, Okla., $1.50; Miss Nellie Loewen, Newton, Kans., $.25; Mrs. J. J. Ediger, Newton, Kans., $.25; Bergtal Sew. Soc., Pawnee Rock, Kans., $1; Mission Soc., Pretty Prairie, Kans., $.80; total, $6.50.

Miscellaneous: Mission Soc., Sugar Creek, Ohio, Biblewoman, India, $25; First Menn., Mission Soc., Bluffton, O., Biblewoman, India, $35; Primary Dept., Hereford Menn. Ch., Bally, Pa., Orphan, India, $30; Mission Friend, Beatrice, Nebr., India, where needed most, $10; Mission Soc., Aberdeen, Idaho, Basna, India hospital, $5; Do., Korba, India, for clothes, $5; S. S. Class, Clinton, Okla., P. W. Penner, work where needed, $4.35; San Marcos Sew. Soc., Paso Robles, Cal., do., $10; Dorcas Soc., Wayland, Iowa, Birney St., Mont., for clothes, $5; Do., Lame Deer St., Mont., for clothes, $5; Mission Soc., Pretty Prairie, Kans., freight on clothes to Canada, $5; Hoffnungsau Sew. Soc., Buhler, Kans., relief work, $5; Christian Menn. Sew. Soc., Moundridge, Kans., Russian student Girls, Bethel Church, $25; Gnadenberg Sew. Soc., Whitewater, Kans., do., $5; Mission Soc., Upland, Calif., Portland Mission, $25; Tabea Sew. Soc., Tampa, Kans., where needed, $15; Sew. Soc., Buhler, Kans., home mission work, W. Distr. Conf., $10; total, $224.35; grand total, $689.20.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

EMERGENCY RELIEF BOARD, MONTH OF NOVEMBER, 1932

For Russia—Jacob N. Kaufman, Moundridge, Kan., $10.25; Franz Pauls, Agt., Buhler, Kans., $32; Abr. Dirks, Buhler, Kans., $20.40; S. S. Class No. 33, First Menn. Ch., Berne, Ind., $18.91; D. and E. Hubin, Butterfield, Minn., $5; Edna W. Alden, Kansas City, Kas., $15; H. P. Balzer, Newton, Kans., $5; P. H. Dirksen, Moundridge, Kans., $4.40; Johanna Schroeder, Newton, Kans., $10; Marie Reimer, Newton, Kans., $15; Anna Neufeld, Newton, Kans., $10; Katie A. Friesen, Newton, Kans., $10; Elsie K. Regier, Elbing, Kans., $30; Abe H. Reimer, Newton, Kans., $10.30; Gerhard Wiens, Newton, Kans., $5.41; Anonymous, Elbing, Kans., $14; J. W. Lorenz, Darlow, Kans., $10; P. M. Claassen, Newton, Kans., $5; Mrs. M. Horsch, Beatrice, Nebr., $5; Martin Franz, Coronado, Calif., $5; Anonymous, Newton, Kans., $3.19; First Menn. Ch., Berne, Ind., and a brother, $4.98; Nothelfer von Whitewater, Kans., $12; Franz Pauls, Buhler, Kans., $10; Susie P. Rudiger, Great Bend, Kas., $2; C. C. Sperling, Inman, Kans., $10; Rev. John Lichti, Medford, Okla., $6; Rev. Abr. Warkentin, Newton, Kans., $3; H. R. Regier, Elbing, Kans., $5; Herman Janzen, Elbing, Kans., $20; Mr. and Mrs. Karl Friesen, Beatrice, Nebr., $20; Peter Miller, Marion So. Dakota, $10; P. D. Claassen, Newton, Kans., $5; H. A. Martens, Buhler, Kans., $10; Sister Hillegonda v. d. Smissen, Newton, Kans., $3; Mrs. Gertrude Jantzen, Paso Robles, Calif., $10; P. H. Wedel, Moundridge, Kans., $5; Mrs. Peter Lohrentz, Moundridge, Kans., $12.50; San Marcos Menn. Ch., Paso Robles, Calif., $12.50; Gerhard Wiens, Newton, Kans., $10.

For Canada—Hoffnungsfeld Ch., Moundridge, Kan., $21.38; Mrs. J. G. Regier, treas., Ex. Com. of Mission Societies, $20.

For General Fund—Daniel Haury, Halstead, Kans., $5; B. R. and G. A. Regier, Elbing, Kans., $100; Anonymous, Elbing, Kans., $80; West Zion Menn. Ch., Moundridge, Kans., $29; Ebenezer Ch., Mt. View, Okla., $12; Bethel College Menn. Ch., Newton, Kans., $15.79; Bethel Menn. Ch., Fortuna, Missouri, $9.34; Bergthal Ch., Pawnee Rock, Kans., $15.09; First Menn. Ch., Upland, Calif., $7.41; First Menn. Ch., Aberdeen, Idaho, $8.24; Alexanderwohl, Ch., Goessel, Kans., $20; First Menn. Ch., Philadelphia, Penn., $6.15; Brudertal Ch., Hillsboro, Kans., $22.86; First Menn. S. S., Bluffton, Ohio, $20.31; Christian Ch., Moundridge, Kans., $45; First Menn. Ch., Mt. Lake, Minn., $16.77; First Menn. Ch., Upland, Calif., $7.32; Friedenstal Menn. Ch., Tampa, Kans., $20.

For Harbin—Rev. P. W. Penner's Ch., Janjgir, India, $17.

For Kuhlman, China—San Marcos Menn. Ch., Paso Robles, Calif., $7.25.

For Concordia Hospital, Winnipeg—San Marcos Menn. Ch., Paso Robles, Calif., $7; Christian Ch., Moundridge, Kans., $8.

For Germany—Henry Froese, Inola, Okla., $10; the Busenitz family, Whitewater and Newton, Kans., $18.

November 1, 1932, balance and reserve		$ 840.70
Received for Russia during month	$414.84	
Received for Canada during month	41.38	
Received for General Fund	440.28	
Received for Harbin during month	17.00	
Received for Kuhlman during month	7.25	
Received for Concordia Hospital	15.00	
Received for Germany during month	28.00	963.75
Total		$1804.45
Paid out during month including 12c check tax for U. S.		1137.37
Dec. 1, 1932, balance and reserve		$ 667.08

Gratefully acknowledged,
C. F. Claassen, Treas.

JOTTINGS

Beginning with Dec. 11 Rev. J. H. Enns conducted a week's series of Bible studies in Gretna, Man. The subject of the studies was the Life of John the Baptist.

Miss Vivienne Musselman who is traveling secretary of the Mennonite Peace Society addressed the Sunday school of the Grace church, Pandora, Ohio, last Sunday.

Last Sunday evening the Ebenezer church, Bluffton, Ohio, had for its guests the men's chorus of the Defenseless Mennonite church of Archbold, O., who rendered a special musical program.

A plague of grasshoppers suddenly descended upon the fields of Mennonite colonists in Paraguay some weeks ago and by nightfall nothing was left of them but the bare stumps of the corn fields.

Rev. C. H. van der Smissen, former editor of the Bundesbote, now of Newton, Kansas, celebrated his 81st birthday by conducting the regular service in the Bethel Hospital of that town last Sunday.

Bro. J. E. Regier who for some time has been assisting his brother the late J. G. Regier as missionary treasurer will continue as treasurer. Mission contributions are to be sent to him at his address, Newton, Kansas.

The Truth-Seekers Class of the Sunday school of the First Church, Philadelphia, will celebrate its twenty-fifth anniversary on the evening of December 7. There still remain a few of the sisters who were members at the time of the organization of this class.

Rev. J. S. Lehman of Lancaster, Pa., who formerly was business manager of the Mennonite Publishing Co., of Elkhart, Ind., who is well known in many of the General Conference churches in the East, having preached in many of them, submitted to an operation for the amputation of a leg. He is in his 86th year and is reported to have stood the operation quite well for one of his age.

The Sunday school of the First Church, Bluffton, O., elected officers for the coming year. They are: Supt., E. J. Hirschler; assistant, J. S. Schultz; sec.-treas., Ezra Moser; assistant, Leland Diller; librarian, Helen Hartzler; assistant, Harold Schultz; chorister, Truman Bixel; assistant, Gordon Alderfer; pianist, Eleanor Niswander; assistant, Dorothy Schumacher; executive committee, Mrs. J. E. Hartzler and D. W. Bixler.

One of the landmarks of Berne, Indiana, was the barn of the Mennonite church which was erected at the time the church was erected in order to have the teams of the worshippers sheltered while services were in progress. With the coming of the automobile the building was converted into a garage. The snow that came with the storm of several weeks ago proved too heavy for the roof and the building collapsed. What is now left of it is to be sold and the ground cleared.

Rev. J. B. Epp has recently completed a series of meetings at Mt. Lake, Minn. His address has been changed from Newton, Kansas, to Meno, Okla., his former home where his children are now residing.

The Choral Society of the Freeman, S. D., community, comprising ninety voices presented Handel's Messiah in the South Church on the evening of December 4. Plans have been made to repeat the performance in the near future and it is hoped to make it an annual affair. The director is Ernest Schrag.

Bethel College, Newton, Kansas is represented by 298 teachers in 40 Kansas counties and 20 other states. Canada has two Bethel teachers. Of the 298 teachers, 252 are in Kansas. The rural schools claim the most with 94 and 90 are in high schools. There are 47 grade school teachers and 21 college professors.

A memorial on World Peace addressed to the churches of the United States was placed before the Quadrennial Meeting of the Federal Council of Churches meeting at Indianapolis last week. The Memorial urges the churches to take a definite stand on such questions as reduction of armaments, cooperation of the United States with other nations in the maintenance of peace, promotion of the spirit of friendship between the United States and Latin-American countries, strengthening of world peace machinery, the problem of war debts, American membership in the World Court and the private manufacture of military weapons.

The recently erected church building and parsonage erected for the newly organized Mennonite congregation of which Rev. C. E. Krehbiel is pastor in Wichita, Kan., is said to be well suited for present needs. The building is of brick and presents a pleasing attractive appearance. As Wichita is the largest city located near the Mennonite population of Kansas it is believed that Mennonite people moving into the city will find it convenient to make it their church home.

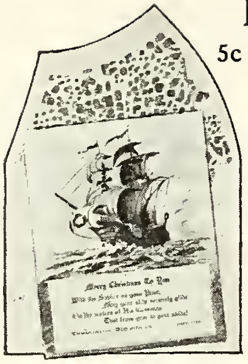
An international Institute has come into existence which is to promote in a high degree the mutual understanding between the divers Christian denominations of the world. Professor D. Fabricius of the Berlin University has established a Central Office for the Study of Denominations and Ecumenical Intercourse. Documents and informations from all Christian Churches, Communions, and Movements are collected in this office so that you may make inquiry about all denominational matters. The most important work which is done at the office in these days is the editing of the Corpus Confessionum, which is a large collection of original sources, including in numerous volumes a great quantity of Confessions of Faith, Catechisms, Church Disciplines, Hymns, Liturgies, and other fundamental writings constituting the denominations. These documents are printed in numerous languages, prevailingly in German and English. Up to date Anglican, Methodist and Moravian texts have been issued.

CHRISTMAS CARDS

New 1932 Line of Sunshine Scripture Text Cards

5c Greeting Cards on which the Texts are Steel Die Engraved

(Each Card has an envelope to match)



No. 523

No. 515

No. 518

No. 518—SEASON'S GREETINGS

May new joys find their way to you
And old joys keep on coming true.

"I bring you good tidings of great joy."—Luke 2:10.

Genuine hand-colored design—5c

No. 520—JOYOUS GREETINGS

May the Manger-king today
Those great blessings all bestow
That from year to year convey
Pleasures that increase and grow.

"Peace on earth, good will toward men."—Luke 2:14.

A striking scene. French parchment folder—5c

No. 523—MERRY CHRISTMAS TO YOU

With the Savior as your Pilot,
May your ship serenely glide
On the waters of His blessings
That from year to year abide!

"Emmanuel . . . God with us."—Matt. 1:23.

Beautiful ship number—5c

No. 526—HEARTY CHRISTMAS GREETINGS

May the glorious message shepherds heard
Have gladness for you in every word!

"Unto you is born this day . . . a Savior."—Luke 2:11.

Shepherds with their flocks, 5c

No. 519—SEASON'S GREETINGS

"When they saw the star, they rejoiced with exceeding great joy."—Matt. 2:10.

Embossed design in grey, white and black—5c

No. 514—CHRISTMAS GIFTS

I wish for you at this glad Yule time
The wonderful gifts of His love sublime
Which the Christ-child brings to each land and clime.

"Thanks be unto God for His unspeakable Gift."—II Cor. 9:15.

A dainty card with silver high lights—5c

No. 517—CHRISTMAS JOY TO YOU

May the Star that shone o'er Bethlehem
That holy Christmas night,
Its gentle radiance shed on you,
And keep your Christmas bright.

"Unto you is born this day . . . a Savior."—Luke 2:11.

Genuine hand-colored scene—5c

No. 516—A WISH FOR YOUR HAPPINESS AT CHRISTMAS AND IN THE NEW YEAR

"We will be glad and rejoice in His salvation."—Isa. 25:9.

Genuine hand-colored design—5c

No. 515—JOYFUL SEASON'S GREETINGS

"For God so loved the world," etc.—John 3:16.

Silver high lights. Colorful shepherd scene—5c

No. 524—JOYFUL CHRISTMAS GREETINGS

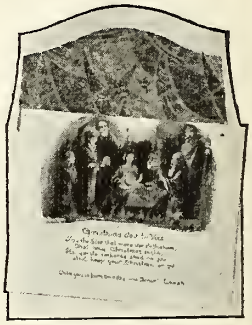
The shepherds heard the story—
From the angel, come from glory;
Still its tidings come to men:
May they give you joy again!

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

A lovely French parchment folder—5c

No. 519

No. 524



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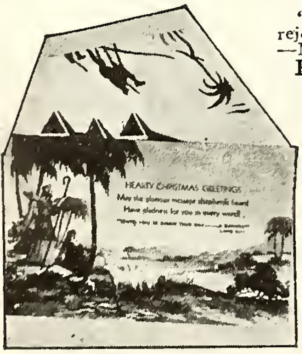

No. 526

JOYOUS GREETINGS

No. 520

No. 514

No. 516

Use Only Christmas Cards with Bible Texts

No order accepted for less than 50c worth of Cards. Any 12 Cards assorted for only 50c. Send money with your order. Order by number.

MENNONITE BOOK CONCERN, BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLVII BERNE, INDIANA, DECEMBER 22, 1932 No. 50

EDITORIAL

There are but fifty issues of The Mennonite a year, the weeks of Fourth of July and Christmas week are therefore omitted. The next issue of The Mennonite will greet its readers in the New Year. This therefore will be the editor's opportunity for wishing his readers a Merry Christmas and a Happy New Year. May the season offer many occasions for making it one of joy to many to whom much of the joy of life has been denied and may the New Year be one that brings better things than have been the lot of the great number of those who now know better what hard times have been than ever before.

The default of the War Debt on the part of several nations to whom the United States loaned vast sums of money in the "War to end War" comes as a logical result of the Great War. The world went crazy and destroyed lives and property in a way that the world never before saw. Now when it comes to a settling up, it developes that there is not enough money to go around to square up things, if such a thing were possible. Naturally, our people do not propose that the nations having money enough to get ready for another war in a way that Germany could get ready should offer the plea of not having the money to pay their debts when they have money for the unprecedented military preparation for another conflict which, if it does come, will be of a greater extent and with more thoroughness than the last. The excuse given that they cannot raise the cash now since it has long been wasted in a senseless war is like that of the youth whom we know who borrowed five dollars to go to Atlantic City. He went but it rained and stormed all day and so when he was asked to return the loan refused, because, as he said, "It rained and I couldn't have a good time on it."

That pre-election slogan "Beer before Christmas and wine before Easter" is on the rocks. Naturally it should have a stormy time. Persons whose only idea of the most sacred Christian festivals is that is to be a time for filling their bellies with stuff that debases and makes brutes of men cannot, in the long run, succeed in securing unlimited privileges for making swine of themselves. Our politicians have appealed to the mob and the mob is early on hand to get what was promised. However, law is law. Any percent of alcohol that makes near beer real beer will have to stand the test of the Supreme Court as well as will light wines. We cannot see how, before the 18th Amendment is repealed anything that raises the content of beverages to the intoxication point can pass the test of the courts and the repeal of the Amendment is not the simple thing that politicians are making the people believe it is. No doubt the recent political change makes it harder to maintain prohibition, even in states in which it is wanted, but, we must recall that the oath of office of both the executive and legislative branches of our government commits the office holders to maintain, support and protect the Constitution of the United States. Just now the rabble seem to be having their inning but that does not by any means mean that they will have their own way indefinitely and that the pendulum will not swing in the other direction.

The winter promises to be a hard one, judging by the way it has commenced. All winters have their share of cold and storm and even mild ones may contribute to the suffering of those who are in need, especially of shelter and clothing. The hard times through which we are passing have increased distress as the weather continues to be wintry. People, who only a few months ago were independent and self-supporting, are now at the end of their resources for no fault of their own. They are the backbone of our industrial life, but, it seems to many, there is nothing left of our industrial life and even respectable poverty, that has had occasionally to worry about the rent or a new winter overcoat, seems now to have been a state of opulence. Those of us who are so fortunate as to still have something of an income, even though it is greatly decreased, are faced, not with the opportunity, but, with the duty of helping the less fortunate. In every large center and in every small community there are drives for relief and these drives have had to be carried on with the greatest intensity to attain their goals. Let it not be said that the generous spirit of the American people has failed them, especially let it not be said that those who are committed to the Christian way of life have not risen to their greatest efforts in lending the brotherly hand to those who are in dire need of help.

When Paul wrote "I bear in my body the marks of the Lord Jesus" he had in mind the marks of the slave owner which were often branded upon the brow in order that all might know that the slave belonged to the one whose brand he bore. More than likely, however, he may have had in mind the scar in the ear of the slave which indicated that he had renounced his freedom and indicated it by submitting to having his ear pierced with an awl at the door of the master's house. From that time forward he belonged wholly to the one who was his master. This was an act of devotion to the house to which he belonged and committed him to lifelong service to that house. Very often Paul speaks of himself as the servant of the Lord Jesus Christ. The original word used at such times was the word meaning slave. We must recall that many slaves were happy in their condition and were deeply devoted to their masters who, in many instances, showed their confidence in their slaves by entrusting their affairs into their hands. Where the masters were just the slave so entrusted was often in a better state than he would have been had he had his freedom.

Servitude of the kind that binds us to faithful service to our Lord who is altogether lovely is the best state in which we may find ourselves. It means that all that is the Master's is for our happiness. It means too that we have altogether surrendered ourselves to his will—a will that would impose on us only that which is for our present and eternal good. By such a surrender we have but one master. Anyway it is impossible to serve two masters and when the other master happens to be our own selves we are led to those things which only tend to our unhappiness and do not assure us anything of future happiness. As servants we should always be conscious of the trust our Master places in our hands. We are entrusted with the upbuilding of His kingdom, we are to "Let the world see Jesus in us," we are to bring others to know that the Lord is good and we are to witness for Him in all we do or say.

We recall an old minister who once was called in to preach the funeral sermon of a wife whose husband was a notarious wife beater. During the service the husband made a great display of his grief in a way that the old preacher could no more endure and, so in the midst of his discourse, he stopped and directly speaking to the husband said: "Jake, now this is enough of this, had you been kindlier to this poor woman while she was alive all this fuss would be more in keeping." That rebuke is still remembered in that community after sixty years much to the esteem in which the long departed minister is remembered.

The matter of direct preaching so that it finds a proper mark to the rebuke of sin is something which many would hold to be out of place in our day. Yet, when we read Scripture, we note that it was the method used by those who were the pioneers of preaching in the Christian church. We wonder what would be the effect were there more of it in our day? There is surely enough that needs rebuke with terrible directness. The placid inconsistency of many church members, who do not live as their professions indicate they should live, needs the voice of seven thunders to bring them to their senses. The numerous inconsistencies in business and church life, shown by professing Christians, are the most difficult things in the way of the progress of the Kingdom of God.

This reminds us of a certain young minister who was called to preach in a strange church. A Deacon thinking he would help the young minister find his bearings took him aside to suggest how he should preach. "Don't be too hard on the rich," he said, "we have some wealthy contributors." "Then" he continued, "don't be too severely temperance in your discourse for the members of the local tavern keeper will most likely be present." This continued, the deacon suggesting many more don'ts. Finally, in despair, the young man replied, "About whom then do you expect me to preach? "Preach about the Jews, there will be none of them present," was the reply.

BRIEF MISSION NOTES. (XIV)

Selected by J. B. Epp, Hesston, Kansas,
(As a part of a weekly Prayer Calendar)

America

North: In Western Canada over 8000 children are enrolled in a "Bible Memory Contest." A Bible Correspondence Course and Radio evangelism is being used on these endless prairies. Nearly all workers are volunteers.

U. S. A. sends out about 8000 mission workers into 87 countries. In 1930 over 7700 new missionaries went out; and over 800 in '29. Various Boards are calling for many more new workers, while others are recalling many. Why this difference?

Latin America: A "L. A. Fellowship" is coordinating the evangelistic forces in these lands, for the purpose of evangelizing the unreached regions. Spain and Portugal have a scheme of coordinating. The newly immigrated Mennonites in Paraguay are starting a mission among the nearby Lengua Indians, asking for assistance from N. A. Continuous evangelism and Scripture distribution are reported from many places. The millions of Indians in the interior are by no means forgotten at this time. Most of them have never heard the Gospel. A Moravian missionary was murdered lately. His brave wife, who with her baby barely escaped, is soon going back there. Pray! The training of native missionaries is of prime importance in these lands. There is a Union Seminary in Buenos Aires, and in other centers.

THE QUEEN OF KORBA'S GRAND-DAUGHTER

On Sunday September 4, at twelve o'clock noon, Miss Augusta Schmidt from Korba sent us a telephone message she had received from the Sabarkar of Korba. He wanted advice as to whom he might call to attend his wife at the birth of their first born. He wanted to know if we Champa doctors were M. D.'s and could do the work, and what our charges would be. From the context of the letter we thought there would be plenty of time to consult and answer the next day. So we took our noon rest reading foreign mail.

At two o'clock another telephone call came stating they would like one of us to come out to examine the case. She was not feeling well. A car was being sent after us. The roads were muddy and rain was falling. It was not easy to decide to go. We at once called Dr. Caroline and asked her opinion about one of us going and what she thought would be the proper fee.

Some weeks ago a telegram message from a private lady doctor from Negpur was brought to us to be telephoned to the Queen of Korba. It was thus. "Charge for delivery rupees one hundred fifty. Rupees one hundred for each day in attendance. Food and travelling expenses extra. Send rupees one hundred fifty in advance." We knew about the case and thought things were being adjusted and did not give it further thought. Later we heard that the doctor was not engaged due to the high fee charged and that arrangements were being made with the Bilaspur zanana (women's) hospital to go there and have Dr. Helen Nichoson, the missionary lady doctor in charge, serve her. The previous Friday the Deputy Commissioner had called on us and told us that the reserved room had been cancelled.

Knowing the above facts we came to a decision as to the fees to be charged. Taking everything into consideration, it seemed as though my going would be the best. Then came the question as to what to do about the children. It was then 3 P. M. We could not delay. It would get dark soon since it was cloudy. Not knowing how many days I would have to stay we decided to have the children go with me for we could stay with Miss A.

THE MENNONITE

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Rev. S. M. Grubb, D. D.................................Editor
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Schmidt and the Duerksens in the bungalow and incidentally give the children a chance to play together. In an hour's time we had given special orders, packed and were off in the Hospital motor. A later message came stating that one small stream was too high for the car to cross and asking whether we would please come in a Champa car to that place. So Dr. Harvey, the four children, our ayah who watches over the children when I have to be on medical work, one of our hospital boys, and I were on our way. At 6:15 we were at the stated place to find a group of men there but no car. They said the car had left 15 minutes before with an Indian lady doctor who had travelled by elephant from Champa. This was 4 miles from Korba. The motor would be right back they said.

We waited in our car for about half an hour. No conveyance in sight. It was still drizzling and getting darker. The road was rather slippery and tricky in places. Harvey and the hospital boy wanted to return yet that night. So I got the men to take our luggage and children across the stream. I waded through too, leaving Dr. Harvey go home over the 21 miles. No joke for night driving. We took refuge under a tree for awhile. We were hemmed in on two sides by the jungles. No motor came but darkness did and it changed from drizzle to rain. I finally suggested to the men that if they were willing to carry the luggage we would begin to walk. They dissented at first but finally consented. We slipped along for about a mile and a half until we came to a village. Then the coolies refused to go further saying they were hungry.

The leader of the gang stopped us, called for two cots from the nearest house, and sent the men away to call others. We sat on the cots until other coolies came. I again insisted that we move on towards Korba rather than sit and get wet. We jogged along in a little heavier rain for another mile and a half till we got to the last stream. There the auto met us, a mile out of Korba. We piled in and arrived at the mission bungalow about 9 P. M., wet, hungry and tired.

I told the chauffeur to inform the queen of my arrival and would be ready to help as soon as she would send the car for me after I had cleaned up a bit. Fortunately the children seemed to enjoy the excitement so had not complained.

The missionaries were all excitedly awaiting us for Dr. Harvey had reached Champa at 8:20 and had telephoned to find out whether we had arrived in Korba. After the children were washed, fed and tucked in bed, I waited awhile thinking I would be called soon. At 10 o'clock we went to bed, to rest, for sleep did not seem to come. At 11:30 the car came. The driver told us the delivery was over and the queen was calling Mrs. Duerksen, Miss Schmidt and myself. So we went.

The palace was all alive with people of all kinds happy noises, to celebrate the arrival of the newly born girl. Some were shooting guns, or fire crackers, others drumming, yelling and dancing. The women were back of the house, next to the mother's room. The men were on the front verandah watching the dancing girls. Even the queen had gone out to dance in the slush. We were received very cordially and taken into the room. We then learned that a Christian nurse from Bilaspur mission hospital had been the doctor. The baby was given to us to inspect. The mother was introduced and I was asked to see if she was alright. We looked and listened for an hour or more then took leave, promising to be back the next day The merry making went on all night, all the next day and every day and night after that for thirteen days when the baby was christened.

Every day people from outlying villages, which belong to the state, came and performed and brought gifts. Daily many people were fed.

On our return we saw coolies with filled baskets. 22 in a row. All going to Korba. Food and candy were sent to the bungalow every day. One day a live kid was brought in. After the third day I asked to be excused and to be allowed to return to Champa. The sabhakar consented on condition that I return should they need me.

Dr. Harvey got us from the place he had taken us to. Returning I got an elephant ride over the stream instead of wading through. It was a beautiful sunny afternoon so we got home in good time.

It is interesting to note that a Christian doctor and nurse were called in to attend the case when from other places Hindu help could have been gotten. While there I also met the young mother's private English teacher. She is also a Christian. Her mother was Anglo-Indian and her father Portugese.

Ella Garber Bauman, M. D.

PRAY FOR CHINA

The workers of the China Mission field send the following requests for prayer. For convenience the list has been divided into four groups thus suggesting that definite prayer be made for each group in turn for a week at a time, thus covering the whole list every month. **Pray earnestly and perseveringly, in the name of Jesus!** "Whatsoever ye ask in my name, that will I do that the Father may be glorified in the Son."

First Week: Concerning Christians and inquirers,—

1. Pray that in every Christian home there may be a Bible and a family altar.
2. Pray for the establishing of weekly Bible classes and cottage prayer meetings.
3. Pray that church members may realize the need of group worship and spiritual fellowship, especially on the part of such who live so far from the churches that they can not often attend church services.
4. Pray for Bible Conferences and "Retreats" which we hope to see conducted during the year for all Christians, Chinese and foreign, leader and layman.

Second Week: Evangelistic work,—

1. Pray for conviction of sin and a sense of need of salvation on the part of those about us,—especially those who profess to be Christians but really are not.
2. Pray for the systematic effort to place tracts and Bible portions in every home in our field.
3. Pray for the Tent Preaching work and Gospel Band work.
4. Pray for the House to House Visitation work, which we hope to carry on in a more concentrated way wherever possible, than we have been doing.
5. Pray for a holy urge to "preach the unsearchable riches of Christ" and to win souls on the part of all workers.

Third Week: Medical work,—

1. Pray that a doctor in America might volunteer for service here, and that we might also find an earnest Christian Chinese doctor.
2. Pray for gifts that will make possible a car for use in Medical work.
3. Pray for the new department of Outstation Clinic work.
4. Pray for the Nurses Training School and the work in the hospital.

Fourth Week: Educational work,—

1. Pray for definite blessings on all efforts to erase illiteracy from among the Christians and inquirers in our field, as well as from among others where there is opportunity.
2. Pray that the Ministry of Education might be led to modify the strict regulations prohibiting Bible instruction and religious exercises in schools.
3. Pray for all students from our field who are away from home attending institutions of higher learning in preparation for Christian service.

ANNIVERSARY CELEBRATION

The Truth Seekers Class of the First Mennonite Sunday School of Philadelphia celebrated the 25th Anniversary of the class organization. While the class is upwards of 30 years old it was just 25 years ago that it became a recognized organized class under the Pennsylvania State Sabbath School Association.

This class has the distinction of being one of the early organized classes in the state of Pennsylvania, holding certificate number 24 of the State Association.

The Anniversary was observed with a fitting program consisting of vocal and instrumental music and a stirring address by Rev. Floyd Eichner of a neighboring Southern Church.

The Pastor and Pastor Emeritus also took part.

The decorations were beautiful. There were plenty of palms and two beautiful baskets of fresh flowers which were given to their present teacher and for the grave of their former teacher. This class is fortunate in only having 2 teachers in over 30 years.

The class has accomplished a lot of good work. They are all faithful workers and very faithful in attendance.

Much has been accomplished in these years, they have helped the church, Sunday school and many charitable organizations and they hope to continue with their work for many years more.

Their class flower is Lily of the Valley.

Their class hymn is "Beulah Land."

Class Worker.

GOOD WILL TOWARD MEN

Robert W. Thompson, D.D., in United Presbyterian

The angelic symphony, "Glory to God in the highest, and on earth peace, good will toward men," transcribed into perfect form the fitful aspirations of humanity. In his loneliest mood man's soul thirsts for God, the living God, and he longs to appear in his presence. The heavenly host sang the Gloria in Excelsis as the worthy laudation to the Father Almighty out of whose bosom had just come the Gift to mankind. Thus they gave the pattern praise to which man in his earnest moments would attain.

Out of the imbroglio of every war ascends the dove of peace, hovering over men and nations as a benediction. As they would build her a nest the eagle's screams frighten her away, arouse human passions, and the next war is on. For men feeling after peace the angels put across the sky the hopeful words, "Peace on earth."

In myriad ways people greet one another with a spirit of good will. At this Christmas season hundreds of millions of cards bearing good wishes are being sent and received. These are faint echoes of the good will on the air in that holy night. All our Christian attainments are a reaching up in spirit and in truth to the perfect motto for humanity, still singing out of heaven for our encouragement.

Suppose that at this Christmas Christians would take one member of this trinity, "good will toward men," and honestly try to put the angels' meaning into the expression, what heavenly transformations would take placce on the earth! If all husbands and wives who call themselves Christian would have genuine good will each to the other; if all Christian parents and their children would have genuine good will each to the other; if all Christian brothers and sisters would have genuine good will among themselves—Christian homes would truly be a bit of heaven.

If all Christians would have genuine good will toward the congregation of which they are severally members; if those few members who live in the fretful spirit of resentment would fold up their shades and let the love of God and fellow Christians come into their hearts! if all the members of every church would cast out the demons of jealousies and wilfulnesses, and cultivate brotherly love; every single church would be a Pentecostal church.

If every congregation would have genuine good will toward every other Christian congregation; if every Christian denomination would have genuine good will toward every other Christian denomination; if all Christians of one race would have genuine good will toward Christians of every other race; if Christians of one nation would have good will toward Christians of every other nation; if Christians of one industrial group would have good will toward Christians of every other industrial group; the Christian spirit would saturate governments, business, society, education, nations, and humanity.

Christianity is the only integrating force in humanity. Peoples without Christ are afar off from God and from one another. The vast distances separating those who live apart from God are more vertical than horizontal. The masses are so far beneath the classes. The outcastes cringe in fear at the feet of the upper caste. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. . . . But the publican, standing afar off."

In his own consciousness he was far below the holiness of God, and in his consciousness the Pharisee on his pedestal of self-righteousness was far above the publican. Good will is the leveler upwards of mankind, to the plane of genuine brotherhood.

"Peace on earth." How will it be realized? By men of good will. Genuine good will between every Christian husband and wife, between every Christian parent and child, among all Christian brothers and sisters and other relatives, among all church members of all creeds, races, and nations, would have more power for peace on earth than all treaties, conventions, leagues, armies and navies can have. Peace on earth will come by men of good will.

What is good will? Ay, there's the rub. Most of us seem to think that it is some sweet paste in a benevolent cavity of the cranium, to be tasted more by the person possessing it than by the person for whom it is intended. According to the Scriptures there is no more sacrifical power than the will. When the Messiah said, "I delight to do thy will, O my God," He knew that it meant something more than worship, something more than giving. "Then said I, Lo, I am come." Hear him again, in the garden, "My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt." It is known to all readers what God's will was for him, yet it was the same good will as proclaimed at the Savior's advent.

Good will is the sovereign determined execution at all costs of the thing one ought to do. The sovereign God executed his good will toward man in giving his Son, the supreme sacrifice. Jesus executed that good will toward man by his sacrifice on the Cross. There was everything about the sin of man distasteful to God and to Christ. But underneath the sin there was man, and God had a good will toward man, and brought it into action, even though it entailed grief and sorrow at the time.

Good will towards one another involves energy of action, victory over impulses of selfishness, vision of the best in others, and the power of a benevolent personality carried into the hearts and lives of others. Never count the cost. Will to be kind, will to be fair, will to forgive, will to forget, will to win others to reconciliations.

Dr. A. Kuyper, in his book "To Be Near Unto God," an excellent series of meditations for devotional reading, refers to the first stage of the Reformation as predominantly intellectual, naturally so, following a period of darkness. The sound stage was emotional, the influence of Wesleyanism. We are now in the years when philanthropic deeds are held in high esteem. He calls it the age of will. But is it the energy of the will, in the Bible sense of will? Are we not in the age of action? When we arrive at the era of good will, then we shall have peace.

All will humbly reccognize that good will in its sovereign power and practical energy must be under the generalship of the Sovereign Commander. Man is too frail to keep good will in action long enough to win a victory. He must enlist, rely, obey, and die, in the great name of him who enlisted in the human conflict, relied on God, obeyed, and died.

CORRESPONDENCE

Hutchinson, Kansas. November 29, 1932, 914 N. Poplar St. Dear Editor and Readers of The Mennonite:—It is a long time since I sent in a small letter from our Hutchinson Church here, and as the year is coming to the close, it reminds me of my duty as a correspondent for our Church, I must confess my negligence, I feel that I should have written oftener, but there is no other excuse as the above mentioned one.

Our little Church here in Hutchinson is still growing I must say for in the summer months we had the privilege of baptizing 2 new members and receiving one by letter and about a month ago 3 more members were received by letter and continually we have the privilege of meeting new people that come to our Church. Our earnest prayers are; that many more may come and join us in building the kingdom of God. A month ago we had our annual S. S. meeting and are all reorganized again for another year. At present we have eleven different classes. Last night the 28th we had our Annual C. E. meeting at which time we reorganized or elected our officers, Pres., Sec., Treas. and Pro. Com. Our Senior C. E. has at present 61 members, and from the interest taken last night, every one seems to be much interested in the work. Aside from our Senior C. E. we have a Junior C. E. which has a membership of about 48 members each Endeavor tries to give a program once a month besides doing other Christian work. At our last night's meeting our Senior C. E. decided to add some more new books to our Church Library. Among other Books that we decided on are Dr. Kaufman's book and Twenty-five years with God in India. So we are taking advantage of the special offer in the Mennonite the two Books for $3.75.

With a wish for A Merry Christmas and a happy new year to the Editor and all readers, I remain yours in Christ,

J. K. Froese.

THE PRINCESS WHO SAVED MOSES

Discoveries made in the royal tombs of Jericho have made it possible to identify with considerable certainty several historical events and personages. Latest news from the Marston Archaeological Expedition, now in Palestine under direction of Professor John Garstang, concerns discoveries of pottery and scarabs which enable scholars to place the date of the Exodus at about 1440 B. C.

"This date," says Sir Charles Marston, in a Daily Mirror interview, "confirms and has the confirmation of the Bible. The Exodus took place soon after the death of Thotmes III, who reigned for about 53 years. He was preceded by Thotmes II, who reigned for 13 years. During the whole of the reign of Thotmes II, and for the first 14 years of Thotmes III, the real ruler of the country was Hatasu, the most masterful princess in Egyptian history. She was the sister of Thotmes III."

Sir Charles considers that these discoveries in Jericho make it possible to identify this princess as the one who, more than 3,300 years ago, found Moses in the bulrushes and by her favor brought him to power. Whether the excavators are right or not in their identification, we are sure that it would indeed be a thrilling thing to identify anyone, princess or peasant, who had exerted any influence upon one of the very greatest of all human personalities.—The New Outlook.

BOOK REVIEW

The Book of Common Worship. E. Dutton and Co. N. Y.

There is a decided inclination in our day toward liturgical worship in many of the churches that at one time frowned at anything in the nature of a formal service. There were several reasons for avoiding the use of liturgy. It was supposed that such a thing involved a leaning toward the Roman Catholic church and people had not fully appreciated the idea of a Common Worship, that is, a worship in which the congregation as well as the minister had an active and orderly part. Responses, vested choirs and other things going with liturgical worship are rapidly being introduced in many of the churches that a generation ago would have received only the severest condemnation on the part of the congregation and even of those pastors not in sympathy with the practice. The liturgical denominations in possession of a rich historical form of service naturally had one specially adapted to their peculiar points of belief. In order to meet the growing demands for those churches that might need it, this work, edited by Bishop Wilbur Thirkield and Rev. Oliver Huckel, has been brought out. Many community churches, not committed to denominational inclinations, will find the work peculiarly fitted to them if a formal service is desired. The work includes special recognition of occasions that historic liturgies do not include but it also contains many of the rich forms of devotion inherited by the church through the ages. While it is hardly likely that a Mennonite church, committed to informal worship will find use for any prepared forms of prayer and public worship will need a Book of Common Worship, the book, nevertheless, will be found to be an excellent help in private devotion and will suggest to those who use it much that should enter into their prayers and services in the house of God. It sells for one dollar and fifty cents.

Drs. Harvey and Ella Bauman, now serving in India, have received definite notice that their first furlough will begin next spring. Friends in the Eastern District Conference are raising funds to meet the cost of their transportation home.

D. D. Eitzen,
Pres.
Mariam Penner
Vice Pres.
Emma Ruth
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A. R. Keiser
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A UNITED MENNONITE YOUTH THROUGH CHRIST

Mennonite Young People's Society

A. R. KEISER, EDITOR
Dalton, Ohio

CHRISTIAN ENDEAVOR TOPIC

January 1

Facing Life Gallantly—I Corinthians 16:13-14

A New Year's slogan: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all things be done with charity." In a day when there is considerable unrest, excitement and fear locally, nationally and internationally, it is well for us to consider a topic which will bespeak to us peace, hope and confidence. Christianity at its best has always been a message of hope in the midst of despair. In fact the Divine has always found the largest place when man was in the greatest despair. Man's helplessness is ever God's opportunity if He is given a chance. That is the large note in all Adventism, men have been disappointed countless numbers of times but there is resident there a true eternal note, namely that God is a God of justice, and He will yet do that for man which man can do for himself, how true this is. In the darkest hours a divinely inspired leader is always in the process of being prepared for true leadership. Such a leader was John Wesley in a day of skepticism and low spirituality, such a leader was Abraham Lincoln in a day of political darkness. Just like God sent His Son Jesus Christ when all was in readiness, and just like He has always sent a leader, a Moses if you please when the outlook seemed the darkest, so surely He will send us a leader in this day when God has blessed us richly with harvests, fruits and fuels and yet multitudes are starving and freezing. We need a Moses to bring us back to spiritual power and high idealism, whereas at present there is too much emphasis upon doctrine and creeds, as well as a falling back into selfishness and low ideals as is seen in our dealing with the problems relating to crime, prohibition and other morals. We need a Moses to lead the family of nations out of a welter and confusion. We are at present in a low period brought about by our selfish thinking on problems relating to the debt problem, the disarmament and the peace situation. Truly today we do need "on earth peace, good will toward men."

Christianity is a religion of hope, with the poet we can say "the best is yet to be." If the history of Christianity teaches us anything it does show us that we have here a progressive religion. There is a germ and a power here which is never satisfied when God is not being glorified and when the supreme worth of man is not being recognized. All through the Old Testament we have a scattering of Messianic Promises. We find here the promise "The Lord will keep thee from all evil" (Ps. 121:7). With this promise in mind they were confident of release from the enemy, and later from Exile. Israel feared the ravages of the wild beasts, so they looked forward to a time when "the cow and the bear shall be friends" and so gentle will they be that a little child can lead them. Worse than the ravages of beasts are the ravages of war, both Isaiah and Micah look forward to that time which is yet in the future, but which time must surely come to pass. In the coming age felt that idolatry would be as intolerable as war and captivity. But most fatal of all was anything which would break the fellowship and communion with God. The new covenant aimed at striking against sin, so the indispensable feature of the Messianic age would be forgiveness of sins. And finally the last enemy to be overcome is death and this too must finally be destroyed. (I Cor. 15:26.)

The new year 1933 will challenge every

one to live gallantly, to live courageously, to youth especially comes the call to live bravely. It is true, times like this are hard on young people, it tries their mettle. In this coming year there will be many temptations. Many will find hours and days and months of unemployment and in discouragement will feel like saying "O, what's the use?" and will be tempted to choose the path of least resistance and yield to the animal nature within himself. The world will often appear to be void of idealism, he will find that even those whom he thought to be friends are cold, stern, unsympathetic and indifferent. My friend, "watch ye, stand fast in the faith, quit you like men, be strong."

THE NEW LEAF

He came to my desk with a quivering lip,
The lesson was done.
"Have you a new leaf for me, dear teacher?
I have spoiled this one."
I took his leaf, all soiled and blotted,
And gave him a new one, all unspotted,
Then into his tired heart I smiled:
"Do better now, my Child."

I went to the throne with trembling heart.
The year was done.
"Have you a new year for me dear Master?
I have spoiled this one."
He took my year, all soiled and blotted,
And gave me a new one, all unspotted,
Then into my tired heart He smiled:
"Do better now, my Child."

—Author Unknown.

Questions

1. What opportunities does a new year present?

2. What temptations do young people face that will require courage?

3. How will Bible Study and Prayer help to live gallantly?

4. What will be some of the great life decisions we will want to make during this coming year?

5. Show how a new year is like a New Leaf from the Master.

Study the Scriptures

Mon.—Read I Kings 19:1-4. Discouraged.
Tues.—Read Philippians 1:21-26. Gallant faith.
Wed.—Read Philippians 3:8-14. A high goal.
Thurs.—Read John 19:9-11. Sublime faith.
Fri.—Read Psalm 91:1-16. Song of a gallant soul.
Sat.—Read II Timothy 4:1-8. Facing death bravely.
Sun.—Read I Corinthians 16:13-14. Facing Life Gallantly.

CHRISTIAN ENDEAVOR TOPIC

January 8

How May We Know God's Will?

Psalm 119:105

"Thy word is a lamp unto my feet, and a light unto my path."

Search the Scriptures

Mon.—Read John 5:39. Search the Scriptures.
Tues.—Read Psalm 40:8. Obey and learn.
Wed.—Read Romans 12:1-2. Learn by consecration.
Thurs.—Read Mic. 6:6-8. Learn by meditation.
Fri.—Read John 5:19-20. Study God and learn.
Sat.—Read Acts 9:10-16. Learn through prayer.
Sun.—Read Psalm 119:105. How know God's will?

Suggestive Questions

1. How may we know God's will through history.

2. In what ways is God's will revealed through O. T. history?

3. How may we learn God's will through the lives of great men of God?

4. How may I discover God through prayer?

5. In what other ways may we discover God?

6. In what ways may we find a new discovery of God in the teachings of Jesus?

Each time we speak the first words of that great prayer, "Our Father," we should think of the content of them. It means God is my Father, He cares for me, that love is something personal. He loves me with an even greater love than our earthly fathers can. God has a purpose for my life, let me have the heart to discover His will for me and then with His power working through me do all in my power so that I may make a real contribution to His Kingdom here on earth.

Men of all ages have been very much the same, having had like passions, like temptations, like hopes and longing. So when we read of the great spiritual experiences of the Psalmists and prophets we may know that what was possible to them is also possible to us. Yes, we living in the dispensation of grace have the nearness and presence of Jesus Christ to urge us on like they never had. Herein lies the uniqueness of the Bible. Let us study it more, so that we may drink more deeply of the great fountain of life. Most great men and women have found fellowship and communion with God through the avenue of prayer. "Be still and know that I am God." In our prayer periods let us give God time to speak to us, let us not fill all of the time with begging.

THE WORKER'S PRAYER

Let me but find it in my heart to say
In field or forest, at the desk or loom,
In roaring fire-place or tranquil room
Let me but find it in my heart to say,
When vagrant wishes beckon me to stray,
This is my work, my blessing, not my doom.
Of all who live, I am the one by whom
This work can best be done.

Then shall I see it none too great nor small
To suit my spirit and to prove my powers,
Then shall I cheerful greet the laboring hours
And cheerful turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

The great German philosopher Eucken when reiterating the inadequacy of merely human culture said: "Man is the meeting place of two worlds, and only by seizing the higher can a meaning, a value and a right movement be imparted to our life."

"Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I loved you, continue ye in my love. . . . Greater love hath no man than this, that a man lay down his life for his friends."

REGULAR MEMORY WORK OF VITAL SCRIPTURE PASSAGES

By Lavina Burkhalter

Recently I read this statement "The open Bible, the studied Bible, the Bible in the heart is the only hope of our land today." In Psalm 119:11 we read, "Thy word have I hid in my heart that I might not sin against Thee."

A few weeks ago at an undenominational S. S. workers conference, I was asked for a copy of our standard of memory work for the Juniors of our denomination. Needless to say what my reply was but it made me think. Upon that I secured a suggestive outline to try out with my week day class of Juniors, having as my objective to teach such passages that each Junior should know, having them recite to me some other time than the class period, so as to give individual attention and explanation.

A few years ago I tried out a group on how much they could memorize, letting them choose their own passages with few suggestions. They were asked to write out their own verses and recite them to me, whereupon if correctly given, they received their O. K. Twenty-three entered the contest, four of them recited over one hundred verses.

There are various methods of teaching memory work. A great teacher has found that he remembers 25% of what he hears, 50% of what he hears and sees, 75% of what he hears and sees and does.

The following is what I am using at present:

Bible Passages Every Junior Should Know
Who made the world. Gen. 1:1.
The ten commandments. Ex. 20:3-17.
The two greatest commandments. Mk. 12:30, 31.
The golden rule. Luke 6:31.
Our Bible Salute. Ps. 119:105, 11, 18.
The real victor. Prov. 16:32.
The Lord's Prayer. Matt. 6:9-13.
The love chapter. I Cor. 13.
Wise and foolish builders. Matt. 7:24-27.
The great commission. Matt. 28:19, 20.
Story of the good Samaritan. Luke 10:25-37.
What God expects of us. Micah 6:8: Hosea 6:6.
Why Jesus came. John 3:16.
The Junior Motto. James 1:22
About giving. Matt. 10:8; II Cor 9:7.
What shows that we are Jesus followers. John 13:35.
How to overcome evil. Romans 12:21.
The Christmas Story. Luke 2:1-20.

"Thy Word have I hid in my heart that I might not sin against Thee."

A CHRISTMAS CANDLE-LIGHT SERVICE

By Emma Ruth

Piano or Organ Prelude. Christmas carols or chimes.

Call to Worship. "The Lord is in his holy temple; let all the earth keep silence before him."

Piano or Organ response.

Leader. "The Christmas Spirit." Purpose of service in song and story.

Scripture. Mic. 5:2.

Duett. "O little town of Bethlehem."

Scripture. Isa. 9:6.

Carol. "Joy to the World." (All)

Scripture. Luke 2:1-20.

Carol. "It came upon the midnight clear." (All)

Scripture. Matt. 2:1-11. (The story of the wise men)

Male Trio. "We three kings of the Orient are." (In custume)

Story. "The Other Wise Man." by Henry van Dyke or "Why the Chimes Rang," by Raymond M. Alden.

Announcements and offering.

Offertory—Carols or chimes

Candle lighting service, symbolic of Christ the Light of the world.

Duett. "The Light of the World is Jesus." This to be sung during the candle lighting service.

(For details of the talks, stories and decorations for this service, see the December number of the Christian Endeavor World.)

IN ARIZONA

"Alfalfa hay can't be produced under $12 a ton, but just now the farmer must sell it for $2.50 in the field, or bale it at the expense of at least $2.50 per ton, then haul it to a feed plant to receive from 50c to $5 per ton." The human side of it: A farmer's family, parents and two children, "is scattered among four farmers for their board. The husband is milking in a dairy; the wife cooking and doing washing and housework in another home; a boy of 15 years is in another place tending horses; and the girl, 17, is going to high school and gets her board and room from still another family for nursing their kids."—Martin Moran, in "Labor Age."

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THE S. S. LESSON

January 1, 1933

John Prepares the Way for Jesus. Mark 1:1-11

Golden Text,—Make ye ready the way of the Lord, make his paths straight. Mark 1:3.

The Gospel of Mark, the shortest of the Gospels, is a series of vivid pictures covering the life of Jesus. Mark, who was the traveling companion of Peter, wrote down what he heard from the lips of Peter. Anciently, this Gospel was sometimes called the Gospel according to Peter. It was written for the Gentiles and so such things as Genealogies, which would be interesting to the Jews alone, were omitted. The sixteen chapters contain 673 verses.

The Gospel starts out with a recognition of Jesus the Son of God. There could be no useful purpose served were the account to ignore the most important matter of the divinity of Jesus. Lives of Jesus written that do not present him as the divine Saviour would be a perversion of the whole story of our salvation through God revealed to us through his divine Son. Luke and Matthew present the human descent of Jesus. Mark tells it all by showing that Jesus is from God leaving us to conclude that he came through human descent.

John is linked to the prophets. The prophetic utterance concerning the coming of the messenger to prepare the way links him with the Old Testament. This messenger was to be sent of God and to make ready the coming of His Son. The people of God were not to remain in ignorance concerning the fullness of time in which the Redeemer was to come. With the appearance of the messenger they were to except His coming.

John is described as a "Voice." His message "Prepare" is given. His preaching and the substance of his preaching is also given as is an account of his being engaged in baptizing those who came to him out of all the country round about. We get a description of the manner of life John led and how he sustained himself.

Of the many remarkable things about John we are impressed with the fire of his preaching in which he used direct condemnations and appeals to the people of his times. That he was one of the strongest personalities we conclude because though he kept himself in the wilderness, country men came out to hear him and he did not need to go where men were, they came to where he was. We would learn from this that the people were anxious to learn and anxious for a new start. They submitted to his baptism because they were conscious of sin and desired its remission. It was in a sense a hunger after God and a thirst for righteousness.

It had been centuries since the Jews had heard the voice of a living prophet and the thrill that must have passed through the nation upon realizing that here was again one who could appear to them as the special messenger of God must have been great. Indeed, no less a person than Jesus afterwards declared that John was the greatest of the prophets. This was in accord with the prediction of the angel that he should "be great with God." The prophetic office consists in speaking for God, sometimes foretelling and sometimes forthtelling. In John's message there was a combination of the two. He was foretelling the appearance of Jesus and he was forthtelling the warning that God was sending to the nation through him. It is significant to note that although Jesus called John the greatest of the prophets He also declared that the least in the kingdom should be greater than he. In what sense is the least in the Kingdom greater than John? It consists in this. John came to doubt, the child of God does not doubt. John knew of the coming sacrifice of the Lamb of God but the least in the kingdom realized that there is a place in the atonement of the cross for him and that the Christ who died for his sins is always with him. Of John we know that he was a man sent of God and therefore must be listened to as one who had a special message from God. His life was different from that of other men but the life of every true child of God must be different. He had a special mission to perform, as has every one who is called of God. The substance of the preaching of John included repentance and remission of sins. There can be no remission of sins without sincere sorrow for sins. He also preached confession of sins. In a fuller sense we are taught that God forgives our sins if we confess them. The one who will not confess sins is surely not sorry for them. Confession is a condition we can not escape. The baptism of John, an ancient rite, was a visible sign of an inner desire for a better and cleaner life. Jesus made the rite a sign to the world that we belong to His flock and have renounced the devil and all his works.

The voice from heaven "Thou are my beloved Son, in whom I am well pleased" indicated that God approved His precious life. The life of Jesus hitherto, then, was a blameless one. His whole life was sinless and here, though we know little of the life of Jesus during his young manhood, we have God's own word that it was a perfect life for God would not so set his stamp of approval on any life that had been imperfect in his sight.

DEATH

Koppes—Mrs. D. G. Koppes, nee Catharine Laux, youngest daughter of Nancy Riekard and Rev. Enos Laux was born in Dublin, Bucks county, Pa., January 1, 1851. She died November 18, 1932 at the age of 81 years, ten months and seventeen days.

At the age of seven years, she was left motherless. She then made her home with an uncle until she was 18 years of age when she in company with an older brother went to Wadsworth, Ohio, to make their future home.

Here she met and married Daniel Geisinger Koppes, on July 10, 1875. To this union were born three sons and four daughters. Two sons and a daughter preceded their mother in death while in early childhood.

In 1881 the family moved to Newton, Kansas, and located on a farm west of Bethel College which has since been the family home.

When the Bethel College church was organized, Mr. and Mrs. Koppes became charter members and the young people of the home became identified with its interests.

Mr. Koppes passed away in 1915 and Mrs. Koppes continued to live in the family home until her recent illness, when she spent her time with two of her daughters, Mrs. William Launhart and Mrs. H. H. Wilkie, passing away at the home of the latter.

During her late illness as well as through her entire lifetime she was always cheerful and happy and hopeful, inspiring her family, the friends around her to greater faith and effort.

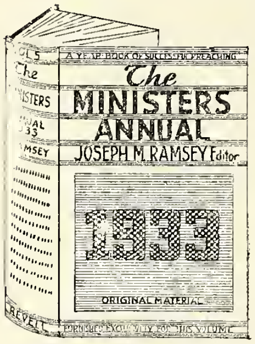
The funeral service was held Monday at the family home north of Newton and was conducted by the Rev. J. M. Suderman.

A mixed quartet from the Bethel College church sang two numbers, and Harold Beam of McPherson sang as a solo "Face to Face." Rev. D. D. Zook of Zimmerdale assisted with the service at the grave, the interment being made in the Zimmerdale church cemetery by the side of her husband.

Five children and ten grandchildren survive.

For Busy Ministers

THE MINISTERS ANNUAL FOR 1933



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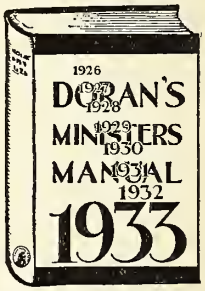

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JOTTINGS

Catechetical classes are to be organized in the Second Church, Philadelphia, Souderton, Pa., the Schwenksville, Pa., church and the First Church Philalephia after New Year.

The program of the Eden Church, Schwenksville, Pa., Sunday school last Sunday evening consisted of three parts, the first by the primary school, the second a musical interlude and the third a pantomimic sketch "The March of Christianity."

Members of the Berne, Ind., church presented a song service last Sunday evening. The choir was under the direction of M. E. Stauffer. Four numbers were given from Handel's Messiah. The Ladies' and the Men's Chorus contributed special numbers.

Members of the Ebenezer church, Bluffton, Ohio, recently made a contribution of 1,100 pounds of flour toward the relief of the poor in Chicago. Another shipment of 1,100 pounds of potatoes is ready for delivery. The gifts are to be distributed by the Mennonite Mission in Chicago.

The two Mennonite churches in Philadelphia are deeply interested in the numerous needy families in the neighborhood of their churches and will again distribute baskets of provisions to the many poor of the community as they did on the eve of Thanksgiving Day. Applications for assistance are numerous.

Notice is given in another column of the death of Mrs. D. J. Koppes of Newton, Kansas. She was the daughter of the late Enos Laux of Pennsylvania who was the corepresentative and traveling companion of Rev. John H. Oberholtzer of Eastern Pennsylvania at the meeting in Iowa that resulted in the organization of the General Conference.

With the opening of the Winter Bible Institute at Freeman College, Freeman, S. D., Missionary L. W. Lehman, who has spent many years on the dark continent, gave the address which was illustrated by many magic lantern slides portraying the work of the missionary and the lives of natives of Africa.

The Boy Scouts of the First Church Philadelphia have undertaken to repair broken toys brought to them. When they have again been made serviceable they will be distributed to poor children in the neighborhood. A Finance Visiting Committee has visited the members of the church to secure pledges for next year's budget.

The annual Christmas observance began at Bluffton, Ohio, last Sunday with the presentation of Handel's "Messiah" by the Bluffton College Choral Society under the direction of Prof. Russell Lantz. Afternoon and evening renditions were given in the College gymnasium. This was the 23d consecutive year in which the oratorio has been given under the college auspices.

Several Sundays ago the Gospel Team of Bethel College drove to Hutchinson, Kansas, and gave a program in the First Mennonite church of that city.

The young people of the Flatland, Pa., church prepared a special service for last Sunday evening in which it was arranged for every member of the society to participate. The pastor's wife, Mrs. A. S. Rosenberger, gave an address.

About 107 fathers and sons gathered about the tables in the Souderton, Pa., church in celebration of the Father and Sons Banquet. The dinner was prepared and served by the Loyal Daughters Class. Besides the musical numbers and brief speeches by attending fathers and sons the main address was given by Rev. H. S. Kidd, a neighboring pastor.

The Mennonite church in Kühörnscheshof, South Germany, celebrated the 100th anniversary of the building of its church. Mennonites had been in the locality since 1727 but were only able to erect a house of worship a hundred years ago, having before that time been served by neighboring Mennonite churches. The anniversary sermon was given by Dr. Neff of Weierhof and the historical address by Jacob Koller.

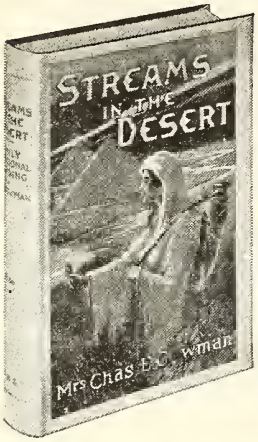
The thirty-fourth International C. E. Convention will be held in Milwaukee, Wis., July 8-13, 1933. Because of the central location of Milwaukee a large attendance is expected. Preliminary plans are already made for the program provided for addresses by noted leaders in religious and civil affairs, and as before, a large number of young people and leaders of young people will share in the educational conferences.

The church at Odessa, Washington, of which Rev. Menno Galle is pastor, will hold a special Christmas service on Christmas morning. The Sunday school will hold its Christmas service on the evening of December 24. The pastor conducts Bible Classes at the parsonage. The selected responsive reading prepared by the American Bible Society was used in celebration of Bible Day on December 11th.

The Field Sunday School Secretary of the Eastern District Conference Walter Temple of Germantown has been visiting the schools of the district. He recently was the guest of the Schwenksville and Second Church, Philadelphia. He is giving interesting talks covering the Sunday school convention held at Lansdale. He also is stressing the importance of regular attendance and other Sunday school duties.

The Wadsworth, O., church will observe Christmas with regular services. On December 18 the cantata, "Chimes of the Holy Night" was given by the chorus. On Christmas Day the church and Sunday school will observe the day together. On Christmas evening the annual program will be rendered by the children of the Sunday school. During the week of November 7-13 Dr. J. E. Hartzler conducted services in the church.

Devotional Literature



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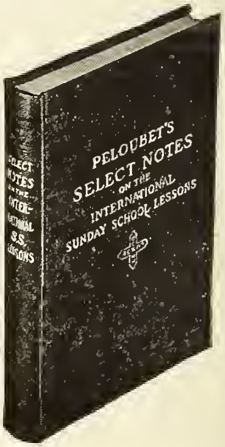
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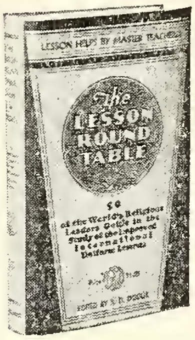

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